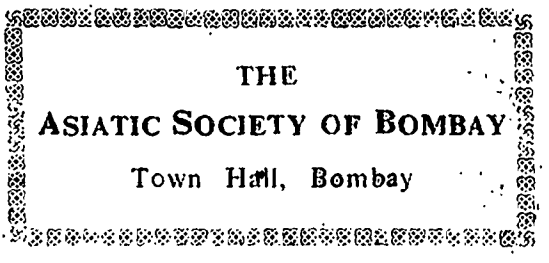
00111539



Digitized with financial assistance from the
Government of Maharashtra
on 03 December, 2015

THE

CHRISTIAN OBSERVER,

CONDUCTED BY

Members of the Established Church,

111539

FOR

Ae

THE YEAR 1839.

C-E-1

LONDON:

PUBLISHED BY J. HATCHARD AND SON, PICCADILLY.

MDCCCXXXIX.

God
?30.9:
Chr/Chr
111539

PRINTED BY NUTTALL AND HODGSON,
GOUGH SQUARE, LONDON.

PREFACE.

The field of research of a Christian Observer extends to the church and to the world:—*to the former* as the visible temple of the Lord; the abode upon earth of some portion of heavenly blessedness; a congregation of redeemed, justified, regenerated, and sanctified men, gathered from the wilds of our guilty and care-worn fallen nature, to be replenished with the word and ordinances of divine grace for their spiritual sustenance and enjoyment:—*to the latter*, chiefly in its connexion with the former; regarding things temporal as they bear upon things eternal; and the kingdoms of this world as they have to do with the kingdom of our Lord and of his Christ, who shall reign for ever and ever.

But this survey is too wide and lofty for a passing glance. Let us restrict the field of vision. Let us pass by the hundreds of millions of heathens and Mohammedans—not indeed in our prayers or efforts for their conversion, but in order for a moment to fix our eye more intently nearer home. Let us move back upon Christendom; and there, still concentrating our gaze, let us bring it to rest on that portion of its inclosure with which we are directly connected. Let us forget also the complicated secular affairs of the vast family of nations; and confine our present rapid survey to our own beloved country. We have thus brought our glass nearer to a focus; but the image is still vague and indistinct; and would that we could say it presents one bright spot of pure light and radiant warmth!

What then is the present aspect of Great Britain, in her spiritual and civil relationships? There is sunshine, and there are clouds; and the one or the other will seem to prevail according to the frame of mind or the point of vision of the spectator. We are not among the most gloomy prognosticators; but we see much to cause sorrow and alarm; and though we do not adopt those views of prophecy which make the Gospel dispensation to terminate in blackness instead of hope and joy, we do see, both in the sacred page and in the aspect of the times, much that leads us to think that the nominal church, which requires to be purified, may be made to arrive at its purification through a refiner's fire heated seven times hotter than it has yet been heated.

Let us cast our eye upon the state of religion in this our beloved land. Of those who worship not in our communion we will say little. Popery has increased, is increasing, and seems likely to increase, by reason of its inherent adaptation

to the unrenewed heart; the wily arts of its upholders; and the aid lent to it by secular statesmen, and political Protestant seceders, whether orthodox or heterodox. Evangelical Dissent, we are persuaded, is waning, both in its character and influence; its identification with worldly strifes having deteriorated its spiritual pretences, and "brought leanness into the souls" of many of its upholders; and the augmented piety, energy, and pastoral efficiency, of the Established Church having diminished its influence where they have been duly brought to bear upon a neglected population.

In our own communion hope prevails over fear; for though we have much cause for shame and confusion of face, we may yet ask, in no confidence of boasting, but with humble gratitude to God, When were there so many godly and faithful ministers? so many devoted laymen? so many valuable religious institutions? so much scriptural education? so much conscientious attachment upon conviction to her doctrines and discipline? so much of fervent prayer, as well as laborious exertion; and of actual success through the effused grace of the Holy Spirit? This is the sunny side; and we think that it is truly enlightened and warmed by the beams of the Sun of Righteousness; but there is a deeply-shaded side, which it is painful to look upon. Alas, how much of formalism;—a name to live while dead;—of gifts without graces; knowledge without love; sound doctrine without practice; machinery without vitality; how many wounds superficially healed, while proud-flesh is rankling beneath, and requiring the caustic that they may be healed effectually? and not least, how much of strife among brethren, tearing into shreds the seamless robe of Him who wrought out "the common salvation." This last is a peculiar feature of the times;—we say peculiar, not as meaning that there have not always been contentions in the Christian church, and more especially, through Satan's artifice, in days of revival, as at the Reformation, and during the last century in our own land; but this we think to be peculiar, that among really faithful brethren never were discrepancies of opinion more numerous or more hurtful in their operation. The differences among the reformers were not inconsiderable; but they were fewer, and less disuniting in their effects, than our modern alienations. Again, if we look at that great revival which took place in the times of Whitfield, Wesley, Romaine, Venn, Walker, Fletcher, and so on, to the days of Wilberforce or Simeon, we shall find that the chief matter of discussion was the Calvinistic controversy. In our own earlier volumes numerous papers were written, to persuade pious men who differed in their views upon this question, that they might lawfully live as Christian brethren. In several of our Prefaces this particular assumes great prominence; whereas now the controversy is less pursued, being absorbed by others. At that period there was little discrepancy of sentiment among those who held the doctrines of grace, as usually defined, respecting religious and charitable institutions; or the sacraments; or the general aspect and prospects of the kingdom of Christ. To know that a man was scriptural upon the doctrines of original sin, justification by faith, the need of conversion, and of the influences of the Holy Spirit, was to ascertain, for the

most part, where he would be found upon most other important questions, doctrinal and practical. There was closer union and concentration of purpose among godly men than we now enjoy; the land-marks between the world and the faithful in Christ Jesus was more clearly marked out; there was more of brotherly love among those who "hold the Head;" and hence the evangelical Protestant Dissenters, while they mourned that the doctrines of the Church of England were not generally taught in her pulpits, zealously hailed the labours of those whom they accounted faithful men; whereas now, when our Church has largely enjoyed the manifest blessing of God; when numerous abuses have been corrected; when pious and laborious pastors are multiplied; and her ministrations have become more efficient, penetrating, and scriptural, Evangelical Dissenters combine with Papists and Infidels to raze her to the ground. We believe that they are purifying and strengthening her by this conduct; but still these hostilities are injurious to the general progress of the Gospel of peace throughout the world.

From the Church we turn to the State; chiefly regarding it in its spiritual relations; though those of a secular kind are far from encouraging. With an organised scheme of insurrection ramified throughout the land, at one extremity of the social circle; and the moral and political strength of the nobility, gentry, and dignified clergy alienated from the court, at the other; with discontented colonies, and convulsions breaking out in foreign nations, there is much to alarm every thoughtful and patriotic observer. But, blessed be God, the inspired declaration, "Woe to thee, O land, when thy king is a child," is not absolute; as was proved in the case of Jewish Josiah, English Edward, and other princes of tender age; and the dutiful, the ardent affection with which the accession of our gracious queen was hailed, evinced how skilfully, through the overruling mercy of the Great Disposer, the British constitution has provided against those convulsions which in many lands have shaken the diadem on youthful brows. But youth, even with the best dispositions, implies inexperience; and hence the danger of evil counsellors; and would that we could say that our anointed queen has escaped this danger, or surmounted it. But we will not pursue this painful topic. Her Majesty is greatly to be commiserated in the trying and perilous situation, in which, by the behests of an all-wise Providence, she has been placed. May grace and wisdom be afforded from on high to direct her steps; may she long enjoy the warm affection and well-earned esteem—we will not use so paltry a word as popularity—of her loyal subjects; and may her intended marriage be blessed to the happiness and welfare of herself and her dominions. But if things pursue their present course, the frivolities of her court may lose her the hearts of her people; whom we feel persuaded it is her anxious desire in her whole conduct to gratify and benefit, though surrounded by too many who have given a wrong direction to her endeavours.

But we were to refer to religious considerations; and here very distressing is the aspect of national affairs. We complain not merely that the Anglican

communion has not of late received that official continuance which was its due as the Established Church of the land; but that the general policy of the Queen's government has very much tended to check the growth of religion; that the theatre finds more favour than the church; popery than protestantism; and dissent than the national communion. When till now were the bishops, the clergy, and the most influential members of the laity of this Christian and Protestant nation, at issue with its rulers upon almost every question involving religious obligation, especially the great question of the godly training of the people? When did reformed England till now truckle to Romanism, establishing it by stipend in her colonies; and allowing an Italian pontiff to settle with his Irish vassal bishops, what form of education he will graciously permit the Queen's subjects to receive? When till now did we see our clergy constrained to reject aid tendered from the public purse for the promotion of education in their parishes, and to resign the national grant to Romanists and Protestant Dissenters, because coupled with conditions which they feel assured will prove ruinous in their effects upon the Established Church, and dangerous to Christianity under every aspect? while Mr. Owen, the socialist, is introduced by the prime minister to her Majesty's presence, to lay before her an atheistical and demoralising scheme of education for England! These are new and perilous features in our civil and religious history.

But with much reason to be anxious, we see none to despair; on the contrary, in the hour of peril, the sound-hearted and religious portion of the community have risen to greatly enlarged views of their duty; and when we think of what has been done, is doing, and is projected, for the religious education of the people; for the building of churches, and the diffusion of the means of grace at home and abroad; and especially when we observe the increased public attachment to our beloved church; her enlarged prayers and labours; and the divine blessing which is poured out upon her, we do most heartily "thank God, and take courage."

TABLE OF CONTENTS.

page

JANUARY.

RELIG. & MISCEL. COMMUNICATIONS.—Saul's Conversion..National Churches ..Common Sense..Praying to, or for, the Dead..Preachers Sitting in the Vestry..Modern English Bible..Scriptural Geology..Baptismal Immersion..Letter from Dr. J. P. Smith..Crossman's Catechism .....1—45
POETRY.—Offerings of the Wise Men.... 51
REVIEW OF—Dealtry's Charge 52
OBIT.—Mohesh Ghose 60
PUBLIC AFFAIRS. — Lord's Day Post Office..Oxford Memorial..National Education 64
ANSWERS.—Papers received..Rev. J. H. Newman 64

FEBRUARY.

REL. AND MIS. COM.—Saul's Conversion *(continued)*.. Quarterly Reviewer on Wilberforce.."Altitudinarian" and "Latitudinarian" Divines..Italic Readings of Bibles:—"Deeds of Law"..Jocular Mention of Sins..Providence in Daily Life..Doctrine of the Lord's Day..Unchurching Churches..Ash-Wednesday 66—119
REV. OF—Works of Berridge, by Rev. R. Whittingham 120
PUB. AFF.—Superstitious Inscription in Carisbrooke Church-yard..Church Establishment..Gladstone and the Times..Commercial Schools 124
ANSWERS.—Papers received 128

MARCH.

REL. AND MIS. COM.—Saul's Conversion *(concluded)*.. Quarterly Reviewer on Wilberforce..On Geology..Cheap New Churches..Romanist Superstition..Objections to Geology..English Bible..Susceptibility not Virtue..Baptism after the Second Lesson..God's Grace not frustrated..Extempore Preaching..Hebrew Alphabet..Duty of the Lord's Day ..129—172
PUB. AFF.—National Education 192
ANSWERS.—Papers received, &c. 192

APRIL.

REL. AND MIS. COM.—Salvation by Grace ..Objections to Geology *(concluded)*.. Meditation..Butler's Analogy..Geology not Atheistical ..Cheap Clergyman.. Prize Essay on Schism .. Apostolic Churches not a Republic..Last Days of Dr. Johnson..Acts xi. 7..Chillingworth not a Socinian .....193—220
REV. OF—African Slave Trade, by Buxton..Memoirs of Mrs. Hawkes, by C. Cecil ....235—244
OBIT.—The Rev. T. Blumhardt 252
PUB. AFF.—Crime in Ireland 254

page

ANSWERS.—Papers received..Noel's Letter 256

MAY.

REL. AND MIS. COM.—Pentecost..Meetings of Societies..Answering a Fool.. Penances..Versions of John viii. 6..Moralities of the Legal Profession .. Clerical Advertisements..Metropolitan Church Institution .. Justification and Sanctification..Creed of Lord Bacon .. Prayer for the Queen; and H. More on the Stage..Marriages within the Prohibited Degrees .....257—283
REV. OF — The State and Church, by Gladstone..Life of Berridge, by Rev. R. Whittingham..History of the Revivals .. Finney's Lectures .. Douglas on Revival..Encyclopædia Britannica 285—301
OBIT.—Dr. Trench, Archbishop of Tuam 310
PUB. AFF.—Ireland 319
ANSWERS.—Papers received 320

JUNE.

REL. AND MIS. COM.—Memorials of a Brother and Sister .. Records of Language..Rome persecuting .. Frivolous Reading..Motives of the PrimitiveChristians..Extinct Animals..Geology not opposed to Scripture .....321—346
POETRY.—"Door was in Heaven" 348
REV. OF—Tradition, by R. D. Hampden, D.D...Listener in Oxford..Continental Churches:—Jameson's Reformation .. D'Aubigne's Alps, by Bickersteth .. D'Aubigne's Confession.. Sufferings of Le Febvre.....349—363
OBIT.—Sir R. Grant 378
PUB. AFF.—Ministerial Changes.. Religious Societies..Bishop of Peterborough 381
ANSWERS.—Papers received 384

JULY.

REL. AND MIS. COM.—Gospel essentially Missionary.."My own Family?"..Family Devotion..Fear of God..Geological Sermon..Absence of Human Bones in ancient Strata..Scriptural Geology.. Death of Animals.. Mosaic Creation.. Variations in Printing Bibles .. God's Providential Government..Clerical Advertisements..Motives furnished by the Gospel .....385—415
POETRY.—Pool of Bethesda 416
REV. OF—Continental Churches;—Jameson's Reformation..D'Aubigne's Alps, by Bickersteth.. D'Aubigne's Confession.. Sufferings of Le Febvre..Glance at Romanist Institution 418
PUB. AFF.—The Cabinet..The Court.. Ballot .. Education .. Church Establishment 443
ANSWERS.—Papers received..Bishop of Peterborough..... 448

page

AUGUST.

REL. AND MIS. COM.—Gospel essentially Missionary..God's Providential Government..Co-operation in Missionary Objects..Fear of God..Ambiguous Punctuation..Geology..Trinitarian Bible Society ..The Atonement a Satisfaction ..449—484
POETRY.—Wanderers of Israel.." Spirit of my Dream"." Moses wist not" 480
REV. OF—Englishman's Greek Concordance..... 490
PUB. AFF.—National Education..National Church 510
ANSWERS.—Papers received 512

SEPTEMBER.

REL. AND MIS. COM.—Joshua's Resolve ..Trinitarian Bible Society.. Will of Judge Park..Butler versus Brougham ..Romans vii. 1—4..Neglect of one of the Prayers..Prussia..Prayer-Book and Bible Renderings .. The Atonement .. Death of Animals..State of Turkey 514—548
REV. OF—Life of Sir R. Hill, by Rev. E. Sidney 548
PUB. AFF.—Parliament..The Chartists.. Penny Postage..London Police Sunday clause ..Railroad Sunday Travelling.. Church Extension..Education Board.. Slave trade..Indian Idolatrous rites.. Opium in China 572
ANSWERS.—Papers received 576

OCTOBER.

REL. AND MIS. COM.—Joshua's Resolve ...Expelled Oxford Students..Treasures upon Earth..Influence of Doctrines upon Missions..Opium Smugglers in China.. Love without Compromise..Consolation to Prisoners..On 1 Peter iv. 6..Thady Brady on Religious Instruction..King's College and the London University.. Festival Services; Michaelmas Day ..577—616
REV. OF—Charge, by Bp. Daniel Wilson 617

page

PUB. AFF. — Ministerial appointments.. Harvest 640
ANSWERS.—Papers received 640

NOVEMBER.

REL. AND MIS. COM.—Christ Crucified.. ..Physiological Notices..Bishop Hall on the Lord's Supper..Hook and Nolan on the Oxford Tracts..Will of Bishop Pecocke..Obedience to Magistrates..Macroom Dinner, and the Duke of Sussex ..Common Sense..Church of England in Sardian State.." Occupy till I come" 641—676
REV. OF—Drinking Usages, by Dunlop.. Journal of the Rev. Dr. Wolff ....677—692
PUB. AFF.—Duelling..Education 701
ANSWERS.—Papers received..Dr Hawker ..Dr. Malan..... 704

DECEMBER.

REL. AND MIS. COM.—Name of Jesus.. Last Will of Swartz..On the Fathers.. Extinct Genera of Animals..Goode on his Missionary Sermon .....705—722
POETRY.—The Earth..... 745
REV. OF—Journal of the Rev. Dr. Wolff.. Life of Z. Macaulay .....746—756

APPENDIX.

REL. AND MIS. COM.—Name of Jesus.. Erroneous Opinion of Mr. Faber, &c.. Wellington Banquet .. On the word "Proud".. Letters from Dr. Wolff.. Addendum on Dr. Wolff and the Rev. F. Goode .....709—791
REV. OF—Life of Z. Macaulay [*concluded*] 796
PUB. AFF.—The Queen's Marriage..War in the East..New Postage regulation.. Langdale's decision upon Praying for the Dead .. Opium smuggling in China .. Working of Slavery Abolition 817
ANSWERS.—Papers received..Dr. Wolff.. Dr. Hawker 818

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 13. JANUARY. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

SAUL'S CONVERSION.

For the Christian Observer.

"WHO art thou, Lord?" Such was the affrighted cry of Saul, when Omnipotent Power prostrated him to the earth, and sovereign grace converted this furious rebel against Christ into a meek and humble suppliant. "What shall I do, Lord?" Such was the docile inquiry of Saul, when God, who

> "Moves in a mysterious way,
> His wonders to perform,"

was about to call *him*, who, as he himself tells us, "was before a blasphemer, and a persecutor, and injurious," to be a minister to the church of which he but lately made havoc; and to "preach the faith which once he destroyed."

The conversion of Saul is supposed, by some, to have occurred within the year after the ascension of our Blessed Lord; by others, not for six or seven years after. But however this may be, it is assuredly the most interesting and important event that the Gospel history records, of which mere man is the subject; and is three times minutely detailed in the Acts of the Apostles. By St. Luke it is narrated historically in the ninth chapter; by St. Paul himself, in his apology to the Jews, in the twenty-second chapter; and again to Festus and Agrippa, in the twenty-sixth chapter. How important this event was to the church in general, we may easily perceive, if we consider that of the inspired epistles, which constitute so large a portion of the New Testament "scriptures of truth," more than five-sixths are from the pen of this great Apostle. How important to us in particular will also readily appear, if we reflect that St. Paul was in a peculiar manner the Apostle of the Gentiles; and that if we could trace those subtile and hidden links which connect moral cause and effect, we should distinctly perceive that our profession, this day, of the Gospel of Christ, and consequently all our religious privileges for time, and all our hopes and prospects for eternity, have been the result of the conversion and apostleship, of the preaching and writing, of this great Apostle.

But however interesting and important this event, as a fact in the Gospel history, it is not in this aspect that I now propose to contemplate it. I would view it in a light by which it may be seen to more practical effect. Saul may be considered as a colossal specimen of man in the three great æras of his spiritual history, as he himself has defined them: "alive without the law"—awakened, self-condemned, and imprisoned under the law—pardoned, and emancipated by grace. We might trace the various steps of his conversion, and inquire whether it does not present a lively and accurate description of man as he is by nature—of man under the process of that grand climacteric of his spiritual life, when he is in transition from darkness unto light, and from the power of Satan unto God—and of man after this great change has passed upon him, and when renewed in the spirit of his mind he is made a partaker of holiness and happiness even here below, and is enabled to look forward to the last great change, at which unrenewed nature shudders and recoils, with joy unspeakable and full of glory.

But, without entering systematically into the details of this interesting relation, some important *preliminary observations* suggest themselves. To two of these I would invite attention in this paper.

In the first place, then, I would say, that Saul's conversion furnishes the most cheering encouragement to the humble and sincere penitent, which the Gospel history affords.

When that Spirit, whose first office it is to convince of sin, has commenced his operations in the soul, a thousand actions which formerly appeared innocent and harmless, perhaps even laudable and meritorious, assume an entirely new aspect, and are stamped with the brand of reprobation. We now, for the first time, see what sin really is, and consequently that we are sinners. We see that sin is the transgression of the law—not of man's law, but of God's law; and that much which is highly esteemed among men, is an abomination in the sight of God. We see that even our obedience to those moral and religious obligations which are common to the laws of God and man, has resulted from the fear of man, and not from the fear, much less the love, of God; that when God alone commanded and threatened, the sanctions were inefficient, the precepts powerless; and that when the obligations of the two laws clashed, so that we could not serve God and Mammon, we have ever obeyed man rather than God. Thus we see, that, in the midst of our vaunted morality and self-righteousness, we have wholly forgotten the first and great commandment: we have despised the first of all moral obligations, that which binds the creature to the Creator, and lived without God in the world. Nor do we merely see ourselves as venial sinners, who can plead much to justify, or at least to extenuate, their sins; we see, and feel, that our sins have been various, aggravated, long-continued; that they have been, many of them at least, committed against light and knowledge, against repeated warnings of Providence, against convictions of conscience, and strivings of the Spirit of God. We begin, too, to see what God is, and to feel that our sins have been, all of them, outrages against Almighty Power, which could in a moment have crushed us; against uncompromising holiness, which hates sin; against unbending justice and unfailing truth, which, however vengeance may be delayed, are pledged by no means to clear the guilty; and we feel as if sins so heinous and so aggravated must transcend the limits of the forbearance and long-

suffering of God; we fear lest there should be no place for repentance, though we sought it carefully with tears.

At this stage of its spiritual course—this crisis of its eternal destiny—four different paths, according to its different character and light, open to the awakened soul. Innate levity—the material that constitutes the vast majority of characters, and which cannot long grapple with gloomy and depressing thoughts, soon turns back again to the world, that it may heal slightly the wounds of conscience with the balm of the world's consolations, poor and momentary though they be—quickly relapses into its former callous indifference, and then carefully guards its false peace by stifling every conviction of conscience, and closing its ears against every appeal of religion, every thought of God, because—awful consideration!—it has now learned to view God as a cruel enemy of its peace. The proud and stubborn spirit rises in stern defiance against convictions which point to no avenue of escape and safety; and because it has not learned to say with the Psalmist, "There is forgiveness with thee that thou mayest be feared," "blasphemes the God of heaven because of the plagues, and repents not of its deeds," but stands out in obdurate, hardened impenitence. While gentler spirits sink under the reiterated lashes of that severest tormentor, a guilty conscience; they lie down in the lethargy of desponding gloom, or perhaps plunge into the deep abysses of hopeless, maddening despair.

Such, according to its peculiar character, is the history of a soul left to struggle with the convictions of an awakened conscience, unaided by Divine grace. But, if taught of God, light arises out of the darkness; and the phœnix, Hope, rises from the ashes of penitence and self-annihilation. We look at Saul the persecutor, and learn from him that Christ is able and willing to save to the uttermost all that come unto God by him. We trace Saul's history through its various stages. We remember, that our first introduction to him was, as he himself reminds us, when, presiding at the murder of the first martyr Stephen, he kept the raiment of them that slew him. We are led to contrast the one gently sinking into his everlasting rest, or rather casting himself with meek yet assured confidence into the outstretched arms of the Saviour—that Divine Being, whom, in this hour of trial, he beheld standing at the right hand of God, as if he had just risen to protect, or to receive his martyred saint—pouring out his soul in a prayer for his murderers, after the example of his Divine Master, and that soul illuminated by ecstatic visions of the glories about to be revealed to him;—we contrast the one, calmly falling asleep in Jesus, with the other breathing out threatenings and slaughter, and gnashing upon him with his teeth. We follow that other up to the point at which our subject presents him, and we find him, throughout the whole period, not only a persecutor and murderer of the people of God, not only himself a blasphemer, but compelling others to blaspheme; murdering not only the bodies but the souls of men; the author of numberless martyrdoms, and, what is far worse, of numberless apostacies. We trace him beyond this point—but how has the scene suddenly and entirely shifted! In amazement we exclaim, "Is Saul also among the prophets?" We see this furious persecutor an honoured minister of the church of Christ, labouring more abundantly than all the Apostles; spreading throughout the habitable globe the once hated name of Christ, and the blessings of his once despised and

persecuted gospel; blessings infinite in value, blessings not bounded by time, but commensurate, coeval with eternity. We follow him until he stands upon the brink of the grave, and there we hear him breathing out his soul in an earnest desire to depart and to be with Christ. We see him, not at the foot of the Saviour's cross only—though surely *that*, to Saul the persecutor and blasphemer, were an incalculable mercy,—but at the foot of his own cross, and as he lifts his eyes to contemplate the martyr's crown, the prize of his high calling of God in Christ Jesus, we hear him exclaiming in calm triumph, and in the full assurance of faith, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Thus we compare Saul, the youthful persecutor, ravaging and making havoc of the church; with Paul the aged, the servant of Christ, meek and patient, and forgiving, yea, the servant of all men for Jesus' sake; and as we behold, and wonder, and exclaim, What hath God wrought! we feel assured that the blood of Christ can cleanse from *all* sin; that no sin, however heinous or aggravated, can transcend the limits of the tender mercies of our God; but that "if we confess our sin, He is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

St. Paul himself refers to his conversion in this view, as an encouragement to the sincere and trembling penitent. In the 1st Chapter of his 1st Epistle to Timothy, he magnifies the grace which had put him into the ministry, who was before a blasphemer, and a persecutor, and injurious. He then generalizes the application of this grace, and pronounces that "faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief:" and thus proceeds, "Howbeit for this cause I obtained mercy, that in me first"—or, as it might be translated, the chief—"Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." And then he bursts forth, as well he might in such a contemplation; and what heart is there that should not, for the same cause, re-echo the sound?—into that noble ascription to this redeeming God, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

I may be thought inconsistent—but if so, it is an inconsistency of which I am guilty in common with this great Apostle—when I say, that while Saul's conversion furnishes, as we have seen, the most cheering encouragement to the sincere and trembling penitent, it at the same time furnishes a solemn and awful warning to the self-justifying and self-righteous moralist, who would rest his hopes for eternity upon the broken reed of his own righteousness; but St. Paul himself views his own history in this double light, and applies it to this double purpose. He turns to the trembling and despairing penitent, and in substance says, 'Fear not! See before you the chief of sinners, pardoned and exalted.' He says this, not as we are but too apt to use such self-humiliating expressions, in the cold formality of a creed; but in the warm sincerity of feeling, in the depth of humiliation and self-abasement. 'No;' he says, in a burst of adoration, 'let

none doubt the extent and efficacy of my Saviour's atonement, of my Master's grace, the abysses of His love to sinners. I have fathomed them; I have proved them to be beyond the finite line of man's iniquity. Your sin indeed may abound, but grace does much more abound. The chief of sinners—yet, marvellous grace! not a whit behind the very chiefest of the Apostles—tells you this, on the testimony of his own experience.' But he hears beside him some proud Pharisee thanking God that he is not as other men are, extortioners, unjust, adulterers, or even as this self-convicted chief of sinners; and when Paul, in loyalty of heart to his adored Master, and pity to this self-deceived and perishing soul, would lead him to the foot of the Saviour's cross, he hears him cry, 'Stand by thyself, come not nigh unto me, for I am holier than thou; and touched by this insult to his adored Master, this proud rejection of his gospel of free grace, he indignantly exclaims, "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The frigid philosopher may deny the consistency, and even the common sense, of these two appeals. The systematic theologian may endeavour to neutralize one by the other, and thus to screw them both, deprived of their proper force and energy, into an harmonious system. But he who has been divinely taught to explore those deep mines of moral truth and character, whose various strata could be discovered by no faculties or recourses proper to the natural man; contemplates them in a very different light. He sees—nay, not sees, but feels—the consistency of this various experience in the regenerated soul. He sees that it presents but one of those paradoxes of which Christianity is—and, from its nature and object, must be—full; and of which the comprehensive mind of this great Apostle, this chosen vessel from which the gospel was to be poured upon so many and so various nations and characters, was in a peculiar degree the subject: who was unknown, yet well-known; sorrowful, yet alway rejoicing; poor yet making many rich; having nothing, yet possessing all things!

Religion, in some mode or perversion of it, is bound up with the elements of man's original nature, and can never be completely extirpated. When, therefore, natural conscience has been awakened, and the man thoroughly aroused, I will not say by religion, but by that to which the Fall has perverted religion, superstition, he begins to feel a painful sense of guilt, and a dread of some vague and unseen future evil. And this I conceive to be the first development of the essential difference between man and the rest of the animal creation. The natural heart there seeks to justify, at least to extenuate, its faults, and to cast, in full weight, into the opposing scale, its scant and valueless performances. Ignorant of God's righteousness—of

the holiness and spirituality of his law—and going about to establish its own righteousness, it will not submit itself to the righteousness of God, and avail itself of the mode of justification, planned, provided, and executed by God, in Christ. It raises, upon the sandy foundation of self-dependance, the hay, straw, stubble of its own attainments and performances, and clothes and shelters itself in its own merits. But the first ray of the Eternal Sun consumes this frail and unsubstantial fortress; the first beam of the Divine light, the first breath of the Divine Spirit, melts and dissipates this mantle of a cloud, and prostrates the sinner in the dust.

How many, and how various, are the grounds of hope which are substituted for the Gospel of Christ. The ignorant among us trust to their profession of Christianity and Protestantism—a profession far less the result of choice than of providential circumstance, and which they have inherited, with their other patrimony, by the law of the land. They are Protestants, not because the Bible has established the Protestant Church as the pillar and ground of the truth, but because the legislature has established it as the National Church. They, in the meantime, forget that this profession can but confer upon them privileges, which may indeed exalt them now unto heaven, as Capernaum of old, but which, if unimproved, can have no other effect than to thrust them down into a deeper hell. Others substitute knowledge for love, and seem to fancy that their intellectual acquaintance with the doctrines and duties of Christianity is a full and adequate substitute for holiness of heart and life. They forget that their knowledge can but rise up with them in the judgment and condemn them, unless it has purified and elevated their affections, influenced and sanctified their hearts and lives. But Paul furnishes to these, and to all, whatever their attainments, a solemn warning to rest on nothing but the cross of Christ. What privileges, what knowledge did not he possess! Of the stock of Israel; a Hebrew of the Hebrews; lineally descended, in every branch, from the father of the faithful, to whom, and to his seed, were the promises made. Of the tribe of Benjamin—the only tribe, which, in the general defection and apostacy of Israel, adhered to Judah; the peculiarly favoured tribe of which, as concerning the flesh, Christ came. Circumcised the eighth day, and thus made by covenant a participator of those privileges which were given to Israel, and to no other nation, irrespective of individual character. Brought up too in the holy city, and at the feet of Gamaliel, a celebrated teacher, and by him instructed according to the perfect manner of the law of the fathers, after the straitest sect of the religion he lived a Pharisee.

But here some will exclaim, Does not this one fact neutralize all his other advantages, and constitute a heavy charge against him? Is not the very name of Pharisee identical with that of hypocrite and impostor? This is a common and a very dangerous mistake, because it destroys the force and emphasis of many declarations of Scripture; and particularly of a most important one of our Lord himself, "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." There were, it is true, in those degenerate days, many hypocrites and impostors among the Pharisees, and none among the Sadducees; because the latter were infidels, the former strict professors: and our Lord's frequent collision with the one, and his quiet hopeless abandonment of the other, is a testimony, not against but

in favour of the Pharisee. No; among the Pharisees, bad as many of them doubtless were, yet were to be found the last lingering embers of sanctity in expiring Judaism—the elect of a reprobate nation. St. Paul surely thought this, when he sums it up among the grounds upon which he might have confidence in the flesh: and again when he appeals to his persecutors, and asserts that they could, if they would, testify that after the straitest sect of his religion he lived a Pharisee. And when we consider the self-denying fastings, and austerities of various kinds, which the Pharisees freely practised: when we consider their munificent alms-deeds, their lengthened prayers, their strict obedience to the servile bondage of the law, in all its rites and ceremonies and supererogatory traditions, which would have missed even their supposed, and in many cases, on our Lord's own testimony, their real aim, had all been hypocrisy and imposture—we may perhaps consider, that it was not merely to pour contempt upon the Pharisee, and to lower the standard of Gospel holiness, that our Lord contrasted the Pharisee with the Christian; but that it was to call us to serious self-examination and deep searching of heart, and to point out to us that peculiar characteristic of the Gospel, that essential spirit, which, if possessed, would have rendered the Pharisee's life an acceptable service to God, that our Lord addresses his disciples and says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Such then was Saul—of the strictest sect of his religion, a Pharisee: personally, "as touching the righteousness which is in the law blameless." Nor this merely in ceremonials; in the presence of the High Priest he declares, "I have lived in all good conscience towards God unto this day"—for I cannot think with some commentators that he refers merely to his converted Christian state: with such a limitation his good conscience would have supplied anything rather than a recommendation to the High Priest, who viewed him in that state as an apostate and reprobate. But it will be said, Was he not, in his former state, a bitter persecutor of Christianity? True; but he did it, as he himself tells us, ignorantly, in unbelief. "Verily," he says, "I thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also *did*." In fact he was one of those of whom our Lord forewarned his disciples that the days should come when they who killed them would think that they did God service. Nay, his persecution of Christianity he places to the *credit* of his natural character—"concerning zeal," he says, "persecuting the Church." And again: "I was zealous toward God as ye all are this day;" evidently referring to their zeal against Christianity. But all that he could thus plead—I will not say to justify, but to extenuate his sins, and to eke out his insufficient righteousness, he casts away, that he may lay firm and undivided hold upon the cross: "What things," he says, "were gain unto me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." How much more then should we, who possess not the national privi-

leges and promises, the early acquaintance with and intimate knowledge of God's word, the ardent zeal, though misdirected, of this great Apostle—how much more, I say, should we cast away the flimsy robe of our own righteousness, and come in as guilty, and helpless, and poor, and blind, and naked? How much more should not we prostrate ourselves at the foot of the Redeemer's cross, as penitent rebels, invited by a proclamation of free pardon, of unexpected as unmerited sovereign grace? How much more should we plead only that great atonement by which God can be just and yet the justifier of the ungodly: and repose only upon that faithful saying, and worthy of all acceptation, that "Christ came into the world to save sinners, of whom," in deep sincerity of feeling; we, each of us for himself, confess, "I am chief?"

J. M. H.

ZENAS IN REPLY TO NUCLEUS ON NATIONAL CHURCHES.

To the Editor of the Christian Observer.

I LITTLE thought ("good easy man!") that in my remarks on the pious Bishop Hall, I should have stirred the embers of a defunct controversy, or lighted the fires of a new one; but it seems that Nucleus charges me with failing to distinguish between the opposition of Dissenters to the Church of England merely as "an Establishment," and their opposition to it as better or worse than other churches. Now I apprehend that the charge of not distinguishing things that differ, belongs peculiarly to himself, inasmuch as it is he, and his Dissenting brethren, who failing to distinguish the merits and blessings of the scriptural Church of England, as opposed to the unscriptural Church of Rome, and to the Atheism of infidelity, are making common cause with apostacy and heresy, in their attempts to pull down the National Establishment.

Nucleus, it seems, is as angry with Dr. Chalmers as with myself, because, though the Doctor is no Churchman and I am no Dissenter, we are both so wrong-headed, in his estimation, as to love a true church better than a false one, and to care more whether that which is established be sound and scriptural, than whether it has the support of the State, or not; nay, he pushes his dislike of all Establishments, as such, so far as to render it obvious, on his own shewing, that if the personal reign of our Blessed Lord himself should be set up in the earth (as expected by so many), and should yet be administered by human agents—that is, with the secular aid of a National Establishment—it would be the manifest duty of every good Christian to oppose it; since he expressly holds that the purity and perfection of a Church are as nothing, so long as it has the misfortune to be established, and so long as it receives, in any degreee, the support of a secular influence.

Now, sir, it is eminently true that I think our Dissenting countrymen break down (as the enemies and persecutors of Bishop Hall did before them) in joining Papists and infidels against the Church of England; because, supposing that Church were annihilated tomorrow, it must be obvious (ut nunc res se habent) that the Church of Rome is most likely—as she certainly is most willing—to take her place. The Dissenters themselves will, of course, disclaim all intention

of taking that place themselves; and all of them who retain any portion of real religion must be equally unwilling that infidels should usurp such a position, and introduce (as would be inevitable) the anarchy and ruin of a general revolution.

Is it not, then, a deplorable obliquity in the modern professors of religion, not to distinguish the superiority of a scriptural, over an anti-scriptural, Church; the blessing of a tolerant, as compared with an intolerant, Church; and the glory of a Church which receives and distributes the gospels of truth, as opposed to the degeneracy of one which mutilates, opposes, and prohibits those scriptures? Where is the consistency of the descendants of Dr. Watts and M. Henry, now siding with the assertors and abettors of intolerance, ignorance, and crime; when it is so notorious that if they could succeed in supplanting the present system of instruction and education supplied by the National Church, falsehood of the most pernicious kind must be propagated instead of truth, idolatry must take the place of a purer worship, and ignorance, the avowed mother of the Romish devotion (as of such a devotion it certainly is), would at once shut up the channels of information, or poison them at their source.

It is simply because Dr. Chalmers and others—to say nothing of so humble an individual as myself—prefer good to evil, that they hallow and hail the National Church: and dare not—as they love their kind, and their country—to assist in the confederacy now so extensively formed for her destruction; and yet (mirabile dictu!) it is for this very claim which that Church presents to our attachment and affection, that Nucleus and his school declare that we have no right to respect or love her, because, forsooth, she happens to be established, no matter how holy or how useful she may be! Is it conceivable that any real lover of religious truth could have penned such a paragraph as this? "Dissenters would take from the best man, or the best church, the aid of the State, and give to the worst full liberty to promulgate opinions, so long as no civil offence is committed.' This, indeed, is the whole staple of Nucleus's argument. Civil offences being barred, no matter what offences — however awful or frightful—may be promulgated, provided the offenders belong to no Establishment, and have no connection with the State; and again, no matter how near an established religion may approach to the religion of heaven itself, or be most adapted to the necessities of our fallen nature, still, as established at all, and as deriving any support or countenance from the Government, it is deserving of nothing better than to be pulled about our ears. If such an argument were tenable for a moment, it would, of course, avail us nothing to prove the Church of England either holy or useful, since no amount of purity, and no evidence of utility, would in that case help her.

But, says Mr. Binney, she is neither holy nor useful; she is not merely good for nothing, but has done infinitely more harm than good. If indeed Nucleus can seriously believe this assertion, he will have some justification in condemning such a system, whether it be established or not: but this is not his point, however it may be Mr. Binney's; for according to Nucleus, if nothing but unmixed good were done, and doing, by the Church of England, he still maintains, that, as an Established Church, Dissenters would, upon principle, have a right to dislike her, and do their utmost to dethrone her. Now, to my own mind, this sentiment appears the result of the purest faction;

nor does the dislike of Nucleus to the phrase of "factious opposition" by any means of itself impugn the propriety of its application. I never, indeed, for a moment supposed that Mr. Binney really believed his own allegation against the Church of England; but presuming him to be in earnest, he had certainly a right to follow out his conviction to its remote consequence of "Delenda est Carthago." The argument, however, of Nucleus is—Let the church be "as chaste as ice, as pure as snow," still, inasmuch as she has upon her the plague-spot of an alliance with the State, she deserves no quarter, and shall find no mercy. It will not be expected that I should here prove the advantages of a National Establishment, or the duty of supporting it, since a new book must then be written, in addition to the many we already have on the subject; but I apprehend that until it can be shewn from Scripture, that religious professors are justified in opposing and overturning truth itself, because it happens to be established and endowed truth, there will be no pretence for the right claimed by Nucleus, and I suppose by Dissenters at large, to throw overboard in this discussion "the consideration of what is true or false, scriptural or unscriptural, or more or less useful;" this being, in fact, the simple reason why Dr. Chalmers (however condemned by Nucleus for doing so) upholds the Church of England, although a National Establishment, and opposes the Church of Rome, whether he finds it established or not. The difference between Dr. Chalmers and Nucleus is—that although the Doctor is "a Presbyterian on conviction," (as Nucleus is, no doubt, of that or some other denomination on conviction), the Doctor has yet both the piety and charity to appreciate and honour the work of God which the Church of England is doing in the world; and he possesses too much of each to "cast a stone at her," while the mother of all abominations is avowedly struggling for her place, and persecuting her children to the death. It would signify, I conceive, nothing to Dr. Chalmers whether the Church of Rome were to present her claims to his preference, under the secular aid of an establishment, or otherwise; he knows full well, although a Presbyterian Dissenter, what must inevitably follow upon the successful efforts of Papists and Infidels to annihilate Episcopacy in England and Ireland; and he therefore dares not to lift a finger against her Episcopal Church, as believing her to be a mighty instrument of good to the world at large, and to this nation in particular. The Doctor feels here, as Dr. Watts did a century before; or that blessed man never could have left behind him, as a Dissenter, the several poems in his admirable "Lyrics," on the detection of the Powder plot, and the accession of King William. The truth is—but we must not hope to tell it without offence—that both Dr. Watts and Dr. Chalmers were Catholic Dissenters (if I may be allowed the phrase); and understood their duties to God and man as, it is to be feared, too many of their modern descendants do not. It is for only venturing to suggest this circumstance in my remarks on Bishop Hall, that I was unfortunate enough to offend your correspondent. Why has he obliged me to speak more plainly? I use the phrase "too many" of his brethren, advisedly; because, in my humble judgment, the fewest number who are found, at such a perilous juncture to our common Christianity, both railing and throwing dirt and stones at our National Church, would yet be too many. Yet, blessed be God! all are not like-minded; for I have myself the happiness and privilege of knowing a

chosen few, who, if they do not hold very opposite sentiments to those of Nucleus (as I believe they do), have yet the wisdom to keep their opinions to themselves; and, at all events, have the charity to do no overt act towards molesting or injuring the National Establishment. Indeed the inconsistency of those Dissenters who act otherwise, must be apparent, in supposing that the triumph of Popery and Atheism would ever contribute to advance the cause of God, and the diffusion of His word, which they profess to have at heart; while their impolicy must be equally obvious, in imagining that civil rights and liberties, for which they contend so earnestly, will ever be furthered by either the arbitrary despotism of the one, or the revolutionary excesses of the other, extending any favour to their present abettors, when they shall no longer require their assistance. For myself, I hardly know whether most to deplore the error or short-sightedness of so many of the present Protestant opponents of our Reformed Church; although as "nil dictum, quod non dictum prius," so may we add 'Nil jam *actum*,' since all we are now witnessing and anticipating appears only of a class with the treatment observed towards Bishop Hall and his church in the Commonwealth, and to spring from the same source: nor should I have troubled your readers with my preceding observations, had they not appeared to arise legitimately out of the consideration of that particular case. How far this opinion may be shared by the Christian public, is not for me to predicate; but it is certainly one which I do not feel able to renounce under the reasoning of Nucleus.

ZENAS.

ON COMMON SENSE.

To the Editor of the Christian Observer.

A CORRESPONDENT in your Number for last October, page 609, asks the important question, "What is common sense?" and attempts, not unsuccessfully I conceive, to shew that the definition of it given by the present Bishop of Calcutta in a college prize-essay, was inaccurate. Yet, I confess, it appears to myself, on a calm investigation of the subject, that your correspondent has himself somewhat erred in his remarks on it. That the Bishop was rather lax in his definition, can admit of little doubt; as common sense is confessedly inadequate to lead us to a reception of "truth" when regarded in its Scriptural signification. Of this fact, the entire history of the ancient Greeks and Romans may furnish indisputable evidence. "The world *by wisdom* knew not God;" and St. Paul himself was pronounced "a babbler" by the Athenians; yet I cannot but think that common sense is, within certain limits, that faculty which enables its possessors to see and to embrace "truth."

What those limits are, I shall immediately attempt to shew. Admitting that in "the things of the Spirit of God" common sense is lamentably blind, still may it not be maintained that in *natural* things its judgment is generally correct, and its verdict to be received as just. My time forbids me to enlarge. Yet I would, as a Christian brother, just hint to your correspondent what I myself have thought and concluded on the interesting subject that he has started. Can it then be questioned by any one who is gifted with thought and observation, that common sense appears in the uniform judgment which

it passes on *certain laws of nature* and on *plain substantial facts*, which are subject to the view of all men? To give some familiar examples. That according to the above laws, heat and cold, air and water, will produce invariable effects, is admitted by all who are not notoriously wanting in the faculty in question. That the seasons, in their respective revolutions, will act, as hitherto they have acted, on the animal and vegetable kingdoms, is equally admitted by it. That a moral and an immoral course of life will necessarily be productive of proportionate advantages and disadvantages in the life present, is also conceded by every man of common sense. Other and more important instances of its uniform decision respecting the laws of nature, may occur to your correspondent and your readers. And, as to the 'plain substantial facts' that I refer to, it is almost superfluous to detail them; such as that the sun rises and sets, &c.

But I must employ my short remaining leisure in remarking that *common sense* (or that faculty of observing and judging which belongs to the far greater portion of mankind) is not without its use in matters of natural religion. That *some* first cause and supreme power, as well as intelligence, exists, has been denied by very few persons, of whatever age or country. That such a Being is to be feared—that His favour is to be desired and sought—that things temporal are comparatively vain—that man should act justly by his neighbour—that a life of virtue is preferable to a life of vice, is again the testimony of *common sense*. And in spite of those clouds of prejudice which appear in the present day so seriously to blind the eyes even of devoted Christians, on the subjects discussed by Mr. Newman and Dr. Pusey, I do think that "common sense" must lead those who will consult it, to see the fallacy involved in their system of theology. For example, would not common sense determine that to buy, read, and understand the many learned massive tomes that pass under the designation of the Fathers, is impracticable to men of small fortune, limited scholarship, and scanty leisure?

I close these imperfect hints, which I submit to the kind and candid consideration of your Correspondent, by assuring you that I shall thankfully receive any exposure of the errors into which I myself may have fallen in my view of *common sense*; and that I shall welcome a fuller discussion of the subject from some less occupied and more able pen.

Πιστις.

ON PRAYING TO, OR FOR, THE DEAD;—WITH A POSTCRIPT ON BISHOP JEBB AND THE HOMILIES.

For the Christian Observer.

IT might have been thought that if any thing be certain with regard to the doctrines of the Church of England, it is that they do not allow of praying either *to* or *for* the dead. Yet the former practice is upheld and enforced by some who call themselves Anglicans and Apostolicals; while the proceedings at Doctors' Commons, upon the Carisbrook monumental inscription, shew that there are also those who think the latter not forbidden.

It is surprising that the divines who uphold these vain notions can venture to call themselves either Anglicans or Apostolicals; for

they find nothing to sanction such fantasies in the writings of the Apostles, which only can be said not directly and verbally to refute them because they were not then invented; and as for the formularies of the Church of England, they positively and vehemently explode them.

We will intrude upon our readers with only one striking passage, upon each of these notions, from the Homilies. And, first, as to the Popish practice of praying *for* the dead, we read in the Homily on Prayer:

"Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherein, if we will cleave only unto the word of God, then must we needs grant that we have no commandment so to do.* For the Scripture doth acknowledge but two places after this life." "These words (of Abraham to the rich man in the parable), *as they confound the opinion of helping the dead by prayer*, so they do clean confute and take away the vain error of purgatory." "Therefore, let us not deceive ourselves, thinking that either we may help other, or that others may help us by their good and charitable prayers in time to come" (after death). "Every mortal man dieth either in the state of salvation or damnation.....Where is then the third place which they call purgatory; or where shall our prayers help and profit the dead?"

There is much more to the same purport: but this may suffice. The Homily, it will be observed, inseparably joins prayers for the dead with purgatory; as do the Papists themselves. The Oxford Tracts vainly endeavour to disconnect them, teaching that we may pray for the dead without believing in purgatory. The Papists, though unscriptural, are consistent; for if nothing remains for a sinner after baptism but penance and the baptism of tears, without any certainty that they are availing, purgatory, or something of the sort, is necessary to eke out the deficiency. Not so if we rightly believe that "the blood of Christ cleanses from all sin."

We will now quote a passage from the same Homily upon praying *to* the dead; whether for themselves to bless us, or to implore them to intercede with God to do so; for the two come to the same issue.

"Yet thou wilt object further that the saints in heaven do pray for us, and that their prayer proceedeth from an earnest charity that they have towards their brethren on earth. Whereto it may be well answered, first, that no man knoweth whether they do pray for us or no; and if any will go about to prove it by the nature of charity, concluding that because they did pray for men on earth therefore they do much more the same now in heaven; then may it be said by the same reason, that as oft as we do weep on earth, they do weep also in heaven; because while they lived in this world it is most certain and sure they did so."

And here we may remark how unscriptural, and in our views idolatrous, it is to address the Virgin Mary as the Roman Catholics do, and as Mr. Keble also does in his well known poem: if he means it seriously for an invocation, and not for mere versification.

"Ave Maria! Mother blest,
To whom caressing and caressed, &c.
Ave Maria! thou whose name
All but adoring, love may claim,
Yet may we reach thy shrine."

And is not this very address virtual adoration? for how is the

* It has been most sophistically said that our church only declares that there is no commandment in Scripture for the practice; not that it is forbidden. The answer is, that the case was not directly before the sacred writers; but that, as in numerous other instances, it is provided for incidentally, as the Homily goes on to shew.

Virgin Mary to know all the thoughts of all hearts, in all places, so as to be aware who is addressing her, unless she be omniscient, which is an attribute of Deity? The defenders of the practice reply, that the angel addressed her "Hail Mary!" Certainly he did: it was a customary salutation; but it was in her presence and hearing; not eighteen hundred years after her death; she being in heaven, and her suppliants scattered over various regions of the earth. There is no warrant in Scripture for attaching a sort of miraculous sanctity to the Virgin Mary above all the faithful disciples of her and our Lord; or calling her, with Mr. Keble, "Lily of Eden's fragrant shade;" whose heart was made

> "a shelter meet
> For Jesu's Holy Dove;"

or for such inflated language as

> "His throne, thy bosom blest,
> O mother undefiled—
> That throne, if aught beneath the skies,
> Becomes the sinless child."

We read, in the prophetic address to the Messiah, Psalm xlv. 6: "Thy throne, O God, is for ever and ever;" but it is extravagant to say that this means, either maternally or figuratively, the bosom of the Virgin Mary.

We by no means wonder that writers of the Oxford Tract school evince great dislike to the Homilies. Mr. Knox's friend, Bishop Jebb, asserts that they have no claim to be called "the Homilies of the Church of England;" that they are not authoritative Church documents; that none but "sectaries" consider them so; that they are wholly unfit for general circulation or perusal; that he would not be the man to distract the mind of a child, or to contaminate the heart "of any young person, but especially a young female," with placing the Book of Homilies in their hands; and that, above all, they ought to be expelled from Ireland, because they "vituperate" Popery. He considered it a duty, he said, to bring up the Roman Catholic and Protestant children of Ireland in schools in which "everything should be excluded which might wound the feelings of either communion;" so that the plan now in operation of shutting out the Bible from the parliamentary schools, on the ground that its introduction would "wound the feelings" of the votaries of Popish ignorance and superstition, is exactly what Bishop Jebb recommended. He supposes the case of a Protestant child "shewing the Homilies to a Roman Catholic school-fellow;" and exclaims, with a horror which Dr. Pusey or Mr. Newman might envy, "Let them jointly open the book at any one of the innumerable passages in which the Church of Rome is characterised, and let us figure to ourselves the consequences! For my own part, I shrink from the consideration, much more from the discussion, of them!" And this from a churchman, a clergyman, a prelate, who had again and again solemnly declared "his unfeigned assent and consent," that the Homilies contain "a godly and wholesome doctrine, and necessary for these times." Neither Bishop Jebb, nor any other divine of his school, would easily persuade twelve plain men in a jury-box, that it is perfectly ingenuous to subscribe that a book contains godly and wholesome doctrine; and then to publish and republish an elaborate pamphlet to prove that it is so pestiferous, that it ought not to be circulated, and that it can-

not, without gross offence, be placed in the hands of a female or young person. Nor would he be more successful in the second count, that whereas he had declared, in the sight of God, his belief that it is "necessary for these times," he maintained that it is unnecessary and most unsuitable; that it is so vituperative, and likewise so indecent, that he deprecated its circulation in his diocese; and that he was horror-struck with only figuring to himself the possibility that a copy might find its way into a school, and be glanced at by a Roman Catholic and a Protestant child in company. Nor would the matter be much mended when he informed the jury, that as often as he subscribed the words "for these times," he had a mental reservation by which he meant not *these* times, but the times two or three hundred years ago. This falls in very pertinently with his friend Mr. Knox's assertion, that the revisors of our Liturgy were led by Divine providence to act "stealthily," using exoteric words with an esoteric meaning; as also with Dr. Pusey's plan of calling in history to colour document; and with Mr. Newman's assertion that he and his friends will not say that the Articles have any meaning at all. Mr. Newman is certainly right, if they are to be interpreted so laxly that a man may subscribe, without *if, but,* explanation, or qualification, that their doctrine is necessary for these times; secretly meaning, that it is *not* necessary, though it was so in some by-gone age. We need scarcely remark how nugatory, nay ridiculous, such a mental reservation makes this solemn act of subscription. Could Dr. Jebb induce any twelve jurymen in all Limerick to believe, that the subscription which he was required by the Church to make when he was appointed Bishop of that diocese, was merely an attestation to a historical fact, that the doctrine of the Homilies was necessary in the beginning of the reign of Queen Elizabeth; and that this wondrously wise and edifying announcement is couched in words indicative of present time. It would have been no gratifying spectacle to any true Anglican Protestant to have seen a Jesuit priest rise after the prelate had made his subscription, and ask him, "Do you, Dr. Jebb, really believe what you have just affirmed, that your Homilies contain a wholesome doctrine, and necessary for these times? If you do, of course you will instantly promote their extensive circulation." "You mistake me," replies the bishop; "I do not mean that it would be wholesome to circulate the book in Ireland, far from it; no, nor indeed any where: I will do all that is in my power to suppress it; it is a most dangerous, vituperative, and obscene publication; and when I used the words 'necessary for these times,' I did not mean these times, but some other times: though, to be sure, no other times had been mentioned in the document." Perhaps some of the bystanders would ask, If the doctrine was godly and wholesome in the days of Queen Elizabeth, must it not be so still; and if there was especial reason for then so strongly enforcing it, is there not precisely the same reason now in Ireland, where Protestantism is struggling with Popery, as it was in England at the era of the Reformation? Even Bishop Burnet, who was no admirer of some of the doctrinal statements in the Homilies, and who has been represented, though unjustly, as considering them practically superseded, expressly states that, under such circumstances as those of "these (our) times," they are peculiarly necessary. He says:

"They are plain and short discourses, chiefly calculated *to possess the nation*

with a sense of the purity of the Gospel, in opposition to the corruptions of Popery; and to reform it from those crying sins that had been so much connived at under Popery, while men knew the price of them, how to compensate for them, and to redeem themselves from the guilt of them by masses and sacraments, by indulgences and absolutions."

Surely this applies to our own day with peculiar cogency; especially in Ireland: and it applied even at the period when Burnet wrote, though Popery was then unpopular; nor did he deny or doubt that it so applied. On the contrary, he said that the phrase "necessary for these times," does not mean "that this was a book *fit to serve a turn*." The doctrine, he says, "if once true, must be always true," though some particulars might require to be pressed more at one time than another; and in Burnet's days Popery was in so depressed a condition in Great Britain and Ireland, and seemed so little likely to recover its lost ground, that the necessity of dwelling largely upon its errors in the pulpit might not seem at that moment so urgent as at some other periods. All that Burnet asserts is, that, "If the nation [he puts a hypothetical case] should come to be *quite out of the danger* of falling back into Popery, it would not be *so* necessary [he speaks only comparatively] to insist upon *many of the subjects* [still limiting his statement] of the Homilies, as it was when they were first proposed." This is undoubtedly true: yet even in this extreme case Burnet does not say that those parts of the Homilies which relate to Popery would not be necessary, but only that they would not be "*so* necessary" as under less favourable circumstances. Burnet did not make them *fit only to serve a turn*; Dr. Jebb does.

As for the theatrical start of "Let us figure to ourselves the consequences!—for my own part, I shrink from the consideration, much more from the discussion, of them," there was more of artifice than of simplicity in it. Bishop Jebb knew perfectly well that he could not state what he considered would be those direful consequences, without exposing his own inconsistency. For instance: one of the oft-repeated statements of the Homilies is, that the Church of Rome is idolatrous; and Bishop Burgess justly remarked, that "If the Church of Rome be idolatrous, there can be neither calumny nor absurdity in calling her anti-Christian, or the anti-Christian power: for nothing can be more anti-Christian than idolatry." And accordingly the Homilies so call her: and Bishop Burnet observes thereupon, "There are so many of the Homilies that charge the Church of Rome with idolatry, and that from so many different topics, that no man who thinks that church *not* guilty of idolatry, can with a good conscience subscribe this article, that the Homilies contain good and wholesome doctrine, and necessary for these times; for according to his sense, they contain a false and uncharitable charge." "Any who have such favourable thoughts of the Church of Rome, are bound, by the force of that persuasion of theirs, not to sign this Article, but to declare against it."

Now listen to Bishop Jebb, in one of his letters to Mr. Knox: "I employed half an hour on Tuesday night in advocating the cause of Roman Catholic divinity against ———, who appeared to think very slightingly of it." And again, in relating very flippantly* a con-

* We are sorry to use this epithet, but it is too applicable to many of bishop Jebb's remarks, especially where he is speaking of what he calls "the soi-disant evangelical fraternity." Even his grave dissertation respecting the

versation at Cambridge with an individual not named—perhaps the venerable Mr. Simeon—he says that he replied, that "Divine Provi-

---

Homilies, he interlards, somewhat ludicrously, with the well-known smile-provoking diction of Royal proclamations: "So much respecting the unfitness of the Homilies for a premium book to children, unlimitedly in Ireland, England, Scotland, *or the town of Berwick upon Tweed.*" The laugh may be settled by this playful allusion; but not the argument. Of that argument take the following sample.

The article on Justification in the service-book of Edward VI. stated, that justification by faith alone, "*in that sense in which it is explained in the Homily of Justification,* is a most certain, and a most wholesome, Christian doctrine." The words which we have printed in Italics were very significant; for, as we have lately been obliged often to remark, in speaking of the Oxford Tracts, Mr. Newman's discourses, and Mr. Dodgson's Ordination Questions, the Papists themselves hold the doctrine of justification by faith only, in a certain sense; but not in the sense of St. Paul, or of the Church of England, or other Protestant Churches. This reference to the Homily was perhaps considered necessary at a time when the scriptural doctrine had been so generally lost sight of, that a brief naked declaration, without illustration or proof, might have given occasion to much doubt and cavil. Still, however, an Article of Faith ought to be complete in itself, and not appeal to a sermon as its expositor; it was therefore determined, in setting forth the Articles in the reign of Elizabeth as we now have them, to embody the doctrine of the Homily; which was accordingly done in the Eleventh Article. But the Homily was not lost sight of; and though there was now no absolute occasion to refer to it, yet, as if to shew that the Elizabethan reformers fully concurred in the views of Cranmer, Ridley, and Latimer, who drew up the Homilies, and also to keep prominently before the people the invaluable Homily on Justification, they even went out of their way to append a reference to it. The concluding statement of the Article is, "Wherefore that we are justified by faith only, is a most wholesome doctrine and very full of comfort;" and here the sentence might have ended; but it is pointedly added "as more largely is expressed in the Homily of justification."

Can any man who has not a favourite hypothesis to support, discover in this language any intention to lower the authority of the Homilies? Is it not, on the contrary—especially when connected with the general declaration of the Thirty-fifth Article that they contain "a godly and wholesome doctrine"—as decided a reference to them as could possibly be made, short of embodying their text as a part of the Article itself, as was inconveniently done in the Edwardian Article? Yet Bishop Jebb argues as follows: "If, as is generally supposed, Cranmer himself drew up the first book of Homilies, it may not be uncharitable to conjecture that a *parental feeling* found its way into *his* articles." Now whether it be uncharitable or not, it is quite gratuitous to proffer such a supposition; nor is it very respectful to Ridley, Latimer, and the other reformers, to call the Articles exclusively "*his*" (Cranmer's) with italics, and to make the whole church ride behind him on the hobby of his "parental feeling." Bishop Jebb goes on to argue on this hypothesis that the Elizabethan reformers proceeded to divest the Article of its reference to the Homily as an authoritative exposition of the Anglican doctrine on justification; but there is nothing in the wording of the Article to countenance such a supposition; they expressly refer to the Homily for a fuller exposition of their statement than could be given in the Article itself; but if they had wished to set aside its authority, they needed not have mentioned it at all, as they had concluded their statement without it. Dr. Hey remarks, that in this Article "We are called upon to declare that the Homily expresses the doctrine more fully than the Article;" whereupon Dr. Jebb falls to word-splitting to prove that we are *not* called upon to declare that "the doctrine" is more largely expressed; but only its "wholesomeness and comfort." But surely to refer us to the Homily to shew that the doctrine is "wholesome" is to refer us to it to shew that it is scriptural; for doctrines not scriptural are very *un*wholesome. We never will believe that the Elizabethan reformers intended any such esoteric quibble; keeping up the authority of the Homilies to the popular ear, as in the former Article, but purposely leaving a loop-hole of retreat for the initiated Knoxes and Jebbs of a future generation. They had themselves no scruple about the Homilies; they highly prized them; and they could not fore-

dence had made me the superintendant of a Church of England flock [in Ireland]; to that little flock I endeavoured to pay attention; that the same Providence saw fit to leave the population of my parish under another pastor [the Popish priest]; and that with him I did not think it in any degree my duty to interfere." Here, then, Bishop Jebb is between the horns of a dilemma; for if he did not consider the Church of Rome to be guilty of idolatry, he could not, Bishop Burnet says, "with a good conscience subscribe the Article" which refers to the Book of Homilies; if he did, he makes Divine Providence, which had placed him as a pastor over a few Protestants in his parish, consign the general population to idolatry: so that it was not in any degree his duty to endeavour to rescue them from it. Mr. O'Connell would have asked him why, this being the case, he took tithes of the mass of his parishioners, when he considered it no part of his duty to look after their souls; and why, if Divine Providence left the great majority of the flock to the Popish priest, the Protestant pastor did not follow out the allotment of Providence, by resigning the tithes and glebe to him. The only legitimate ground upon which the temporal property of the Church can be rightfully conferred upon Protestant pastors, in a land where the great mass of the people are Papists, is taken away, if Bishop Jebb's notion of God's appointments and his own duties be well founded. There was ambiguity of phrase in the statement that God "saw fit to leave the population of my parish under another pastor;" but Bishop Jebb knew well what would be the result if he spoke out his meaning; for if he intended to say, as his argument implies, that God not merely permitted—as for a season He permits all the wickedness which afflicts the world—but that He directly sanctioned and appointed the Popish priest over the many, as he did Bishop Jebb over the few, then he makes God the author of sin; and attributes superstition, idolatry, and the works of Antichrist, to the Infinite Author of wisdom and purity. But if he meant only permissively, as Providence permits the sway of Paganism in India, and Mohammedanism in Turkey, then he was as much bound to oppose them, as a Christian missionary is bound to oppose the delusions just mentioned; and much more so, as he was solemnly invested with the charge of the whole parish consigned to him, and had pledged himself, in the presence of God, to do all that lay in him to bring all such as shall be committed to his charge "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there may be no place left for error in religion, or for viciousness of life." Can a man who has undertaken "to seek and provide for the Lord's family: to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever;" sit down contentedly with ministering to a mere handful of Protestants in a large parish, and systematically refusing

---

see, and certainly did not shape their statements to suit, a class of divines who should arise in after days to endeavour to unreform the Reformation. What dotards Bishop Jebb must have considered Cranmer, Ridley, Latimer, and all the other Protestant martyrs, for being burned at the stake for their testimony against what he would not so much as lift a finger to oppose in his own parish, where he was eating the bread of that church which—grounded on the foundations of the Apostles, Christ Jesus being the corner stone,—was rescued from destruction by their efforts, and cemented with their blood.

to watch for the souls of the great mass of his parishioners, whose temporal things feed and clothe him, or "in any degree" to use a single effort to rescue them from their delusions? If, as too often happens, they will not accept his spiritual services, that is not his sin but theirs; but Bishop Jebb avows that such services ought not to be tendered. To offer a word of religious advice to a Papist, or to place a Bible or tract in his hands—to say nothing of the pestiferous Homilies—is to interfere with God's providence, who has consigned him to the spiritual guardianship of the mystical Babylon!

We every year estimate the Homilies more highly, nor do we think that their value is in general sufficiently understood; especially in regard to their copiousness. We have been much struck with this in various recent discussions; nor do we know that there is any considerable doctrinal or practical error afloat at the present moment, in or out of the Anglican Church, against which an antidote might not be found in those venerable documents.

ON PREACHERS SITTING IN THE VESTRY DURING PUBLIC WORSHIP.

To the Editor of the Christian Observer.

MAY I call the attention of your readers to a practice that I fear is not uncommon in our Church, and that seems to be inconsiderately adopted by some of her faithful ministers, more especially in our large towns. It is, moreover, one that has been severely—I cannot think, unjustly—censured. Here I allude to the *preacher* remaining in the *vestry*, while the *reader* is in the *desk*. I myself have occasionally witnessed the fact, on which I would now be permitted to offer a few remarks.

First, that the practice here referred to is objectionable, since the preacher, by separating himself from the congregation during the time occupied by the prayers, *appears to view them with indifference*. Let charity throw her mantle over the individual in question; let his friends argue as zealously, as justly as they may, in favour of his pastoral fidelity, his fervid piety, and even of his admiration of the Liturgy, still among the persons present in the sanctuary, there must be some who will strictly judge according to the appearance of the thing. Such persons will infer that the preacher is either wanting in devotion, or blind to the spiritual excellences of his own Prayer-book.

The worldly spectator will scarcely imagine that the preacher can be joining in the worship of the congregation, while he himself is shut up in the vestry.

If the foregoing view be correct, it seems of necessity to follow that the people are encouraged, and that in spite of every opposite intention on the part of the minister, to slight our invaluable Liturgy. They might too naturally suppose, and perhaps perversely argue, that, as he who is "set over them in the Lord," to watch for their souls, does not himself take a part in the public worship of God, as conducted in the Church of England, that worship is of itself a matter of secondary importance, and may, therefore, by themselves also be very innocently omitted. And if at any time they have heard certain observations

from the pulpit on the doctrinal soundness and spiritual beauties of the Liturgy, might they not in such a case be utterly at a loss to reconcile the tone of the sermon with the allowed practice of the preacher?

Will your readers, especially my respected brethren in the ministry, bear with me, if I next suggest that those who *dissent from the Establishment* will regard the ministers in question as evidently wanting in attachment to their own formularies? To be satisfied that such would be their impression, we have only to ask what construction we ourselves should put upon one Dissenting minister, who was about to ascend the pulpit, shutting himself up in the vestry, while another was publicly offering up the prayers and praises of the congregation? But the point is far too plain to require the help of illustration. Dissenters, generally speaking, have that sort of prejudice, however conscientious it may be, against the use of a precomposed form of prayer, which would necessarily lead them to seize on the practice now under consideration, as an argument of no small weight in favour of their own extemporaneous public prayers. They would scarcely fail to inquire, "Can the clergyman *value* those prayers, in which he refuses to take a part whenever he has to occupy the pulpit, and stations another in the reading desk? How then can he expect *us* to set a high value on the Liturgy?"

Next, it powerfully strikes me (though I desire to press this point, as well as the foregoing ones, with all the tenderness of charity) that the preacher, while retired to the vestry, at the very time that the congregation are engaged in worshipping their *God*, is doing an unsuspected injury to his own spirit. However confidently he may imagine that, by such temporary seclusion, he is collecting his thoughts, composing his mind, condensing the matter of his discourse, and spiritualizing his affections, by certain pious ejaculations made use of in the vestry, surely he is under a delusion of no considerable magnitude. For might not *all these advantages* be more or less gained by a fervent use of the inimitable devotions of his own calumniated Church? If they did not immediately promote a fixation and concentration of his ideas, they might at least serve to elevate his affections to his God and Saviour, and so the better qualify him to preach to the people the "unsearchable riches of Christ." Nor is it here to be overlooked, that, by devoutly joining in the public addresses of the people to Almighty God, the preacher might thereby obtain such influences of the Holy Spirit, as would best prepare him for his office; not forgetting, however, that his example might then be instrumental in leading his own hearers to value our ancient and scriptural prayers; and so to value them, as to use them "in spirit and in truth."

Some have even ventured to animadvert upon the above practice, as if it indicated a consciousness, in the breast of the preacher, that he had not duly prepared himself in his own closet, and consequently must retire to the vestry in order to complete his preparation. I have also heard it remarked, that, under the circumstances here supposed, he is actuated by the fear of man; that is, by a certain dread of not acquitting himself well, and of incurring the censure of his hearers. Be this as it may, I can unfeignedly aver both the uprightness and charity of my intention, in thus bringing before your readers a subject of vital importance to the prosperity of the Church of England; to the spiritual welfare of her members; to the credit, and even to the spi-

rituality of her faithful ministers. May God ever pour upon them "the spirit of grace and *supplication*," and teach them both to cut off occasion from those that seek occasion, and to win souls to Christ.

Πιστις.

*** As our respected Correspondent states that the practice which he mentions "is not uncommon," we have inserted his just remonstrance, otherwise we should have thought it superfluous. We can hardly persuade ourselves that such conduct is not as rare as it is exceptionable.

ON THE MODERN IMPRESSIONS OF THE ENGLISH BIBLE.

To the Editor of the Christian Observer.

In a former paper inserted in your Number for December, p. 758, I expressed my full concurrence in the opinion of the American Bible Society, that our modern editions of the English Bible are greatly improved with regard to punctuation, italics, headings, and running titles, above the exemplar of 1611. I mentioned as an instance the placing in italics the words "as though he heard them not" (John viii. 6), so as to shew they are not in the original; whereas, in the edition of 1611, they are given as a portion of the inspired text. I do not think that they ought to be admitted even as an interjected explanation; being of opinion, for the reasons which I specified, that they are at variance with the whole spirit of the passage. There are, I know, a few Greek manuscripts, but of no authority, which have the words thus translated; but it seems difficult to suppose that our translators went out of their way to adopt this unauthenticated reading, which no biblical scholar admits; and yet if they did not, but only thought that the interpolation was a useful explanatory comment, then why did they not give the usual typographical warning? We must infer either that they adopted this interpolation as text; or that, accepting it only as comment, they inadvertently omitted the typographical notification. I am induced to return to the subject, from having observed another passage in which the translators have inserted words not in the original, and which I think not rightly introduced. Our translation of Matt. xx. 23, reads, "To sit on my right hand and on my left is not mine to give, but *it shall be given* to them for whom it is prepared of my Father." The words "*it shall be given*," are not warranted by the Greek; and this the translators knew; for they very properly printed them with the usual typographical indication of interpolation. I think the interpolation very unhappy; for it derogates from our Lord's prerogatives. What he really says is, that it *is* in his power; what the interjected words make him say is, that it is *not*. Omitting the clause, the contrast is not between Him and his Father as to the ability to give; but only between those for whom it was prepared and those for whom it was not. If a mother were to present her two sons at the Queen's levee, and to ask her Majesty to confer knighthood upon them, and the Queen were to reply, "I cannot confer knighthood but upon those whose names have been determined upon in Council;" she would not mean that she cannot confer knighthood; but that *it shall be conferred* upon those whose names have been determined upon in Council. The latter is a negation of her

power; the former only a declaration that she exercises it according to a certain plan decided upon. But still, though I do not approve of the interpolation, yet as it is not forced upon me, the typographical notification being duly given, I am satisfied. The same course ought to have been pursued with regard to the words "as though he heard them not," unless the translators thought that they were a portion of the text; which they certainly are not.

I will now mention an instance in which our modern Bibles have altered the punctuation of a clause, in order to avoid, so far as could be, the ambiguity of a translation which does not unequivocally bring out the meaning of the original, in a text much referred to in proof of our Lord's divinity. The memorable passage (Titus ii. 13) is one of those to which Granville Sharp and Bishop Middleton's doctrine of the Greek article clearly applies; and if translated in conformity with the idiom of the original, it would run "The glorious appearing of our great God and Saviour Jesus Christ." It might have been too critical for the translators thus to have rendered it; but it is important to know whether they thus understood it; and if so, whether they have adopted the punctuation best calculated to convey their meaning to others. They translate and punctuate as follows: "The glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us," &c. Our modern editions do not of course alter the translation, but they punctuate it as follows: "The glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us," &c.

Here we find that the comma after "God" is left out; and a semicolon is substituted for a comma after the words "Jesus Christ." The object of this change, by whomever made (probably by Dr. Blayney; for Field's Bible, 1653, and I suppose others to Blayney's time, retain the old pointing,) was clearly to shew that the "great God" and "our Saviour" are one person; for which purpose the comma between them is elided, and a stronger stop, a semicolon, is placed after the words "Jesus Christ," apparently with a view to make the connection of the former words more decidedly marked.

The question arises, did our translators construe the passage according to the meaning which Sharp's rule brings out from the Greek idiom; and if so, is their punctuation adapted to express that meaning? Now it is abundantly clear that the omission of the comma *better* expresses it; and that the Socinian might have some ground for arguing that the translators would not have put a comma after God, if they had considered that the Greek means that Christ is "God our Saviour." There comes in, also, another result; that if they did not thus consider, then the alteration of their punctuation is an alteration of their translation; and I think it must be admitted, that however much the revisors may have been at liberty to alter the punctuation, in order to bring out the better what they believed to be the meaning of the translators, they had no right to alter it with a view to substitute another meaning which they thought better. Have they done so in this instance? I think not; and I will state why.

I take for granted that most scholars are agreed that Sharp's rule is well-founded, and that the idiom of the Greek language indicates that in such a construction as occurs in this sentence one person is meant, not two persons; and that a correct translation would be, "Jesus Christ, our great God and Saviour:" or, "Our great God and

Saviour, Jesus Christ." Now with regard to the doctrine conveyed in these words, our translators were agreed; and they could not but know that the Greek fathers use the passage in this sense; and that it was invariably used by them as one of those which prove the divinity of our Lord: and I think, from the way in which they have rendered it, that they intended it to bear this signification, though they did not consider themselves authorized to translate to the idiom, but confined themselves to the letter.

Upon referring to the very first printed translation of the New Testament in the English language—Tyndale's as lately reprinted—I find the passage construed and pointed as follows: "Looking for that blessed hope, and glorious appearing of the mighty God, and of our Saviour Jesu Christ." Here, grammatically speaking, the repetition of the preposition "of" makes the "mighty God" and "our Saviour" two persons; though I do not believe that Tyndale really meant so. I am entitled to this conclusion, because in five editions of Barker's Bible—the first in 1577 and the last in the identical year 1611—though we have the comma, and the obtrusive second "of," as in Tyndale, there is added this marginal note: "Christ is here most plainly called that mighty God." It is evident, therefore, that though the translators of Barker's Bible did not give the idiomatic meaning of the Greek, they were aware of it; and were anxious that the reader should not be misled by their own translation; which, however, they did not consider incompatible with the real meaning of the passage.

In an English translation of the New Testament published at Geneva *, with an epistle to the reader by Calvin, in 1557, the passage

* On turning to Beza's version and notes, "Englished by L. Tomson," of which numerous editions were published, I find the rendering to be, "That glory of that mighty God, and of our Lord Jesus Christ;" and in the margin is added, "Christ is here called that mighty God." Thus we have the very same note accompanying this free but just translation, which accompanies the translation above mentioned with the second "of." It is clear, therefore, that the verbal translation was not meant to assert a different sense from the idiomatic, since to both is the same explanation affixed. My copy of Tomson's Beza is the edition of 1598, which is bound up with the English Geneva Old Testament, in the place of the proper Anglo-Geneva Testament. There is the same junction in some other editions; and indeed in the general history of the Reformation Bibles, there is so much confusion and intermixture of versions and editions, and so much ambiguity respecting impressions and title-pages, that in collating them it is more easy to make than to avoid mistakes. I have been obliged to trust for some of the dates to the Bishop of Salisbury's collation in his "Vindication of Mr. Sharp's rule from the objections of the Rev. C. Winstanley," which I conclude are correct.

It may not be amiss, while alluding to this subject, to correct a mistake of Fox the Martyrologist, which derogates from the claims of Coverdale. Fox says that the Bible of 1537 (Matthew's) was the first English Bible. He is certainly wrong; for Coverdale's was, without doubt, finished in 1535, as is expressly declared at the end of the volume; and it seems extraordinary that Fox had never heard of it. It is still more remarkable, however, that Bishop Marsh has made the same mistake in his Lectures. He says, "The translation of the whole Bible made by Tyndale and Rogers, was published at Hamburg under the feigned name of Matthewe; and hence it has been called Matthewe's Bible. *Subsequent* English editions were Coverdale's Bible, Cranmer's Bible, &c." Possibly Matthewe's Bible being the first "set forth with the king's most gracious licence" on the title-page, so threw poor Coverdale's into the shade, that it was well-nigh forgotten. But Fox himself gives Henry the Eighth's proclamation of 1536, in which he enjoins, that "Every parson and proprietary of any parish church shall, on this side the feast of St. Peter ad Vincula next coming, provide a book of *the whole Bible*, both in Latin and English, and lay the same in the quire for every man that will to read

is correctly, though freely, translated, "The glory of the mighty God, which is our Saviour." In the editions of 1535 and 1582, and perhaps some others, the comma after God is omitted. This, perhaps, was intended, though somewhat awkwardly while the second "of" was retained, to prevent any division between the words "God" and "our Saviour." But what is of more importance, the second "of" was omitted in the Bibles printed in 1538, 1561, 1568, 1572, 1575, 1585, 1589 (the last two the London Rhemish); and this omission characterises King James's Bible of 1611.

Surely, then, judging from the marginal note in the authorized editions of Barker's Bible, we may infer, that even if King James's translators had retained the second "of," this would not have proved that they did not consider the passage, construed according to the Greek idiom as proving our Lord's Divinity; but their omission of it clearly shews they designed to bring the English words as near to that meaning as a strictly literal rendering would allow. As to the insertion of the comma, the passage had been punctuated both ways; and they probably did not notice it as of any consequence. But if their meaning was what I have endeavoured to shew, and omitting the comma helps to make it more clear, the modern editions are more correct than that of 1611.*

I have referred to the revision in what may be called a business-like view; not as discussing by what authority the changes were made, but only to shew that now we have them it would be folly to go back to a less perfect impression. At the same time, great jealousy ought to be exercised in reference to future alterations; nor should any be permitted, except of a strictly typographical kind, and those only where clearly necessary. I believe that some alterations, espe-

---

and look upon." There was at that period no printed translation of the whole Bible but Coverdale's. Or may not the mistake have arisen from the confusion introduced by Coverdale's altered dedication from Anne (Boleyn) to Jane (Seymour), whom Henry did not marry till 1536? The date of 1535 is given at the end; but Anne Boleyn being beheaded just as the book was published, and the dedication to her being cancelled, and another substituted addressed to her successor, a reader, looking at the dedication for the date, there being none on the title-page, would naturally infer that the book was printed much later than it was.

I will add another instance of chronological mistake respecting our early Bibles, which I happened lately to meet with. Dr. Beloe, in his Anecdotes of Literature and Scarce Books, says that Tyndale's Testament of 1533 was the first edition; but the recent reprint of the edition of 1526 disproves this statement; and indeed there were several editions before 1533.

The Anglo-Geneva Bible, little as James the First esteemed it, is a translation of great value. It is known to book fanciers, who are not book readers, rather by a reference to one of its peculiar readings, than by its proper characteristics. Would-be wits have shewed neither their good taste nor their religious reverence, by giving strange names to particular editions of Bibles. Thus the Bishop's Bible has been called the Leda Bible, from a wood engraving at the commencement of the epistle to the Hebrews, which was said to have been originally designed for a mythological subject. There is a Bible called the "Vinegar" Bible, from a misprint of that word for "vineyard." Young students should guard against the foolish levity which is sometimes affected by sciolists of calling books by "slang" titles, as if it indicated a knowingness which might pass for scholarship. I was lately disgusted, on inquiring for a Bible by its proper characteristics in a public library, at being asked if I meant such and such a one—the interrogator describing it by a conceited vulgarism. A ripe scholar should not stoop to the littleness of false wit; and a man who reverences the word of God, should not connect even its bare letter with irreverent associations.

cially in the headings of the chapters, have been made even in recent years, without any shadow of authority, and nobody can tell by whom. The following is a notable instance. King James's translators gave, or I believe retained, the well-known heading of the 149th Psalm: "The prophet exhorteth to praise God for his love to the church; and for that power which he hath given to the church to rule the consciences of men." On turning to several modern Oxford and Cambridge copies, I find that the words "to rule the consciences of men," have been suppressed. And yet they were continued till within a very few years since. I observe them in an Oxford Bible of 1808, which is the latest, except very recent ones, that happens to be at hand; but I think they were retained much longer. Who expunged them? I remember a story, to the effect that some person having remarked that the headings of the chapters are comments, and mentioning this as one which he disapproved, the late Rev. J. Owen (I think it was) replied, "Then it shall be altered." Altered certainly it was, at both Universities, whether at Mr. Owen's suggestion I know not; but Mr. Owen's authority was quite as good as that of any body else for such a purpose; for no person was empowered to make the alteration. It was not a mere abridgment; for it occurs in Bibles with the full headings. Such a liberty would not be thought of now; and, even if it were, stereotype, multiplied copies, and public jealousy would forbid its indulgence.

BIBLICUS.

THE BISHOP OF CALCUTTA, THE REV. H. MELVILL, AND DR. CHALMERS, ON SCRIPTURAL GEOLOGY.

To the Editor of the Christian Observer.

As you have quoted from the Bishop of Calcutta, in your Appendix last month, page 830, a passage which bears rigorously upon many scriptural geologists, I could have wished, as you were also noticing Mr. Melvill's discourses, that you had quoted a paragraph from the sermon entitled, "The Spirit of God moving upon the face of the waters," which places the subject in a just light. You cite Bishop Wilson as enumerating, among the ways in which Christians may be spoiled through philosophy and vain deceit—

"The rash and hazardous overstatements on topics connected with geology; confessedly hypothetical as much of the theory is, and feeble as is at present the induction of facts—as if the generally received exposition of the Mosaical account of the creation were doubtful."

Now, sir, there is a very expressive proverb, about giving a bad name and then proceeding to punishment. If, as Bishop Wilson affirms, every geological inference from undeniable facts which does not happen to coincide with—mark! not "the Mosaical account of the creation," but "*the generally received exposition*" of that account, whatever that exposition may be (for the Bishop gives no specification, and there are at least half a score "expositions" among divines of high repute in the church of Christ, who knew nothing of geology, and some of which expositions actually anticipate the decried remarks of modern scriptural geologists);—if, I say, popular expositions, the expositions of frail fallible men, are to be put so much upon a level with the sacred text; that reverently to receive the

latter, and to think that we see its intended meaning, but to doubt the former, believing that it makes the word and the works of God contradict each other—is necessarily a "rash and hazardous overstatement," a feeble "and hypothetical theory;" then the question is settled at once; for so many bad names must ruin whatever they attach to—if only the connexion be clearly proved. But the Bishop of Calcutta has not proved, or attempted to prove, it; he has merely asserted; and his assertion comes to no more than the assertion in ancient days, that it was "the received exposition" of certain passages of Scripture that the sun revolves round the earth, and, therefore, that whatever contradicted it was rash, hazardous, feeble, and hypothetical. So again, till the discoveries of modern chemistry, it was the "received exposition" that God created four "*elements*," namely, atmospheric air (the firmament), earth, water, and fire (in its combination with light), from which he formed others; and yet every person now knows that not any one of these is an "element." but that all are compounded. The Christian student still reads in Brown of Haddington's excellent Dictionary of the Bible, that "Elements are the principal kinds of matter whereof compounded bodies are formed, as air, fire, earth, and water;" but is he, on account of this once generally received exposition, to disbelieve the undeniable evidence of his senses, and the clearest dictates of irrefragable inference, when he sees air decomposed into oxygen and nitrogen; water into oxygen and hydrogen; fire into light and heat, the actual separation of the ray of heat from the ray of light being proved in the solar prismatic spectrum to the eye and the thermometer; and the various species of earth into numerous bodies not hitherto decomposed, and therefore, *at present*, regarded as elementary? Moses describes the materials of which creation is composed, in the usual form in which they are known; but it is not necessary to adopt the generally received opinion, formed long before the non-elemental nature of water was discovered, that it was created as it were a *one-thing*, instead of being formed mediately from its elements. If we said that a man made a watch, the statement would not be false because he made the parts separately. Whether oxygen was formed by itself, and some of it relegated to air and some to water; or whether it was formed at once in all its compound states, does not affect the truth of the sacred narrative.

The Bishop of Calcutta does not mention which of the many "generally received" expositions of the inspired account of the creation he himself adopts; but certain it is, that the interpretation given to the opening chapter of Genesis by Christian geologists, involves no difficulties greater than those which attach to many parts of every popular notion on the subject. The much-loved and honoured prelate will find nothing so forced in the expositions of Buckland, or Pusey, or Chalmers, as in the theory (whichever of the generally-received theories he may select) by which he himself must account for its being said that there was day and night before the sun was created. And if he will consider the wonders of the microscope, and see how impossible it is to inhale a breath, or to drink a drop of water, or to eat a particle of food, or to stand or move, without danger of destroying animacules innumerable; and will also consider how from the smallest monad, invisible to the naked eye, and probably to the most powerful lenses, all animated creation is destructive or

subject to be destroyed, and in many cases both in turn; all the habits and structure of the carnivorous, down to the microscopic atom in air or water, being arranged for that purpose, and useless without it; while even the non-carnivorous destroy myriads of living things with every leaf or blade of grass—which is to those animalcules a continent—so that they must either be starved themselves, or depopulate unseen worlds; and if he will further consider the astounding results of the supposition that all living things were formed to live and multiply to all eternity, long after they should have formed a mass of solid animated creation, extending, immeasurably closer than bees in a hive, through a sphere inconceivably larger than is comprised in the limits which include the whole of the starry regions; and that this inconceivable mass of being would be so radically changed in its whole structure and habits, that a lion would require neither claws, nor canine teeth, nor flesh-dissolving juices, nor its present muscles, or bones, or internal structure—in fact, *would not be a lion*, nor anything in the slightest degree resembling one; and that this miraculously preserved mass must be miraculously supplied with food, and all other things necessary to life and convenience in every the minutest point of remote space; that water, for instance, must be successively *created* for the aquatile tribes after they shall have exceeded a billion fold in bulk all the water now in the universe; and that food, air, and water, shall be partaken of, digested, and enter the composition of new bodies, without the slightest injury to the myriads which dwell in them:—if, I say, the Bishop of Calcutta will only follow out such considerations as these, he will perceive that the "generally received exposition" involves difficulties quite as great as the geologist's conclusion that animals may have lived and died in a former condition of this our globe, before it was "prepared to be the habitation for man."*

* I am aware that this is one of the phrases which is accused of contradicting the plain letter of the sacred text; but I have copied it from Matthew Henry's Exposition of Genesis i. 9—13. The idea that the first verse, or first two verses, speak of the creation of the world, and the subsequent ones of the preparation of this our planet to be "the habitation of man," is no new speculation invented by modern geologists. Even Luther divides the creating announcement from the subsequent "preparation;" and one cannot refer to the pages of the soundest expositors, without finding much that is more rash, and far more hypothetical, than the expositions of Christian geologists. Upon opening Poole's Synopsis, for example, I observe scattered such remarks as the following: "*In the beginning:* the sacred writer lays down at the opening the whole matter; in order that the Author of the world might be acknowledged, and that it was not from eternity, as the philosophers fancied; and, moreover, that nothing was created but by God." Why this, say Christian geologists, is precisely our view of the passage.

Again: Poole goes on to ask the question, How could this be the beginning of creation, if angels were created before?—to which he replies, "Moses proposed to consider only the visible fabric." Now this "generally received" answer is "rash" and "hypothetical theory;" it is not upheld by the sacred text. Upon the theory, (for the non-theorisers have a theory which they account just because generally received) which blends the first verse as synchronous with the commencement of the six days, no place is assigned for the creation of angels; whereas upon the exposition of scriptural geologists, that a lengthened period elapsed between the creation mentioned in the first verse and the six days' work, there is ample space as well for the phenomena disclosed by geology in the history of our planet, as for the creation of angels (if not included in the first verse), and, it may be, innumerable other celestial occurrences with which we are not

Mr. Melville remarks as follows:

"We would adopt the statement, which has been increasingly adopted and supported by our divines, that the two first verses of the book of Genesis have no *immediate* connexion with those that follow. They describe the first creation of matter; but, so far as anything to the contrary is stated, a million of ages may have elapsed between this first creation, and God's saying, 'Let there be light,' and proceeding to mould matter into a dwelling-place for man. You cannot shew that the third verse is necessarily consecutive on the two first, so that what is recorded in the one may not be separated by a long interval from what is recorded in the others. On the contrary, it is clear that the interval may be wholly indefinite, quite as long as geology can possibly ask for all those mighty transformations, those ponderous successions, of which it affirms that it can produce indubitable evidence. And we cannot but observe the extreme accuracy of the Scriptural language. It seems to be no-where said that in six days God created the heavens and the earth; but, as in the fourth commandment, that, 'in six days the Lord *made* heaven and earth.' Creation was the act of bringing out of nothing the matter of which all things were constructed; and this was done before the six days; afterwards, and during the six days, God made the heaven and the earth; He moulded, that is, and formed into different bodies, the matter which He had long ago created. And it is no objection to this, that God is said to have created man on the sixth day; for you afterwards read that 'God formed man of the dust of the ground;' so that it was of pre-existent matter that Adam was composed. We seem, therefore, warranted in saying, that with the third verse of the first chapter of Genesis commences the account of the production of the present order and system of things; and that to this Moses confines himself, describing the earth as made ready for man, without stopping to speak of its previous conditions. But since he does not associate the first creation of matter with this preparation of the globe for its rational inhabitants, he in no degree opposes the supposition, that the globe existed immeasurably before man, that it underwent a long series of revolutions, was tenanted by animals, and clothed with vegetation.

And though you may think it strange that there should have been death before there had been sin, you are to remember that there is nothing in the Bible to inform us that animals die because man was disobedient. We may have been accustomed to think so; but we do not see how it can be proved. And when you observe that whole tribes of animals are made to prey upon others, this

---

acquainted. The fall of angels is disclosed only in its connexion with the fall of man.

Again, Poole says, "Created is taken in two senses; first, to create from nothing; secondly, to produce something from pre-existing matter; as when it is said, He created whales, man, &c." Yet when the modern geological expositor thus argues, he is accused of lowering creation to modification.

Again, by the words "the heavens and the earth," Poole says that some expositors understand "the materials of the heavens and the earth." Why then are modern scriptural geologists to be rebuked for adopting the same solution?

On the word "earth" in the second verse, Poole says: "It is thus called by *anticipation*, because it is so called afterwards when uncovered from the waters." The commonly-received exposition is obliged to be fertile in theoretical reasons while accusing the scriptural geologist of them.

I will cite only one passage more, and that shall be a striking one. It is objected to scriptural geologists that, by separating the first verse from the subsequent ones, they reduce the six days' work to a mere formation or modification; for even the animal tribes, and the corporeal part of man himself, are composed of substances, the elements of which exist, or may exist, elsewhere. Is, then, the generally received exposition free from the same objection, if it be one?—though it is not one, as Dr. Pusey has clearly proved by his learned criticism on the words translated "created" and "made." Poole asks, "wherefore is God said, in the seventh verse, to have *made* what was made before; for the elements and principles (principia however translated) were created on the first day? Answer: He made *secundum quid* (!!), that is, He *fitted*. He *made* it by giving to it accidental quality, not substantial form." What would have been said, if a modern scriptural geologist had asserted that "made" meant made *secundum quid*? The non-theorisers will here see, that precisely the same difficulty, if difficulty it be, presses upon them, in making the first verse part of the first day's work, as in making it altogether a previous general transaction.

species being manifestly designed for the food of that, you will perhaps find it hard to believe that every living thing was originally meant to live for ever; you will ask something better than a popular persuasion, ere you conclude that the insect of a day was intended to be immortal; or that what is the appointed sustenance of a stronger race, was also apointed to be actually indestructible.

These then are the general views which we think furnished by, or, at least, consistent with our text (Gen. i. 2.) and the preceding verse. We take these verses as the only record which God hath been pleased to give of a mysterious, and probably immense, period, whose archives are found, by the scientific eye, sculptured on the rocks, or buried in the caves, of the earth. They refer to ages, in comparison perhaps of which the human chronology is but a span, and of which, though we have received no written history, we can read the transactions in the fuel which we heap on our fires, and in the bones which we dig from our hills. And there appears to us something surpassingly sublime in the thought, that our text may be thus the general description of an indefinite interval, from the creation of matter to the production of man. We do not know a grander contemplation than that to which the mind is sommoned, when required to consider this globe as of an antiquity which almost baffles calculation, and as having been prepared by changes which may have each occupied a series of ages, for the residence of beings created in the image of God."

The time perhaps is not distant, when the above will be the "generally received exposition;" but I am not desirous of pressing any particular interpretation, but only of following up Bishop Butler's doctrine of analogy; by shewing the anti-geologists, that, even setting aside geological facts, their expositions are beset with quite as many difficulties as those of their neighbours; besides which, they involve the difficulty of setting the word and the works of God in opposition, while the others reconcile them.

But Bishop Wilson may reply, Why speculate at all upon what we cannot understand? The common exposition gives a plain and good sense, why interfere with it? The reply is, that the question is forced upon every man of science who is not satisfied wilfully to shut his eyes. Certain facts are pressed upon us by modern research. Certain phenomena of terrene structure and fossilisation are undenied and undeniable: our cabinets are filled with animal and vegetable remains of the most extraordinary kind; tens of thousands of men, women, and children, gaze in wonder, at the British Museum, at extinct genera and species of birds, beasts, fishes, and insects, and ask where they lived and when they died. The popular answer is, that they perished at the deluge. Now if any man, after careful examination of the known facts of geology, can really satisfy himself that this answer is truthful, I have no wish to overturn his conclusion, though I must wonder how he arrived at it. But the infidel, who knows, or chooses to know, nothing of the inspired account but in its popular exposition,—or rather non-exposition—says plainly that the facts and the Mosaic narrative are irreconcileable; whereupon the Christian geologist replies, that the facts are not irreconcileable with the inspired text, but only with the uninspired comment. Surely he ought to be thanked for this; and not to be accused of rashness, neology, and sceptical addictions.

With most heartfelt grief it is acknowledged that infidels have perverted the facts of geology, as they have done astronomy, physiology, and even algebraical calculation, to repudiate the oracles of God; but it does not follow that the facts are not true, because these men foist false conclusions upon them. So also it is admitted on all sides, that geology is in an infant state; that a sufficient induction of phenomena has not yet been made, and that a Newton has not risen to elicit from them a harmonious theory; but Bishop Wilson entirely mistakes the actual circumstances of the case, when he argues

from the imperfection of geological knowledge to its fallacy. There is enough known, enough visible and incontrovertible, not indeed to build a general theory upon, but to overturn some "generally received" opinions, and to shew that the popular exposition of the first chapter of Genesis cannot be reconciled with undeniable facts. It is fallacious to argue from the general imperfection of our knowledge on a subject, to the incorrectness of what is clearly established. If the Great Western steam-ship had left in the Atlantic waters permanent indubitable marks of her voyage to America, it would not be sound reasoning to say that she never could have been across the waters: for that navigation is in its infancy; that Dr. Lardner has proved that such a voyage is impracticable, and that it is rash to build up hasty hypotheses. I feel perfectly convinced that Bishop Wilson is not sufficiently acquainted with the facts of the case, to be competent to give an opinion on the evidence. Sir Isaac Newton told Halley that he was always glad to listen to him upon astronomical subjects, for those he had studied, and understood; but he could not listen to his remarks on theology, for that was a matter to which he had not devoted his attention. The anecdote may be applied, *mutatis mutandis*, to the justly respected and beloved Bishop of Calcutta. In matters relating to the theory and practice of religion he is pre-eminently well versed; his writings are only second to his living voice as a preacher, and his preaching to his practice. But it would be difficult to find a writer who exhibits less predilection for science; it may be questioned whether he would have the patience deliberately to study even so popular and entertaining a geological work as Dr. Buckland's Bridgewater Treatise; and if he had, his heart, and mind, and strength are devoted to objects of infinitely greater importance. But, then, is it right that because those of his fellow Christians who have really applied their understandings to the known facts and strongly supported conclusions of geology, are satisfied that "the generally received exposition" cannot be sustained, and are anxious to prove that there are other expositions which *can* be sustained; and which shew how to reconcile the word and the works of God (for they cannot really disagree); they should be reprehended for their well-meant zeal in upholding the revealed word against objectors, precisely as Bishop Wilson would uphold it against a learned Hindoo who should cavil at it as making the sun and not the earth the revolving body? I respectfully submit to the consideration of that eminent prelate the following remarks of one whom he holds in high honour, that sound Christian philosopher Dr. Chalmers.

"The strength of the argument on the side of religion, is often weakened by a jealous or studied disunion of the truth in one department from the truth in another; but, believing as we do, that, instead of a conflict, there is a corroborative harmony between them, we shall advert once more to the Mosaic account of the Creation; and more especially as the reconciliation of this history with the indefinite antiquity of the globe seems not impossible; and that without the infliction of any violence on any of the literalities of the record.

"We regret that Penn, or Gisborne, or any other of our Scriptural geologists, should have entered upon this controversy without a sufficient preparation of natural science; and laid as much stress, too, on the argument which they employed, as if the whole truth and authority of Revelation depended on it. It is thus that the cause of truth has often suffered from the misguided zeal of its advocates anxiously struggling for every one position about which a question may have been raised; and so landing themselves, at times, in a situation of most humiliating exposure to the argument or ridicule of their adversaries. They weaken the line of defence, by extending it; they multiply their vulnerable points, by spreading their detachments and their outworks over too great a surface;

when they might have concentrated their strength within the limits of an impregnable fortress." "It is right to be vigilant; but it is not right to waste the strength or the credit of a good cause upon the defence of an untenable position, and more especially if that position be wholly insignificant."

"We have already endeavoured to shew, how, without any invasion even on the literalities of the Mosaic record, the indefinite antiquity of the globe might safely be given up to naturalists, as an arena—whether for their sportive fancies, or their interminable gladiatorship. On this supposition the details of that operation narrated by Moses, which lasted for six days on the earth's surface, will be regarded as the steps by which the present economy of terrestrial things was raised, about six thousand years ago, on the basis of an earth then without form and void: while, for aught of information we have in the Bible, the earth itself may before this time have been the theatre of many lengthened processes, the dwelling-place of older economies, that have now gone by, but whereof the vestiges subsist even to the present day, both to the needless alarm of those who befriend the cause of Christianity, and to the unwarrantable triumph of those who have assailed it." (Chalmers's Nat. Theol. vol. i. pp. 250—256.)

A SCRIPTURAL GEOLOGIST.

THE REV. J. HINTON ON BAPTISMAL IMMERSION; WITH REMARKS ON HIS LETTER.

To the Editor of the Christian Observer.

ALTHOUGH the information which "Your Constant Reader" (1838, page 809,) desires for "one of his daughters," is not specifically requested of me; and although I am by no means entitled to say what "the Baptists" may require, or would do, I beg him to accept of my views on the subject of his letter.

I am not aware that the Baptists have, as your correspondent intimates, "required" any alterations in "the practice of the English version." No change, I believe, in "the English version," or in "the practice" of it, therefore, has been "required," attempted, or thought of, by the Baptists; nor is such a matter any way implicated in my letter (hitherto unanswered) to Lord Bexley. The fact simply is, that the Baptists have conducted their versions of the Scriptures into other tongues upon a principle different from that adopted by the authors of the English version; these *transferred* certain words from the original language, but we *translate* them. Whether, if a Baptist were *now* to translate the Scriptures into English, he would use the term immerse instead of baptize, I cannot positively say; but this I suppose I may affirm, (speaking generally, as I must throughout) that, if he did not, it would not be because he felt either impropriety or difficulty in such a rendering, but merely because he might regard the word baptize as, by long usage, sufficiently anglicized for his purpose. In foreign versions, the term βαπτιζω would by a Baptist be rendered by a term equivalent to the English term *immerse*; but none of us would use such a phrase as immersed *with* water, or *with* fire, or *with* the Spirit. We should say, immersed *in* water, *in* the Holy Spirit, and *in* fire, as in Matt. iii. 11, &c. That we should do so with perfect justice must be apparent to any one who knows that the preposition rendered *with* is εν, of which *in* is undoubtedly a most legitimate, and in some cases a necessary, rendering. An example of this occurs in relation to the subject before us, in Matt. iii. 6.; where we are told that the people "were baptized" (immersed) by John εν τω Ιορδανη, "*in* (not *with*) Jordan."

Your correspondent, as a member of the Church of England, admits

that immersion is a "proper (of course he means a scriptural) mode" of baptism; but he says it cannot be "conceded" that "the Greek word refers to that mode always and exclusively." I trust he is sufficiently candid to concede any thing to the force of truth; and if he really wishes to know the truth in this matter, I beg to recommend to his perusal, and that of his inquiring children, a treatise on Baptism by Mr. Carson, in which *every passage* in which the word occurs, whether in sacred writers or profane, is adduced and examined; and by which the conclusion is irrefragably established, that to baptize does mean, "always and exclusively," to immerse. I may also remind him that this is the evident opinion of his own church, which enjoins that the priest "(if they shall certify him that the child may well endure it) *shall dip it in the water:*" "but *if they certify that the child is weak, it shall suffice to pour water upon it.*" Such are the terms of the rubric; from which it appears that immersion is the *only* mode of baptism *enjoined* by the Church of England, the alternative of pouring being merely declared to "suffice," if it be certified that the child is "weak," and not able to "endure" immersion. Now this is full proof, in my judgment, that the framers of the rubric took immersion to be the only mode intended by the scriptural term; since, if they had believed any other mode to have been also meant by it, it is inconceivable that they should not have allowed it to a healthy child, as well as to a weakly one. This being the case, no conscientious man can be at a loss to determine whether there is validity in a baptism which is not immersion."

J. H. HINTON.

*** The correspondent whom Mr. Hinton replies to, did not ask for the information merely "for one of his daughters," but for himself; as he could not answer her question. It is, however, very important that both daughters and sons, who are to be the fathers and mothers of the next generation, should be well acquainted with the irrefragable proofs by which the validity of infant baptism, and of the mode by affusion or sprinkling, in common with immersion, is supported. Anabaptists, that is, re-baptisers—we use this appellation advisedly, for we cannot concede to Mr. Hinton and his friends the self-assumed title of "Baptists," which is meant to convey the bigoted and preposterous notion that there is no valid baptism but in their own little narrow-minded sect; that not a single Roman Catholic or Protestant,—no Episcopalian, Presbyterian, or Independent,—no member of the Church of England, or Scotland, or of any dissenting body; is baptized, or is entitled to sit down at the table of the Lord, who has not repudiated his infant baptism, or even his adult baptism if it was not administered by immersion, and submitted to be anabaptized. Where sects assume titles which cast no reproach upon their neighbours, we are quite willing to adopt their own nomenclature; but we do not feel bound to call one sect exclusively "Friends," as if there were no brotherhood in any other society; or another "Unitarians," as if Trinitarians were Tritheists; or Mr. Irving's followers "the spiritual Church," as if every body else is "carnal;" and, least of all, the sect of Baptizers-again-by-adult-immersion, Baptists, to the expelling all the rest of Christendom from the covenant of God. There is really nothing so wretchedly bigoted as this in the Church of Rome itself; for Rome, with all her exclusiveness, does admit the validity of Baptism, where the recipient has been dedicated by water (be it little or much,) in the name of the Holy Trinity; and accounts it a despite to the ordinance of God to repeat it;

and the Church of England, which is so roundly accused of intolerance, directs that in any doubtful case the administration shall be only hypothetical, "If thou hast not been already baptized." But Mr. Hinton's sect have not the modesty or charity to admit even the bare possibility that any person but themselves can be right. If an Episcopalian, or Presbyterian, or Independent, wishing to unite with them, should feel any lurking scruple as to peremptorily unchurching the catholic church of Christ; and should wish, in being re-baptized as an adult by immersion, to add an "if" as respects the invalidity of his infant or affusive baptism; he is told at once, that the baptism of infants is a mere human invention, utterly opposed to the ordinance of Christ; and that, as Mr. Hinton somewhat arrogantly says in his letter, "no conscientious man can be at a loss to determine" that baptism by affusion is invalid. It is somewhat surprising that the Independents, who have so much to say, and justly, respecting the selfish intolerance of those Episcopalians who would unchurch the Church of Scotland and all non-episcopal churches, should not reserve a little of their indignation for their neighbours the Anabaptists, who unchurch all the churches of Christendom, calling their own score or fifty members in a town or village exclusively "THE church," the only Church of Christ in that place, all other bodies of Christians being virtually heathens. Some of the sect unite inconsistency with bigotry; admitting to the Lord's supper persons whom they do not allow to have been baptized: though the more rigid, as they are called—but in truth, the really consistent—follow out their principles from the baptistery to the table of the Lord. It is doubly surprising that the largest Religious Tract Society in the world should have been founded upon the monstrous compact of excluding everything that contravenes the preposterous notion that the baptism of all Christendom, except the sect called Baptists, is invalid, either as to the mode or the subject, and in most cases both; thus unchurching all the churches of Christ, and practically invalidating his holy sacrament. For the Anabaptists, to do them justice, are not at all squeamish in their charges. Though but a little sect, they use mighty words; boldly calling the whole Christian world—we quote from their organ, the "Baptist Magazine"—"Anti-Baptists;" that is, wilful rejectors of Christ's holy ordinance; and the Bible used wherever the English language is spoken, the "sectarian" and "Anti-Baptistical version of England." We do not mean that every Baptist exemplifies this spirit. The late Rev. J. Hughes was one among the bright exceptions; and it was he who framed and brought forward the truly wise and catholic rule, that the word "immerse" should not be used for baptize in the Bible Society's Indian versions. "But," says Mr. Hinton, in his letter to Lord Bexley, "it is well known that Mr. Hughes's views *on the subject of baptism* were in some degree modified, or kept in abeyance, by his extreme solicitude to avoid giving offence to others." Truly there is no reason to impute this unhappy solicitude to certain of his brethren.

We have run away at the word Anabaptists, as we did not wish to use an appellation which the sect called Baptists complain of, without shewing that we have just cause for employing it; since, to admit their self-assumed name, is to predicate the invalidity of the baptism of all Christendom; for even those churches which use immersion baptize infants.

Mr. Hinton's letter having relation only to the mode, not the subjects, of baptism, it is not necessary that we should digress into a discussion of the latter point; though we would urgently advise all the members of our Church to make themselves masters of the subject; more especially as the exaggerated Popish notions which have been lately revived respecting the effects of baptism upon in-

fants, are not unlikely—such are the oscillations of that most vagrant pendulum the human mind—to lead some unstable persons to question altogether the propriety of baptizing infants; and if Mr. Hinton agrees with us in nothing else, we think he will in the opinion that he has not a more efficient coadjutor in England than Dr. Pusey. But early tradition is not less valuable as evidence of fact, than it is powerless as authority. It cannot prove that such and such spiritual effects attended the baptism of infants, but it substantiates the fact that the infants of believers were baptized; that in no period of the church to which tradition reaches back were they *not* baptized; and this, to say the least, is a most striking collateral proof that the interpretation of Scripture which includes infants, is the correct one. We are not speaking of a matter of doctrine, but of fact. Were there any children in the "households" of Lydia, of the Jailor of Philippi, and of Stephanas? It seems very unlikely that there should not have been some: and if so, they are expressly declared to have been baptized; as indeed we might justly conclude they were, in the absence of all proof to the contrary, from the analogous case of circumcision, and from the promises of the Christian covenant; but it adds strongly to the force of the evidence, that in the early ages of the Church, immediately subsequent to the days of the Apostles, there is unequivocal testimony that the children of believers were brought to holy baptism. The Fathers of the first three centuries are unanimous upon the subject: and as to the argument that it is not expressly enjoined in the New Testament, where is the change of the Sabbath, or the participation of women in the Lord's supper, expressly enjoined? rather, why is not the baptism of infants expressly forbidden, if unlawful? seeing that the Jewish converts would naturally transfer to their offspring, under the New Testament, the privileges which they had enjoyed under the Old.

But Mr. Hinton's letter refers only to the manner. Now no member of the Church of England has any difference of opinion with the Anti-pædo-baptist, as to immersion being a legitimate mode. We believe that some persons have strained the matter so far wide of truth as to say that to baptize never means to immerse; but not so the Anglican Church. It makes immersion the rule, and affusion the exception. The exception, from the variations of climate, modes of dress, and habits of society, has become more frequent than the rule; and even affusion is usually limited to a very small quantity in the form of sprinkling; but still there is no difference of opinion as to immersion being a rightful method. We think it probable that our Saviour himself was so baptized; and the early Christians often, if not generally, used immersion. Such passages also as "Buried with Christ in baptism," shew how significative is the rite thus administered; though affusion equally well points out spiritual washing and cleansing. But we cannot agree with Mr. Hinton—nor, we are sure, could even Mr Carson's treatise convince us—that to baptise means, "always and exclusively," to immerse. We are perfectly sure that it often signifies to pour out; and all the probabilities of the case indicate that in the baptism of households—often hastily as in the case of the jailor's family—and of vast numbers of persons at a time, it was administered in this form. We have not the slightest doubt that the word is used without any specific reference to immersion in such passages as Luke xi. 38; Mark vii. 4; and Hebrews ix. 10. We do not believe that in the first of these passages the Pharisee marvelled that Jesus had not *bathed himself* before dinner; but that he had not "washed." This washing before meat is also spoken of in the second, where we learn respecting the Pharisees, that "unless they wash, they eat not." In both these passages the word is baptize; yet correlative with it, we read in the preceding verse (Mark vii. 3) that the Pharisees, "except they

wash their hands oft, eat not;" where the word is not βαπτισωνται, but νιψωνται, which is simply to wash without any reference to immersion; for we do not suppose that any person reads Matt. v. 17, "Immerse thy face;" and so on of other passages. The "divers washings" (baptisms), in the third passage (Heb. ix. 10), are shewn from Numbers viii. 7, and xix. 18, 19, to include "sprinklings."

The history of the early church indicates that the Apostles had not taught that immersion was essential to the validity of the rite. When, for example, Basilides, as Eusebius narrates, was baptized by his brethren in a prison, we cannot suppose that either a bath was allowed by his jailors, or that the Church considered that the office would be useless without it. St. Lawrence is related to have baptized a soldier from a pitcher of water; and St. Cyprian admitted the validity of clinical aspersion to sick persons. In warm climates, where bathing was a constant habit, immersion was doubtless generally practised; but the other method was not accounted invalid, nor is there anything in Scripture to prove it so.

We ought, however, to add that affusion, or sprinkling, was not much used in England till the reign of Queen Elizabeth; when it was practised and encouraged by the English exiles returning from the continent, who, says Wheatley; "thought they could not do the Church of England a greater piece of service than to introduce a practice dictated by so great an oracle as Calvin." Hitherto there had been no sanction to the practice, except in case of the child being weak. In the Catechism, as issued at the accession of James I. we read, "Water wherein the person baptized is dipped, or sprinkled with it;" but this might be meant only to relieve scruples where the latter was necessary, not to recommend it. But the Directory, issued by the Parliament upon the subversion of episcopacy, declared it "not only lawful, but sufficient and most expedient, that children should be baptized by pouring or sprinkling water on the face;" and to prevent immersion, it was expressly provided that baptism should not be administered "in the places where fonts, in the time of Popery, were unfitly and superstitiously placed." Popery, we must suppose, included the Church of England; but it is somewhat remarkable, that Popery, which was made the bugbear for the occasion, had been the chief promoter of affusion or sprinkling, before the time of Calvin; for the Greek, and we believe all the oriental churches, used immersion. At the Restoration our present rubric was introduced; adhering to the ordinary primitive usage, if the child is certified able to bear it; but allowing affusion to prevent danger.

This alternative was more charitable than Mr. Hinton's remark upon it; for he gives his opinion that "the framers of the Prayer-book took immersion to be *the only mode* intended by the Scriptural term," yet that they allowed weakly children to be baptized in a manner which "no conscientious man" believes to be valid. A more just and candid inference would have been, that seeing they allowed weakly children to be baptized by affusion, they did *not* consider immersion to be "the only mode intended by the Scriptural term." We scorn to reply to such a charge as that these holy men wilfully contravened Scripture, and profaned a sacrament, by allowing a mode of administration which they perfectly well knew was invalid. This is precisely the same charge which the Anabaptists have been urging against the Bible Society. The Episcopal Christians and Missionaries in India, could have no distaste for any word implying immersion, if they thought it in all cases a correct, and the only correct, translation; but as there are differences of opinion in this matter, they conscientiously prefer retaining the original word baptize, as is done in the English and many other accredited versions. For this they are charged by the Anabaptists,

not with being sorry linguists or theologians;—for this would be quite fair and scholar-like—but with being dishonest men, who know perfectly well in their consciences that they are tampering with the word of God, in writing baptism instead of immersion.

As for Mr. Hinton's critique on the word ἐν, our former correspondent (we know not who he was) laid no stress upon the meaning of that particle. He merely asked whether the Baptists "would change the word baptize, in every case, for immerse;" and he gave as instances two passages where the English version reads, "With the Holy Ghost." Whether "with" is better than "in" was no part of his inquiry; he did not allude to the distinction; but, as Mr. Hinton remarks upon it, we take the liberty of saying that the employment of the word ἐν does not in the slightest degree indicate that immersion is intended. Euripides says, Εν βελει πληγεις, "struck *with* (not *in*) a dart;" and St. Matthew, who writes, chap. iii. 11, "I baptize you ἐν ὑδατι; (which our translators render "*with* water,") says also, vii. 6, "trample you with (ἐν) their feet;" and ix. 33, "He casteth out devils *through* (or *by*, or *by means of*, ἐν,) the prince of the devils." Numerous other passages might be quoted; for ἐν has at least twenty shades of meaning.

Mr. Hinton hesitates to say whether the Baptists demand that the English authorized version shall be altered; but surely it ought to be, if, as they say, it is "sectarian" and "anti-baptist," or merely the Bible of "the sect of Pædo-baptists," as they affrontingly style the Church of Christ throughout the world, from the days of the Apostles to the present hour. More especially ought it to be altered, if the only reason for tolerating it is, as Mr. Hinton says, that the word "baptize" is so Anglicised, as to be sufficient for his purpose; for assuredly to the popular ear that word does not convey the idea of immersion. The Anabaptists are acting very unfairly and inconsistently, but very astutely, about their Oriental translations. Why do they not come forward at the Bible Society committee, and demand that the word *baptize* shall be expurged in all English Bibles circulated by the Society, and the word *immerse* inserted in its place? If they cannot in conscience use the untranslated word in India, why do they not attack it at home? But they wish to insert the sharp edge of their wedge; and to procure the admission of a principle, which they may afterwards apply in all other cases; for if the Bible Society, which reckons among its members Christians of every name, is to succumb to the Anabaptists in India, there is no reason why it should not do so everywhere else, as the Religious Tract Society does. By expelling infant baptism from the Tract Society's tracts, and inserting *immersion* in the Bible Society's bibles, they would wield a lever which might shake all Christendom. The Bible Society has wisely recommended the course of adopting the untranslated word in new versions; justly remarking, that this "leaves the matter without prejudice to any; while the adoption of a contrary course would, at least, wear the appearance of a disposition to favour the views of one body of Christians, at the expense of those of others." Mr. Hinton, however, cannot, he says, see how an unwillingness "to favour the views of one body of Christians at the expense of those of others," could have dictated a refusal to make a grant "for the purpose of providing a supply of Testaments *for the members of Baptist churches.*" Mr. Hinton's optical powers must be very indifferent; for most other men would see this at a glance. Suppose that the "Unitarians" demanded a grant for their "Improved Version," solely "for the members of Unitarian churches;" would Mr. Hinton not think this a partial proceeding? The cases differ widely in all other respects—and we mean no offence by the illustration—but they agree in this, that the members of the Bible Society would

be patronising what they consider a partial version. Mr. Hinton just takes for granted what is the very question, that it is the right, and the only right, version; but unless the Bible Society are satisfied with it, they would do wrong to print it only and avowedly for the use of one sect. The fair-judging portion of the Baptists concur with the Bible Society as to the justice and propriety of this course; for which they are accused of "going over to the enemy's camp;"—we quote the words of the Baptist "Christian Herald," published in the United States, where the contest makes more noise than in England. Do then the "Baptists" account the Christian church throughout the world "an enemy's camp?"

The translators of our authorized version are charged with suppressing the word of God to please "a half-reformed king at the head of a national church." The gross injustice of this accusation is manifested in their remarks in the preface to their translation, where they allude to this very word. "We have," say they, "on the one side, avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other; as when they put washing for baptism, and congregation instead of church; as also, on the other, we have shunned the obscurity of the Papists in their *azymes, tunic, rational, holocausts,* &c." Surely this was a wise course; and as to the particular word baptism, there are many reasons, besides the disputed meaning of the original, why the nomenclature of the universal Church, the nomenclature of the ancient Fathers adopted from the original text, should be used in new versions. The language of the converts in countries where the Gospel is introduced in modern times, will naturally follow the version of the Holy Scriptures in their tongue; and would it not be more seemly that all should say, "We are going to the baptism," (whatever may be the mode of administration adopted in each particular church,) than that at one missionary station they should say, "We are going to the immersion;" at another, "to the washing;" at another, "to the affusion," and so forth? The "Baptist" (so called) could have no reason to complain of this, but upon the bigoted notion that there is no valid baptism but according to his own narrow views of subject and mode; and we see not why all Christendom is to succumb to them.

LETTER FROM DR. J. P. SMITH;—WITH REMARKS IN REPLY.

To the Editor of the Christian Observer.

In the Christian Observer for the present month, page 838, are these words: "We have again and again, but in vain, asked Dr. Smith [and other persons mentioned,] to shew us why we are nationally to recognize the Christian's Sunday any more than the Jews' Saturday."

I am ignorant of having, at any time, been honoured by your proposing this question to me, either privately or publicly: but I am willing to obey your call, if you will first assure me that my endeavour will not be thrown away. I would not be a captious complainer, nor do I desire to invade the rights of an Editor; but as a respectful letter of mine, upon the Solemnization of Marriage (whose object was to set forth matters of fact deeply touching moral character, and which had been grievously misapprehended by writers in the Observer,) was declined, some months ago, I trust that it is not unreasonable to ask this previous condition. I could not answer your impor-

tant question in a few lines, and time is too precious to admit of a large portion of it being hazarded upon a precarious issue.

The *Violation of the* LORD'S-DAY I consider to be a crime against GOD and man; the sin of pre-eminent mischief, that which, above every other, is the fruitful hot-bed of immorality, profligacy, infidelity, and almost all forms of wickedness, personal and social.

To counteract that gigantic sin, all the means which reason and Scripture warrant, ought to be strenuously put into action. But, *what* those means are, and *how* they can be applied, so as to avoid the being involved in other serious evils, are, I acknowledge, problems, to solve which appears not very easy.

J. PYE SMITH.

Homerton, December 7, 1838.

*** We shall be happy to hear from Dr. Smith; only let us perfectly understand the question at issue, for it were superfluous to spend one single line upon what is acknowledged in common. We had been referring to the new Religious Equality Society, as it is absurdly called; and were lamenting the grievous impediments placed in the way of Christian legislation, by the dogmas so pertinaciously inculcated of late by Evangelical Dissenters, in common with infidels and others whose touch is pollution. We spoke of the apprehended opening of the London post-office on the Lord's-day, as a legitimate fruit of such dogmas; and it is notorious, that while the members of the Church of England, and the Wesleyan Methodists, have been for several years endeavouring to render more efficient our old excellent laws for the public observance of the Sabbath, the Evangelical Dissenters have so puzzled the question in popular apprehension, with their agitationings about "civil and religious liberty and equality"—as if there were the slightest danger of their being infringed!—that it has come to be considered "persecution" to prevent a man's opening his shop on Sunday, unless solely as a civil regulation, without any regard to the day being the Sabbath of the Lord; on which ground the public observance is virtually given up; for if legislatures have nothing to do with religion in their corporate capacity, there is not—we repeat it—any reason, so far as principle, and not mere majority, is concerned, why they should not adopt the Jew's Sabbath instead of the Christian's, or the French revolutionary Decade instead of either. The evangelical Dissenters—though in general honourably distinguished as strict observers of the Lord's day—desecrated it in the matter of the petitions against church-rates, with a view to overturn the National Establishment; even such pious, moderate, and amiable men as Dr. Burder, being so carried away with the torrent as to cause the parchments to lie outspread in their vestries on the Lord's-day for signature, and to have their worship interrupted by their clerks' making an announcement to that effect, followed up by discourses from the pulpit upon the voluntray principle, and the sin and evil of National Establishments; but where have been their shoals of petitions to the legislature for the honour of God's Sabbaths? and is it not notorious, that when they are asked to render aid in this holy cause, instead of promptly doing so, they say with Dr. Smith that it is a difficult problem; for that it is not easy to see where a legislature is to end, if once it begin to appeal to religious, as distinct from merely civil, considerations? The difficulty, we contend, is not only great, but insuperable, to those who are not prepared to acknowledge that a legislature professing to be Christian, is bound to promote the worship of God, and the spiritual instruction of the people. We do not refer to this or that particular measure; it is therefore no answer to say that Sir Andrew Agnew, or any body else, went too far. We speak only of the principle; the "means" is quite another matter.

The question was directly forced upon us, by the evidence before the House of Commons upon which the apprehended post-office desecration is founded. We will quote only one short specimen. Lord Ashburton is asked.—

"Conceiving your Lordship to be eminently qualified to give an opinion, as it affects the commercial interests as well as the social interests of the country, I beg to inquire of your Lordship what you think of the non-delivery of letters on Sundays in London, and their not being despatched from London on Sunday, whether this is productive of inconvenience or injury to the mercantile or other interest? Answer: Looking at it as a mere question of public commercial interest, the loss of one day out of seven is evidently a loss; there are higher considerations which would with me always weigh, higher religious and moral considerations, which would make me very reluctant to see business promoted by the sacrifice of the sanctity of the Sabbath; but if you set all religious and moral considerations out of the question, no doubt in every branch a shopkeeper would be glad to keep his shop open, and the manufacturer his manufactory going; if you put it upon the mere question of public interest, any reservation of the seventh day, and any abstraction from the business of life, is a loss; it must be defended upon higher considerations and for higher purposes undoubtedly."

Now his Lordship was quite wrong in supposing that even putting religious considerations out of the question, the Sunday delivery of letters would be a civil benefit. This part of his evidence has been amply confuted by the remonstrative memorials of the London bankers, the Stock Exchange, and numerous other secular bodies; and by the general outburst of alarm and indignation at the very mention of such a proposal. It were therefore quite superfluous for Dr. Smith to argue this question; or even the higher one, upon which there is no difference between pious Churchmen and Dissenters, that in keeping the commandments of God there is great reward. But Lord Ashburton's reply shews, that if the religious question be given up there is nothing solid to fall back upon; for there is always an opening for the argument that it would be a public benefit; and should this notion gain ground on the one hand, and the religious question, which Dissenters say nations are not to meddle with in their corporate capacity, be discarded from the public councils on the other, there remains nothing to prevent the desecration. If an infidel philosopher should propose in parliament to abolish all national recognition of the Lord's-day, as a mischievous interference with business and pleasure, what argument could Dr. Smith, speaking publicly as a legislator, bring forward in reply, which an infidel might not urge as much as the most godly senator?

In our remarks last month, to which Dr. Smith proposes to reply, we were referring back to a discussion in our volume for 1837, pages 852—854, in which we expressed our opinion, that upon the principles urged by Evangelical Dissenters, the Post-Office, and other public offices, as well as museums, and various other places of public resort, might be thrown open, if such measures should be considered civilly expedient; for though individuals ought to fear God, yet nations, "in their corporate capacity," (Mr. Burnett of Camberwell's phrase) are to consider only men's rights as citizens; and that to make public provision for their spiritual wants is utterly unlawful. In reply to some remarks upon Sunday drilling, which had occurred in our review of Mr. Adam's life, an Evangelical Dissenter undertook to show upon what principles he and his brethren could consistently oppose that practice. Did he say that it could be nationally objected to as a violation of the laws of God? No; he admitted that a Dissenter could not legislatively urge such a consideration; but he said that it might be objected to upon civil considerations, for that legislatures ought "to prevent crime and maintain the order and well-being of society." But it might be replied, that Sunday drilling was civilly expedient; and if so (not that we admit it), the religious objection being given up, there would be nothing to forbid it. Yes,

replies the Dissenter, it would violate private conscience. The rejoinder is obvious; if it be only strongly recommended, and rewarded, not made compulsory, there is no force put upon private conscience; so that the legislature is justified in defying God and trampling upon his laws, if it think it civilly expedient to do so, provided it allow individuals to plead conscientious exemption, as Quakers are exempted from taking oaths; though after all, Dissenters are not prepared to allow this appeal to private conscience in all cases; for they would make the Quaker pay taxes, though he thus contributes to keep up an army and navy, which he abhors; and if the religious argument be abandoned, a legislature would have as good a right to tax the Dissenter towards the expense of Sunday drilling, as the Quaker towards maintaining fleets and troops. Nay, the Dissenters wish to tax the nation to set up Lancastrian schools throughout the land; though Churchmen object to them, as also do Roman Catholics, Socinians, Jews, and others. We want to know upon what principle the Jew or the Roman Catholic can be forced to pay his rates for Bibles for the proposed schools, which does not involve the essential elements of the question between Churchmen and Dissenters respecting a National Church? Let some of the Jews who have been lately admitted into our corporations, ask the Religious Equality Society by what principle of equality they would shut the Post-Office on Sunday, and keep it open on Saturday. Let Mr. O'Connell taunt them, as he has a good right to do, with their hypocrisy, or cowardice, in not demanding, upon the principle "of equality," the abolition of the Act of Settlement which provides that the Sovereign of England shall be a Protestant. Let the Quaker reproach them for their inconsistency in voting supplies for her Majesty's dock-yard, the payment of which violates his conscience, and thus, according to their argument, infringes his equality. Let the honest Radical show their selfishness in getting their Chapels exempted from rates, when theatres are taxed; and their ministers from paying turnpike on Sunday, when the farmer must pay; for if legislatures are to confine themselves to civil matters, and to have no opinion as to the character of theological teaching, the stage may deserve, in their view, as much favour as the pulpit.

But it was with especial reference to the Post-Office that we referred to the discussion above alluded to. We shewed, that upon the principle which was urged by the Dissenter who addressed us, there is no effectual legislative check to the Post-Office, or any other office, being open on the Lord's day. It is true that many persons would concientiously object to working unnecessarily on the Lord's day; but then they are not bound to do so, any more than a Jew to accept an office under government which requires him to work on Friday evening, or Saturday morning; or a Quaker to command an army; or a member of the Anti-cruelty Society to be Master of her Majesty's Stag-hounds. A Post-office clerk may give up his employment if he prefers starving to sinning; a government, we are told, is to appoint what it thinks civilly expedient; it is to take no account of the law of God; the Post-office clerk must settle this with his own conscience. We shall be glad to learn from Dr. Smith that he sees how this conclusion may be forefended upon the principle of shutting out all religious considerations from national legislation.

Dr. Smith's statement respecting his own veneration for the Lord's-day, and of the evils which result from its violation, scriptural and excellent as it is, is quite beside the present argument. This he will perceive if he would refer to our remarks above alluded to, where we said:

"A DISSENTER (who favours us privately with his name) seems to have misapprehended our remarks. Does he for one moment suppose that we doubted the personal piety, or sincerity, or zeal, or affection, of such men as those to whom we

alluded? Does he imagine that we fancied that Dr. Burder is not intensely anxious to promote the worship of God; or that Dr. Smith was not as hostile to Sunday drilling as any churchman could be; or that the Rev. J. Clayton is not sound as to the doctrine of the Trinity; or that the Editor of the Evangelical Magazine does not desire that marriage shall be celebrated with prayer and hallowed vows; or the Editor of the Eclectic Review that the Christian Sabbath shall be kept holy? Very far, indeed, from it. What we urged was, that they are practically undoing what they wish to uphold, for the sake of an unscriptural 'abstract principle;' which principle, when it comes to be carried out, must reduce all public legislation to the bareness of atheism."

If we could use even stronger language than this to separate the intentions of Evangelical Dissenters from the working of their principle, we would do so. Why then, when we impeach their judgment, do they fall back upon their character? We know full well the dilemma in which they find themselves involved. Their principles, honestly followed out, conduct them to the practical conclusions of Paine and Voltaire in regard to the legislative recognition of Christianity; whereas what they really wish, is to overturn the established churches of Great Britain and Ireland, and to have all things regulated according to their own views. The Education question exhibits a striking illustration of this. The Evangelical Dissenters make common cause with the Central Education Society, in opposing the National School Society's system; there must be no creed or catechism, no connexion with an establishment; but when the Central Society people propose fairly to carry out this principle in a manner which Romanists, Unitarians, Jews, and "men of no particular religion," acknowledge to be neutral, the Evangelical Dissenters turn and say, Oh no, we meant not this; we wish to put down the Church National Schools, but we do not intend to tolerate your secular schools; we mean to set up *our* schools, that is, Lancastrian schools, which we magniloquently call British and Foreign Schools. The Religious Equality Society exhibits another similar instance; it carries deceit in its very name; for it is neither more nor less than an "Evangelical Dissent Society," lopping down, right and left, all members of established churches on the one hand; and all who are not members on the other, except they belong to the body called Evangelical Dissenters. It is a society which has a creed, and expects all men to conform to its exact standard. Its primary resolution is, that "It is the paramount duty, and therefore the inalienable right, of every man to worship his Creator and Redeemer, according to his religious convictions of the Divine will as expressed in the Holy Scriptures, the only authoritative rule of faith." Now the conductors of the Christian Observer, being neither Atheists, Deists, Jews, Sosinians, Romanists, nor members of the Oxford Tract sect, can, and do, cordially unite in this primary resolution of their evangelical dissenting brethren; though, as the manifesto of a "Religious Equality Society," it is merely a superfluous clap-trap and catch-vote proposition; for it were absurd to say that the right of any man to worship his God and Saviour according to the dictates of his conscience is infringed upon [illegible] Queen Victoria's dominions; and the latent insinuation, that there is such an infringement by reason of the Church of England or Scotland being established, conveys—to speak vernacularly—a base falsehood. But though the resolution expresses an opinion common to ourselves and the Evangelical Dissenters, and which we have nothing to object to, except that it insinuates more than it declares, and excludes what ought to have been inserted—we cannot but maintain, and we challenge Dr. Smith to deny, that it is a creed, a declaration of faith, a code of articles, quite as much as if it embodied the catechism of Trent, or the confession of Augsburg or the Anglican church. It embraces the Being, and necessarily the attributes, of God; the duties we owe to him; the doctrine of a Divine Redeemer who is to be worshipped, and is there-

fore God; the revelation of the Divine will to mankind; that the Bible is that revelation; and that this is the only authoritative rule of faith. All this is perfectly true; but why, upon the Society's no-creed principle, are we to require so much and no more? We declare solemnly, that we believe many Evangelical Dissenters who are making this outcry about liberty and equality, would be among the most intolerant of rulers, if they were invested with arbitrary power. Observe the working of this very manifesto, which professes to embrace the cause of civil and religious liberty and equality all over the world, without reference to any man's creed. Clothe the gentlemen who have drawn it up, with legislative authority; bring before them all who deviate by excess or defect from their standard; and mark how the dialogue will run. To the Deist, "You do not worship a God; no liberty and equality for you." To the Unitarian, "You do not worship a Divine Redeemer; no liberty and equality for you." To the Jew, "Neither do you worship a Redeemer, though you expect one; you therefore are excluded." To the Romanist, "You worship a God and Redeemer, but in so doing, you do not make the Scriptures the only authoritative rule of faith; no liberty therefore and equality for you; nor for those Anglicans who in like manner mix up tradition with scripture as the rule of faith." It is true the words "according to his religious convictions" are introduced, but they do not enlarge the Society's articles of faith, for it is only "religious convictions" limited by the other specifications. Intelligent Jews, Papists, or Socinians, would much rather trust themselves with straight-forward conscientious churchmen, than with these pseudo-liberals. "You are consistent and honest," they could say, "in professing a national religious creed; and we have perfect liberty, though we are not of your faith; but it is inconsistency and hypocrisy to pretend to do away with all religious distinction, and then when asked to carry out the principle, to embody those very distinctions in the very first article, telling us that it is our duty to believe what they and you believe, but what we do not." If Dr. Smith asks us, "Is it not then the duty of every man to believe all that the Religious Equality Society has specified?" we answer, Yes; and upon our principles there ought to be a National Church to inculcate that belief; but for the Equality Society covertly to limit rights to a creed, while professing to secure them to all classes of persons, is, to say the least, a very artful proceeding. We have no doubt that the real reason why the projectors of this society drew up their articles after this fashion, was to try to blind the eyes both of their own less-enlightened brethren, and of the members of the Church of England, in regard to the real character of their project. To bear out their practical conclusion, their preamble should have been, "Whereas it is the right of every man to worship a God or not, as he pleases; and to believe or not in a Redeemer, and to acknowledge or not a Divine revelation, as he sees fit; and it being our fancy that a National Church is a violation of this right, therefore, &c." But such a direct statement would have shocked their own weaker brethren, and hence the pious proemium to the anything but pious practical conclusion. We congratulate Dr. Smith that he has eschewed this miserable society. It cannot injure the Church of England; but a few more such freaks will make the very name of Dissent odious to all spiritually-minded Dissenters.

On turning back to Dr. Smith's note, we see that he mentions our withholding a former letter with which he favoured us. We did so, and we publicly assigned our reason as follows, (Christian Observer, September 1838, p. 600.)

"There is nothing in Dr. Smith's letter which would prevent our inserting it, with some remarks in reply; but it is useless to keep up an interminable controversy. It is not likely that we shall agree about the Marriage Act, the conduct of political Dissenters and journalists, and so forth. He has his opinion, and we have ours."

We thus went out of our usual course, to assign a reason, in order that we might not be uncourteous to Dr. Smith; but we must claim the privilege of saying that no man is obliged to give a reason why he does not print and publish whatever any body else may see fit to write. The conductors of periodical publications receive innumerable letters and papers on all sorts of subjects, far more than the limits of any magazine would contain, much less readers purchase and peruse; and as they do not ask persons to send them letters, they surely have a good right, as Dr. Smith admits, to use the best of their judgment in making a selection of what they think will interest and edify their readers, leaving every man to print his own letters if he pleases, in any way he likes. As Dr. Smith requested the return of his paper, it is possible that it has appeared in the pages of some Dissenting publication; at least this is the course which many other Dissenters have followed, when, after keeping up a discussion to wearisomeness, we have been at length constrained to say, "Satis est, ohe! libelle." It is quite fair and right that they should do so; we can have no objection to such a proceeding; but it is exceedingly unjust to talk of "suppressed letters," as is too often done on such occasions. "Rejected addresses" would be a very proper title; but suppression indicates dishonesty.

If Dr. Smith had any cause to complain, were it fifty times, of personal mistakes or injustice, fifty times should corrections be inserted; but upon matters of discussion we must vindicate the just liberty of the press, by saying that no man is bound to find print and paper to put forth the opinions of his neighbour, more especially if he thinks them unsound or injurious. Dr. Smith is not just to us in saying that his letter was necessary as a defence of the "moral character" of any person; for we maligned no man's moral character. If he means that our general remarks upon public proceedings virtually affect the conduct of A, B, or C; why so does almost every discussion, and so does every Number of every Dissenting magazine and newspaper; and we have just as good a right to require John Search to pay a printer to publish a pamphlet in reply to the arguments of the Dissenters, as for him to expect us to do the same by his. It were a monstrous piece of injustice that the conductors of a monthly pamphlet under the name of a magazine, should lose the common rights of all other men; so that they must print not only what they think useful, just, or interesting, but also what they may consider injurious, unjust, or calculated, by its want of interest, to sink their publication.

We have asserted the right; but whatever comes from such a pen as Dr. Smith's always commands our respectful attention; and we should have been glad to have printed his last letter, if it had so much as touched upon the real point at issue. We had never said that the Evangelical Dissenters do not wish that marriage should be celebrated with solemnity: what then had his remarks upon that subject to do with any thing which had appeared in the Christian Observer? Again: as we had not been writing upon the character of the Anglican service, highly as we value it, there was not the slightest claim upon our largest candour, to circulate Dr. Smith's unfounded charges against it, of commanding hypocrisy and lies, or his unjust accusation against the clergy of marrying "intoxicated" persons, and much more equally improper. This *does* go nigh to concern "moral character;" but we suppose that if some clergyman were to draw up a reply, Dr. Smith would not feel himself bound to print it for him, whether he thought it just or not. We thought that it was only the Socinians who objected seriously to the Anglican marriage service; but Dr. Smith informed us that the Dissenters generally had been for many years petitioning to have their marriages solemnized in their own places of worship: and he defended the legislature for going even

beyond this, and propounding a godless formula.—But all these points were extraneous to the real question in discussion. We were shewing that if the principle upon which a national church is founded be abandoned, there is no resting place short of legislative atheism. The new marriage act was a case in point; for it was found that if a fixed religious rite were set aside, no modified, or improved, or diluted service could be substituted for it: for even "God bless your union," as we said, was an admission of at least one article of religion, and therefore the commissioners could only say, "I pronounce you man and wife." We are not arguing with Dr. Smith whether or not some change was necessary, either for the sake of Socinians and others, or for the sake of the officiating clergyman; were all granted that is demanded on this subject, our remarks would remain unaffected.

If Dr. Smith will confine himself to the real point, his letter needs not be, as he forbodes, very long. He may omit, as quite superfluous, all that Christians have done, or can do, as individuals, or in voluntary associations; —we are well acquainted with what he has published, and most excellently, on this subject, but it does not touch the question at issue. He may also omit all devout and pious recommendations; all specification of his own opinions or those of his friends respecting the Divine obligations of the Lord's Day, together with faults of national churches, and the good things effected by Dissenters. Let him simply state in what respect, upon the principles which have been of late so broadly avowed by Evangelical Dissenters, a community of professed Christians is nationally and legislatively to differ from a nation of infiels or atheists. We assert boldly, that upon those principles the Protestant reformation could not have been achieved; the Bible could not have been nationally set forth among us, (King James, as citizen Stuart, might indeed have paid for it out of his pocket money); nor could we have any legislative recognition of the Lord's Day, any more than of the Jew's Sabbath; in short, the whole of our national proceedings—every public form and document—must be altogether godless. Infidels avow this: Evangelical Dissenters lay down principles which tend thitherward, but shrink from the horrible conclusion. And let not Dr. Smith evade (we do not mean dishonestly) the real question, by specifying, as he proposes, the "means" by which Sabbath violation he thinks may be diminished;—this is not the point; the real question is, by what shadow of right, upon the principles of the Religious Equality Society, you so much as attempt the object—by any means whatever *of a national kind.* There are means in plenty, if the Legislature may lawfully interfere; as Churchmen think it may and ought; and the foremost of those means is the support of a national church; the inadequate state of which, in our large populations, is the most fruitful cause of the evil. We ask Dr. Smith, not for means, or apologies, or eulogies, or animadversions, but for A PRINCIPLE. It must be a principle, also, which not merely Evangelical Dissenters will wish to see carried into effect, but which Jews, Roman Catholics, Socinians, and Infidels, shall admit is based upon "religious equality."

The late outburst of the Evangelical Dissenters, (we use this epithet to distinguish them from Socinians and so forth, whose opposition to orthodox churches might be expected,) is the more to be lamented, because it conveys an erroneous notion to careless spectators of the real points at issue. Where, they say, is the unity of the Christian church, by which men were to know the truth of Christ's mission? Where indeed, we might sorrowfully reply; and yet amidst much discrepancy there is far more in common. Between pious Dissenters and pious Churchmen, there is a substantial agreement on matters directly relating to the

way of salvation: and never was there less of controversy between them; and if Dissenters would just let us alone as a national church, there might be a hallowed calm amidst many diversities of opinion. But not so when what we account pre-eminently useful, venerable, and an ordinance of God, is the object of their constant and virulent attacks. Dr. Smith is moderate and candid to inconsistency; he would not rudely root us up, but allow us to outgrow our errors; but many of his brethren are more fierce and intolerant; and while Ecclesiastical Societies and Religious Equalities speak and act as they do, without public rebuke from the great mass of their brethren, the pusillanimous good must not complain if they share the reproach of the ostentatiously bad.

REMARKS ON CROSSMAN'S CATECHISM, AND THE DOCTRINE OF A REMEDIAL LAW.

To the Editor of the Christian Observer.

In an article in your Number for November, signed E. H., on the Improvement of National Education, among many excellent suggestions to which I should rejoice to see attention paid, I was sorry to see a quotation from Crossman's Introduction, calculated to lead your readers to think that he disregarded the atonement of Christ, and considered man capable of effecting his own salvation. A larger quotation will shew that Crossman entertained no such idea: he asserts that

"God sent his eternal and only begotten Son in our nature, to reveal to us the knowledge of our duty, to give us new strength to perform it, and to redeem us from that eternal death and punishment we have deserved. He came into the world, and preached the Gospel of His Father in our nature; he paid a perfect obedience to the will of God; he suffered and died in our stead and for our sins; by which he obtained for us the pardon of them, grace to do our duty and eternal happiness. Christ, by dying for us, obtained pardon for all the sins of mankind, upon condition that they performed their parts of the new covenant. Man's part to perform in this new covenant, or covenant of grace, is to believe in our Lord Jesus Christ, to hope for salvation by means of his sacrifice on the cross, to avoid sin, and to live according to his gospel."

After this, follows the quotation made in your pages: "Whereas a perfect and unsinning obedience was expected of our first parents upon pain of death, we are only required to use our honest and hearty endeavours to serve God and keep his commandments." In conclusion, Crossman writes:

"If we fail in our obedience, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins; and for his sake God will accept of our sincere repentance and constant care to do better for the time to come; but if we wilfully continue in sin, and the neglect of God's commandments, we can obtain no benefit from Christ's sufferings, but must undergo eternal death and damnation."

Are these doctrines "wholly contrary to the Prayer-book and the Bible;" and in sanctioning them are our clergy "breaking their solemn vow to drive away all erroneous and strange doctrines contrary to God's word?" Such an assertion surely would never have been made, had your contributor considered the whole chapter in Crossman's Introduction, instead of selecting one sentence imperfect in itself. I think that you cannot, with any justice, refuse to copy the entire quotation from Crossman in your next Number, to prove that in publishing his work the excellent Society for promoting Christian Knowledge

has set forth nothing contrary to the fundamental doctrines of the Christian faith.

By quoting as your correspondent has from Crossman, we may shew one text of Scripture to be contrary to another—whereas it is our duty to receive the *whole* word of God, and, in our dealings with our fellow creatures, to speak not only the truth but the *whole* truth. An attention to this rule would prevent many of the disputes which now distract Christians.

A CONSTANT READER.

*** We are much obliged to the writer of the above letter; the insertion of which we think may be useful; not because it proves Crossman's doctrine to be sound —very far from it—but because it shews how grievously the prevalence of such doctrine blinds the eyes of many conscientious persons to its unscriptural character. The passages quoted in exculpation are decisively condemnatory; scarcely less so than the words referred to by E. H. Our limits forbid our going at large into the subject, which involves the whole question of Justification, so often discussed in our pages; but we will offer a few remarks with a view to induce our correspondent, and others who have been deceived by the unscriptural statements of such writers as Crossman, to consider seriously the points at issue.

Our former correspondent, E. H., did not say that Crossman "disregarded the atonement of Christ, and considered man capable of effecting his own salvation." His doctrine indeed comes in its consequences to this; for to as many as look for justification by "works of law," whether ceremonial or moral, Christ, the Apostle teaches, is made of none effect; but still the atonement is not avowedly "disregarded," nor is man "made capable of effecting his own salvation" independently of it. No, the delusion is more subtle; justification and sanctification are so confounded as to pervert both; justification, in the words of Mr. Newman, is "a renewal of the Holy Ghost," and obedience "the formal cause of justification;" the cross of Christ is personal mortification; and no place that we can discover is left for the application of the blood of the atonement for sins committed after baptism. Crossman's system is not precisely this; but it involves the same result in reference to the atonement. There are several subdivisions of error, but they all make justification depend, "in whole or in part," upon the righteousness of man, and not solely upon "the righteousness of God in Christ."

We have heard it said in reply, that if no merit is assumed, but our good works, our indwelling righteousness, are attributed to the blessing of God attending our right endeavours, and his Spirit aiding us, there is no interference with the doctrines of grace; no opposition to the meaning, even if these should seem to be the mere words, of St. Paul. But the Apostle does not say works of merit; he says simply "works;" or "works of law;" he assumes that if works are in any way allowed to enter into the question of justification, grace is no longer grace; and though we may profess to disclaim merit, it will obtrude in some decorous shape, even as an angel of light. The Apostle Paul taught this when he said, "It is of faith that it might be by grace;" "not of works, lest any man should boast;" and again, "To him that worketh is the reward not reckoned of grace but of debt." Is not then the Christian to "work?" is he not to work out his salvation? is he not to be fruitful in good works? Assuredly he is; he cannot be a Christian if he bring not forth good fruits; but he does not work *in* the matter of justification. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." It is

excellently well observed in the Homily on Fasting, that the Pharisee's "fasting and all his other works," however apparently "good and holy," were rendered "altogether evil and abominable" before God, "Because he directed them to an evil end, seeking by them justification, which is the proper work of God without our merits."

Almost every clause of Crossman's statement is untenable in the sense in which he means it. Where, for instance, do we read in Scripture, "God sent his Son in our nature *to reveal to us the knowledge of our duty*, and to give us new strength to perform it?" What is meant by "To reveal to us the knowledge of our duty?" All Scripture proceeds upon the fact that men knew already more than they performed; they loved darkness rather than light; they did not like to retain God in their knowledge; they were "without excuse," not because they did not know their "duty," but because they neglected what they knew; God "left them not without witness;" but their language was, "Depart from us, for we desire not the knowledge of thy ways." It is not to preach the gospel to say, "God sent his Son in our nature to reveal to us the knowledge of our duty." The Scripture says that God sent his Son into the world "that we might live through him;" that he might be "the propitiation of our sins." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

It is true that Crossman goes on to mention the atonement; but he does not make it the prominent object of our Lord's incarnation and death; it is only to procure for us "strength to perform God's commandments," and to make "our sincere repentance and constant care to do better for the time to come," acceptable to God, notwithstanding some flaws which human frailty is not exempt from. Man is still in reality his own Saviour, only that Christ makes up for his deficiencies. To a person ignorant of the Scriptural doctrine, it sounds plausibly to say, "Christ obtained for us the pardon of our sins, *grace to do our duty*, and eternal happiness;" but under that mischievous and unscriptural phrase "grace to do our duty," lurks fearful delusion; it sets aside the whole character of the atonement, and robs man of his only hope: for if none have "the pardon of their sins" and "eternal happiness," but those who have "done their duty," Christ died in vain, and none can be saved. The qualifying clause of having grace given us to do our duty, seems at first sight more modest than doing our duty without grace, but it comes to the same result. Though man, it is admitted, could not stand under an unmitigated system wholly of works, he is yet made to stand, by fulfilling the conditions of a milder law; and he therefore does not come, first and last, as a penitent for free, unmerited, pardon.

We said that Crossman's system, though not precisely that of the Oxford Tract School, proceeds upon the same principle of justification being "by deeds of law;" but in the working out of the question, the Tract divines evince a clearer perception of the true nature of the question, than such writers as Crossman. The scheme of the latter is that of *a remedial law;* a law under which sincere obedience is accepted for perfect obedience, the atonement of Christ supplying the deficiencies of human virtue. But the writers of the Oxford Tract school, feeling the unwarrantableness of lowering the demands of God's law to meet man's imperfect obedience, give to every baptised person a nature "like an angel's," so as to enable him to rise to the standard of God's law. Neither party submits to the scriptural doctrine of justification; each mixes up works with what is by faith, that it may be by grace; but of the two, the Oxford divines have the better of the argument over the school of Crossman. Listen for instance to Mr. Newman, who says:

"Till the Gospel came, with its manifold gifts of grace, there was a contrariety and enmity between the divine law and the heart of man: they confronted each other, the one all light, the other all corruption.... In consequence, we were unable to please God by what we did, or were unrighteous; for by righteousness is meant acceptable obedience. We needed then a justification, or making righteous; and this might become ours in two ways, *either by dispensing with that exact obedience which the law required, or by enabling us to fulfil it.* In either, but in no other conceivable way, could our obedience, which by natnre is displeasing, become pleasing to God, our unrighteousness become righteousness. Now, according to the doctrine I am engaged in expounding, the remedy lies in the latter alternative only; not in lowering the law, much less in abolishing it, but in bringing up our hearts to it, in preserving, in raising *its* standard, and in refashioning them, and so (as it were) attuning them to its high harmonies. *As regards the past indeed, since it cannot literally be undone, a dispensation or pardon is all that can be given us; but for the present and future, if* a gift is to be vouchsafed us, and we may anticipate what it should be, this is what we have to pray for,—not to have the Holy Law taken away, *not to be merely accounted to have done what we have not done,* not a nominal change, a nominal righteousness, an external blessing, but one penetrating inwards into our heart and spirit, joints and marrow, pervading us with a real efficacy, and wrapping us round in its fulness.....If God counts righteous, it is by making righteous; if he justifies, it is by renewing; if he reconciles us to him, it is not by annihilating the law, but by creating in us new wills and new powers for the observance of it."

Here it is most distinctly declared that God has not "dispensed with that exact obedience which his law required," in order to meet the infirmities of human nature; which is the medley remedial scheme: he does not accept, "through Jesus Christ," sincere obedience for exact obedience, as Crossman teaches; but he gives to every baptized person a power to perform that "exact obedience" which he requires; and the atonement of Christ has nothing to do with relaxing requisition, or making up for deficiency; but is altogether retrospective. Since what is done, says Mr. Newman, cannot be undone, "a dispensation or pardon is all that can be given us:" we are forgiven in virtue of Christ's death up to baptism; from which time we commence upon a new footing. So far Crossman and Mr. Newman agree: both contend that we are placed by baptism in a new condition; but the remedialists say, with Crossman, that "if we fail in our obedience, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins: and for his sake God will accept of our sincere repentance, and constant care to do better for the time to come;" whereas Mr. Newman teaches that God will do no such thing; for we are not "accounted to have done what we have not done;" the atonement was retroactively available for the first month of our infancy; but after baptism, as Dr. Pusey teaches, there is no baptism but that of tears, and no Scripture warrant to permit the penitent to come to the blood of Christ, at least more than once; a second sin placing us beyond the stipulated mercies of the covenant. There is not a syllable in the word of God to countenance such a notion: but some old writer, or writers, invented it, and on their testimony it is to be received.

Of the two schemes, Dr. Pusey's is perhaps the less dangerous, not because it is more scriptural, but because it is less likely to deceive even the unwary. Many would be startled at being told by Mr. Knox that the atonement had no place in his system, who would be misled by Crossman's assignment of a place inadequate and unscriptural. The penitent might be driven in despair from the macerations of penance unalleviated by a ray of gospel hope, and find refuge in such thrice blessed announcements as that "the blood of Jesus Christ cleanseth from all sin;" "He made him to be sin (a sin offering) for us who knew no sin, that we might be made the righteousness of God in him." But in the medley scheme he might be fatally deceived, building upon works yet looking for

grace to make up for their imperfections, and repairing to Christ, not for salvation, but to complete what is wanting in his efforts to save himself. How strongly St. Paul denounced this unscriptural blending, we should hope it were almost unnecessary to mention. It was not merely justification by works which he repudiated, but justification *by works and grace conjointly*. Thus, he says: "If by grace then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace, otherwise work is no more work."

Such was the doctrine of St. Paul, and it was made the very basis of the Protestant Reformation. We would entreat our correspondent, and all who have any doubts respecting the anti-Anglican character of such statements as those of Crossman, to study the writings of our venerated reformers. Or, without going far, the Homilies of our Church will abundantly exhibit their sentiments. It were superfluous to point out particular passages; for the whole volume embodies the doctrine of free justification. The notion also is strongly disclaimed of our doing in part what we cannot do in the whole. "Justification," says the Homily on Salvation, "is not the office of man but of God; for man cannot make himself righteous by his own works, *neither in part nor in whole;* for that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself." Again, in the third part of the same Homily, "Our own imperfection is so great through the corruption of original sin, that all is imperfect which is within us—faith, charity, hope, dread, thoughts, words, and works; and therefore not apt to merit and deserve ANY PART OF our justification for us." How diametrically opposite this doctrine to that of Christ's coming into the world to teach us our duty, to aid our virtue, and to make up for our defects.

We are not in the slightest degree apprehensive that any honest reader will so misconstrue our remarks, as to suppose that we mean—as some slanderously accused St. Paul himself of meaning—"Let us sin that grace may abound." The work of the Third Person in the Holy Trinity, needs to be insisted upon as much as that of the Second; nor can we too often or too forcibly urge that those who have believed, must be zealous to maintain good works. But justification and the fruits of justification must not be confounded. St. Paul for distinguishing them was assailed with the accusation just quoted; but did it never occur to such writers as Crossman, that if the Apostle had preached their doctrine, no such charge could have been invented by the most perverse disputant? The accusation supposes, on the very face of it, that St. Paul preached the doctrine of justification by faith, and not by "doing our duty," as it is called. We are "to do our duty" nevertheless; we are to repent, believe, and obey; but not for the reason assigned by Crossman, that whereas God required from our first parents "a perfect and unsinning obedience," he is now satisfied with "our honest and hearty endeavours." Let Mr. Newman refute, as he does, that false notion; and let our excellent Homily on Good Works shew, in the following passage, the grounds on which the believer in Christ is to be zealous to maintain them.

"St. Paul saith, Good works go not before in him which shall afterwards be justified; but good works do follow after, when a man is first justified. St. Paul therefore teacheth, that we must do good works for divers respects: First, to shew ourselves obedient children unto our Heavenly Father, who hath ordained them, that we should walk in them: Secondly, for that they are good declarations and testimonies of our justification: Thirdly, that others seeing our good works, may the rather by them be stirred up and excited to glorify our Father which is in heaven."

Such is the doctrine of our Church: but it is not that of such passages as our correspondent has quoted from Crossman.

We ought, perhaps, to have noticed another defence which is sometimes set up for such statements as those of Crossman; namely, that St. Paul and the Anglican Reformers speak of a first justification, and that this is by faith through baptism; but that the statements objected to, relate to a second justification, the result of holiness of heart and life. We know that the papists invented a first and second justification, and Bishop Bull and the Oxford Tracts have fallen into the like error; but as there is no such distinction in Scripture, we need not protract our remarks by refuting it. The Homilies—for addressing ourselves to Churchmen, we have a good right to appeal to them—speak very distinctly upon this subject; shutting out from the office of justification all works, not only past, but present or future. "We must renounce," say they, "the merit of all our said virtues of faith, hope, charity, and all other virtues and good deeds which we either HAVE DONE, SHALL DO, OR CAN DO, as things that be far too weak and insufficient, and imperfect, to deserve *remission of our sins and our justification.*" "We put our faith in Christ, that we may be justified by him only; that we be justified by God's free mercy, and the merits of our Saviour Christ only; and by no virtue or good work of our own, that is in us, or that we can be able *to have, or to do,* for to deserve the same." (Homily of Salvation.) In like manner the Eleventh Article does not say that we are not accounted righteous before God for our *past* works or deservings; but generally and universally for our works or deservings.

We lament to say that the exceptionable doctrine of Crossman pervades not a few of the Tracts of the Society for Promoting Christian Knowledge. Crossman does but echo the opinions of that frigid school of divines, which after the Restoration deteriorated the general current of Church of England theology; and some of whom planned a new series of Homilies, a specimen of which Bishop Burnet presented to the world in a volume entitled, "An Essay towards a NewBook of Homilies, in Seven Sermons, prepared at the desire of Archbishop Tillotson and some other Bishops." His friends and himself, he says, "designed to explain" [that is, to explain away] the "doctrine of justification;" and "some expressions in the first book, that seemed *to carry justification by faith only to a height that wanted mitigation,* were to be well examined." Unhappily the opinions of these mitigators of St. Paul, and explainers away of the doctrines of their own church, spread so widely, that for more than a century our bishops and clergy well nigh forgot the formularies of the Reformation; and it cannot be wondered at that the publications of the Society for promoting Christian Knowledge were pervaded by this baneful influence. It might have been supposed that a Church of England Society, publishing books and tracts, would have gladly resorted to the admirable writings of its martyrs and reformers; and especially that the Thirty-nine Articles would be inserted in its Prayer books; and that the Homilies would be reprinted and widely circulated: but nothing of the sort took place. Divines of the theological opinions of Nelson, and Bull, and Burnet, and the author of the Whole Duty of Man, were substituted for Cranmer and Ridley, and Latimer, and Jewell, and Hooker; and were succeeded by a still more degenerate race, the Crossmans of a later age. It is much to the honour of the Society in these our own days, that it largely circulates not only our Articles and Homilies, but many other excellent publications, including portions of the writings of the Reformers, and that it proposes adding extensively to the list: but this ought not to prevent our writing as historical truth requires. If our readers will take the trouble to refer to the unanswered and unanswerable "Two Memorials" addressed to the Society by Mr. Robinson

Mr. Budd, Mr. Bryan, Mr. Yorke, and Mr. Harris, they will find melancholy proof of the fearful extent to which the doctrine of justification by faith has been impugned in many of the Society's publications. We are not concerned to defend every statement or doctrinal opinion in those Memorials; but the declension of the publications referred to from the standard of Scripture and the Protestant Reformation, is exhibited with great ability and faithfulness. The doctrine of a remedial law pervades the exceptionable extracts. For instance, the popular author of "The Whole Duty of Man" says:

"The third thing that Christ was to do for us, was to enable us, or give us strength to do what God requires of us. This he doth first, *by taking off from the hardness of the Law given to Adam*, which was never to commit the least sin upon pain of damnation; and requiring of us only an honest and hearty endeavour to do what we are able, and where we fail, accepting of sincere repentance."

Where do we read in Scripture that God has thus mutilated or curtailed His immutable and perfect law? We read, indeed, that "Christ is the end of the law for righteouness to every one that believeth;" but this is a very different statement to that of the law being mitigated in order that man, with strength from above, may be able to fulfil it. The Apostle Paul says nothing of "taking off the hardness of the law given to Adam;" but he says, "If there had been a law given which could have given life, verily righteousness should have been by the law:" evidently meaning that there was no such law; and that fallen and guilty man could not merit heaven by deeds of law, but must be saved freely by grace, through the redemption that *is in* Christ. The Homily for Good Friday, which we suppose is one of those which Burnet thought required "mitigation," says that "The ONLY mean and instrument of salvation required of our parts is faith; that is to say, a sure trust and confidence in the mercies of God." If any reader think this statement too strong, let him study Hooker's admirable sermon on Justification. The *fruits* of faith, we repeat, are quite a distinct matter: but at present we are adverting not to antinomian errors but to pharisaical. Two untruths do not make a truth.

ORIGINAL POETRY.

THE OFFERINGS OF THE WISE MEN.

(Paraphrased from the Latin, inserted in the Christian Observer for Dec. 1838, p. 704.)

When heaven directed Magi from the East,
Before the infant Lord of all appeared,
They proffered from the treasures they possessed,
Gold, Myrrh, and Frankincense to Him revered.
To Him as God they fragrant incense bring;
To Him as Priest, the votive offering, gold;
Myrrh as to man, for born to grief, though king,
Death in the tomb his body shall enfold.
So unto Christ do thou three presents bring,
Love, thanks, and prayer, as incense to the Lord;
For myrrh, the tears that from repentance spring;
For gold, a contrite heart do thou afford;
So shall thy presents at the throne of Heaven
Be grateful unto God, and thou forgiven.

W. S.

ANOTHER PARAPHRASE OF THE SAME.

FAR in the East three heaven-taught sages rose,
And, guided by the star of Bethlehem, sought
The King of kings, to whom three gifts they brought:
Myrrh to the man born to partake our woes;
Gold to the Anointed One; o'er all his foes
Destined to rise from death, triumphant Lord;
And frankincense to the incarnate God,
Symbol of worship which each creature owes.

If thou, like them, would'st be accepted now,
Humbly on Christ three pious gifts bestow.
For bitter myrrh, give tears of penitence;
For precious gold, a heart from sin set free;
And let meek prayers be poured forth by thee
A daily gift of grateful frankincense. B. M.

THE SAME FREELY IMITATED.

To the King of kings wise men did bring
Three gifts, a costly load;
Myrrh to the man, gold to the king,
And frankincense to God.

Christian, oppressed with anxious fear,
Thy Lord will not despise
Thy lowly gift; with faith draw near
And spread thy sacrifice.

For myrrh bring tears, for incense prayer,
And—more than gold can buy—
A heart that bows the cross to bear,
Yet hails the Epiphany.

But first those tears in purer flood
Wash bright from earthly stain;
A heart uncleansed by Jesu's blood,
And prayers unblessed, were vain.

Soon to the King of kings with joy
Pure incense shalt thou bring;
Where gold that knows not earth's alloy
Shall crown thy offering.

And praise shall tune thy swelling harp;—
—Myrrh only is not given;—
The tomb was dark, the cross was sharp,
But tears are not in heaven.
S. C. W.

REVIEW OF NEW PUBLICATIONS.

CHANCELLOR DEALTRY'S CHARGE.

Obligations of the National Church. A Charge delivered at the Visitation in Hampshire, September, 1838. By WILLIAM DEALTRY, D.D., Chancellor of the Diocese of Winchester. With an Appendix, consisting chiefly of extracts from an Article in the Fourth Number of the New York Review, "On the State of the Church of England.

DR. Dealtry opens his Charge as follows:

"It is the remark of an able writer in America, that 'in point of spiritual prosperity and usefulness the Established Church of England has of late years exceeded all parallel in her former history;' and yet, 'that since the Revolution in 1649, there has been no example of so much combined and earnest zeal against her as these times are displaying.' These two facts he represents as 'singularly associated;' and it must be confessed that, in a country avowedly Christian, this is a state of things which may reasonably call forth an expression of surprise. Without attempting to explain the special grounds of this hostility, under circumstances apparently so little calculated to provoke it, one thing is certain, that had we a national church as pure as was the church of the early ages, and ministers as faithful and energetic as were the Apostles themselves, it must needs be that offences would come."

The papers referred to by Dr.

Dealtry is an article in a recent number of the New York Review, on "The Present State of the Church of England." Dr. Dealtry does not inform his readers who the American writer is, but he shews the high value which he attaches to his statements, by filling more than forty pages of close print, in his Appendix, with extracts from his paper. The writer is Bishop M'Ilvaine; and we are happy that we learned this only from general report, not confidential communication; so that we are not obliged to make a secret of what is so much to the Bishop's honour. Dr. M'Ilvaine had large intercourse with Christians of various classes while in England; and the facts which he witnessed, and the conclusions to which they led him, as he stated them in conversation, appeared to us so interesting and important, that we requested him, as an old transatlantic correspondent, to favour us with his ideas in a written communication, which he purposed doing; but we are glad that instead of this he has presented the results of his experience in a fuller manner to his own countrymen, many of whom, even including our episcopalian brethren, are very imperfectly acquainted with the actual state of religion in England, and especially in regard to the claims of the Established Church. Dr. Dealtry's copious extracts from the paper will make its contents generally known in England. We are glad to avail ourselves of his citations, as a copy of the Review, which we expected, has not reached us.*

Dr. Dealtry's object in the selection of passages is mainly to shew what are the views and feelings entertained concerning the Church of England at this crisis, by the best and wisest of our fellow-Christians in the United States. As the passages which we shall cite bear upon topics which have been much canvassed in our pages, and corroborate many of our statements, it will be the fairest course to copy them without interlarding them with our own remarks. We will only premise that Bishop M'Ilvaine is a member of a strictly voluntary, not nationally endowed, church; so that his statements lie under no suspicion of partiality.

"We have long had our attention directed, with lively interest, to the numerous books and pamphlets in assault and defence of Church Establishments, which for a few years past have issued in wonderful affluence from the British press. We say *British*, for Scotland is fully represented in the struggle. Established Presbyterianism

* It is, perhaps, quietly sleeping at the General Post Office, along with other copies which we happen to know have been returned unopened, on account of the prohibitory scale of charges placed by our Post-office laws upon communications of this nature. Packets of newspapers, reports of societies, magazines, pamphlets, and even large books, are frequently dropped into the Post-offices at the ports where ships land, which are charged, brown paper and cord included, as if they were so many precious letters. The charge for a single ounce packet from Liverpool to London is three shillings and eightpence. The London Post-office most meanly seals up the packet in such a manner, that the party to whom it is addressed shall not be able to discover what are its contents; so that in declining it he may be either refusing a packet of great importance, or a bundle of old newspapers, or other things of no value. The torture of uncertainty often extorts a large sum for what proves worthless to the receiver. We should not, however, have written a note on this commercial matter, but for the sake of adding that the authorities of the Post-office, we understand, have at length been induced to make a regulation, by which the probibitory duty on such packets is moderated—we do not yet know on what scale. Our American friends will be glad to learn that this barbarous interdict on literary and religious intercourse is about to cease.

is as much the object of assault on the north of the Tweed, as established Episcopacy on the south; with this exception, however, that the Episcopalians of Scotland do not oppose, but cheerfully support, with their tithe, the Presbyterian Kirk, as by law established; while in England, all denominations of Dissenters unite to oppose the Established Episcopal Church. The general question therefore is not *sectarian.*"

"The opinion which we have expressed, as to the present condition of the Church of England, is not of a kind which, under any circumstances, would admit of very definite proof in the comparatively small space which we can devote to the subject. It relates to the Church in Ireland, as well as England; since the Established Church embraces the United Kingdom. It is founded upon a general survey of facts, and is too universally acknowledged by Christian people in England to need any formal proof. In what we shall say of its evidences, our object will be rather that of illustration than of argument. To those, indeed, who have little knowledge of the English Church but as the traditionary tales of a past century still retailed, as if fresh gathered, would represent it; who take as sober truth all the trash of our newspapers, and of the flippant tourists whose mess of intelligence is culled from the way-side, and mixed with as many sour things as could be collected to give it savour; to those whose ideas are thus a mere compound of pluralities, and non-residences, and tithe-exactions, and field-sports, and luxurious wealth, and lordly pomp; never suspecting gross exaggeration, nor seeking explanation, nor remembering that many evils of external arrangement may attach to an Established Church which, the State alone being answerable for them, afford no criterion of the spiritual character of her pastors or their flocks; to such persons it may be almost new that any good can be spoken of the Church of England.

"But, 'very excellent things are spoken of thee, thou city of our God.' If it be a sign of the favour of God to his Church on earth, when, for many successive years, and progressively, she is visited with reviving and strengthening influences of the Holy Ghost; when her fleece is wet with the dews of heaven, and, from a state of great depression in spiritual character and zeal for Christ, she is raised up to newness of life, energy, and activity, so that a new spirit to confess the Saviour and promote his gospel appears in her laity; and her chief seminaries of learning are leavened with a great increase of love for the truth in its simplicity, and of zeal for its maintenance and publication; while her ministers are seen, in numbers and a devotedness of spirit unexampled in her history, 'preaching and teaching Christ, publicly, and from house to house;' then must the Church of England be considered as at this time, and as having been for several years past, remarkably honoured of God.

"It would occupy too much space to go into anything like a view of the state of religion in that Church during almost all of the last century, for the sake of a contrast with her present aspect. We can only glance at it. The works of Bishop Horne happen to lie before us. They remind us, that, in 1776, he published at Oxford the first edition of his work on the Psalms, and that, however unlikely that book is—pious and excellent though it be—to be called in this day enthusiastic, with any evil meaning, it was so treated, very generally, when it appeared. Horne was far beyond his day, says his biographer, (Jones of Nayland,) in evangelical sentiment. The learned and excellent Secker, to be sure, had died but a few years before the above date. Porteus was then at his labours. In that year Cecil and Thomas Scott were ordained. Hervey, Walker of Truro, and Grimshaw, had been some years at rest. Romaine was in the fortieth year of his work. Venn, Fletcher, and John Newton, were then in the midst of their usefulness. The influence of the Wesleys and Whitefield had begun to be widely felt as early as 1740. These good names, so identified with the history of all faithful ministrations of the Gospel during the eighteenth century, certainly indicate that, at the period we have selected for the sake of illustration, (1766,) new life had sprung up among the clergy of the English Church. But there is too much evidence that such revival was, as yet, of very limited extent."

"If the state of the Universities may be regarded as any true index of the state of the ministry of the English Church, considering that from thence come the candidates for orders, it cannot be supposed that, so late as 1782, the increase of a right spirit, though rapidly progressive, had as yet extended to a large number of the clergy. Then it was that Simeon *(clarum et venerabile nomen)* began to preach the Gospel in Cambridge, so much alone, so little sympathised with; the object, indeed, of aversion among those occupying place in the University, and of actual indignity and expressions of contempt and

opposition, amounting to constant persecution, among the multitude of the gownsmen. Then it was that such a witness for Christ had scarcely one to stand with him on ground which, before his death, was crowded with advocates; and that, unused to little else than at least a negative disrespect in his walks of faithfulness, a poor man, who saluted him with affectionate and humble respect in the street, received his special thanks as having done what was a strange thing to him in those days. How wonderful the change! Perhaps in no single point of view could a more striking indication of the change which has since been wrought in the ministry of the Church of England be obtained, than by a comparison of the University of Cambridge, in point of evangelical spirit and doctrine, at the beginning and at the ending of Simeon's ministry, or by a contrast between the attitude of the Church towards such a preacher as Simeon when he first appeared, and the veneration, affection, and thankful praise for almost unequalled usefulness with which his name is now everywhere mentioned. He lived to see all Cambridge filled with the belief and love of the truth which he preached; every parish church therein occupied with a ministry of kindred spirit, and crowded with devout attendants; hundreds of gownsmen counting it a privilege to hear the word at his mouth; many of them constantly seeking his spiritual counsel in private; a noble company of spiritually-minded youth, among whom were often the bearers of the highest honours of the University, preparing, under his training, to go out year by year to the pulpits and high places of the nation; the whole taste and tone of that great institution decidedly changed and elevated; a corresponding improvement general in the Church, not only among the clergy, but influential laity also; and this whole revival of religion, in college, pulpit, and parish, peculiarly marked by that very feature of sound and healthful piety in which the last century was so defective, attachment to, and a decided exhibition of, 'the spirit of the Scriptures.'

"Were we to single out any one feature which might be considered as specially characteristic of the recent growth of religion in the English Church, we should select its beautiful singleness and simplicity in searching after 'the mind of the Spirit,' in His word, and in following it, when ascertained, with a noble decision of character, untrammelled by the artificial systems of doctrine which man's wisdom has contrived. It might be confidently expected, that under such influence the piety of the Church would present many examples of very eminent attainments in godliness; and that, considering the high intellectual culture prevailing in the upper ranks of English society, and the sound mental discipline acquired in the schools and Universities, there would appear, in union with elevated growth in personal piety, a remarkable symmetry of christian character, a harmony of proportions peculiarly attractive. Such, in truth, is the case. It is not merely in the great increase of the number of faithful ministers, or of parishes well leavened by their doctrine, that the revival we speak of is seen; but also, and strikingly, in the *style* of personal religion that has grown up and ripened; the pureness and simplicity of spirit which are general among those whom this influence has reached, and the eminent attainments in godliness, in union with the highest degree of intellectual culture and refinement, by which many individual examples are distinguished—the pearl of great price, beautifully set in the most fine gold. We have heard it said by a leading dissenting minister not far from London, and in a truly Christian spirit, that in a certain class of the clergy of the Church there is a purity, elevation, and consistency of Christian character, surpassing those of any other set of men to be found in the English ministry. We believe it may be said without hesitation, that those who have recently visited England, from different denominations in this country, and have obtained an intimate association with the spiritually-minded clergy of the Established Church, have generally returned (we know not an exception) most favourably impressed with what seemed to them an unusual beauty and elevation of Christian character. In these adornments of piety, it is truly delightful to see how many persons in the highest, wealthiest, and most influential walks of life partake; how many of the nobles of the land esteem it their honour to 'be followers of God, as dear children,' and to set a bold and stern example against all ungodliness, and in favour of all good works. And, especially in a country like England, it is easy to conceive how powerful and extensive is the influence of good example set by the higher classes. In the substance of the above remarks we are happy to find the concurrence of distinguished dissenting ministers."

The ministers cited are the late Robert Hall, Mr. James, and Dr. J. P. Smith. To these are added

the Wesleyan Methodists of Ireland. Among the various proofs alleged of the great revival of religion in England, the reviewer mentions church-building:

"In this great effort to supply all England with churches, without waiting for the aid of the State, there is an example, which (except as a similar movement may be going on in the Kirk of Scotland; twenty new churches are thus being provided for in Glasgow) has not its like in any part of the Christian world. That it finds its parallel in any part of continental Europe, will not be pretended. Have we anything like it in this country? We need, unquestionably, in our large and rapidly-increasing cities, in our multiplying and fast widening villages, and in our vast territories, lately entered by a civilised people, and soon to be occupied, in all their length and breadth, by a vigorous and enterprising population, an immense increase of church accommodation. Much of it, as in our chief cities, will not be made by those who need it. Much may be expected to be done elsewhere by the people themselves, and certainly a great number of places of worship are annually erected in the land. It is certainly best that the people should do this for themselves, rather than by the funds of others. But to show the peculiarity of the operation in England, as illustrative of the spirit that is now awake in her Church, it is necessary to note the wide difference between the motive that presides in the effort we have been speaking of, and that on which, for the most part, our places of worship are multiplied. Except in the few cases in which churches connected with the city Mission Societies have been built or purchased, we have no such thing in any effective operation as a church-building association, much as it is needed for many swarming suburban districts, many irreligious villages, and many scattered agricultural settlements. Our churches, to say the best of them, are built by those who need them, and who have a personal or family, though at the same time a pious, interest in their erection. But in almost every case a large part of the means is derived from those who give because the church is to be in their neighbourhood, and they have a worldly interest in its completion. But the beauty of the example which we are now endeavouring to hold up, so that it may provoke our own people to a similar work of love, is, that the immense sums contributed are not to particular churches, but to Diocesan Societies, without designation of place or people, to be distributed anywhere, as will best promote the supply of the destitute. The contributor bestows his subscription, not because he is interested in a certain district where he has property to be benefited, or where any personal or family considerations may make him specially desirous of a church; but simply because churches are needed: thousands are destitute of a place for the worship of God, and for receiving religious instruction: and they can be supplied only through the gratuitous benefactions of the wealthy and pious. This disinterested attribute it is which so distinguishes the efforts we have mentioned, and claims for them our special admiration. Contemplating those efforts in their present magnitude and rapid increase; regarding them as now only at their beginning, and anticipating the mature strength of such a giant infancy; comparing, then, the present with the past, we certainly behold a most striking evidence, among many, not only of an awakened, but of a most energetic spirit of well-doing and of benevolent enterprise in the clergy and laity of the English Church."

Having adverted to the prominent part which the clergy take in all these matters, and especially to the amount of their contributions, Bishop M'Ilvaine adds:—

"These statistics are certainly exceedingly honourable to the spirit of the clergy. Whatever may be the diversity of opinion as to the expediency of the tithe system, one thing is certain, the country receives back in charity far more than the tithe of what it yields to its clergy. Whatever the Church may say of the unequal distribution of her revenues among her clergy, the country has reason to be thankful for their ultimate distribution, as seed from the sower, wherever her poor want bread, or the ignorant have need to be taught."

"From all this has now been said, it is very manifest that the advancement of the Church of England of late years, in expansive benevolence and zealous activity for the interests of true religion, has been exceedingly great; that in no previous period of her history has she been found in a condition any way near so spiritual, so enlightened, so effectively engaged in the great work entrusted to her, of preserving, defending, and spreading our common Christianity at home and abroad."

"Still, something is, doubtless, re-

quired for the right regulation, encouragement, and superintendence of the enlarged labours of her children. She needs more liberty—more room for action. We see not why she may not be an Established Church, if the State be really her friend, without being, as she is now, in a great degree, a disabled Church as to many of those internal arrangements for usefulness and discipline which inalienably belong to her as a spiritual body. If Dissenters may speak of disabilities and grievances from the State, she may much more. This is not the place to enter further into this subject. We have only adverted to it as an explanation of the evident absence of church-system and church-economy in various efforts for usefulness by which the strong excitement for Christian benevolence in the membership of the Church of England is constantly endeavouring to get vent, and to expand itself over the vast surface of human want. The evidence of the spiritual state of the Church is independent of such considerations. Certainly, whether the best channels are provided or not, there is in the Church at this time an immense increase of the spirit of voluntary effort as distinguished from that which the State might be expected to set on foot and sustain; a spirit to do and give spontaneously what, in accordance with the theory of a Church Establishment, the public authority might effect by its action. Grown too powerful and active to wait for the movements of the State, the Church has determined to do not only its own works, but those also for which the State, were it true to its own principles as connected with the Church, would be forward to do. Assuredly the Church of England is in a fair way to prove that the voluntary principle may exist and operate, in great force and to great extent, under the walls of a church established. Our earnest desire is, not that the Establishment be cast down, but that it remember the vast difference between the times when its last corporate effort of adjustment to circumstances was made, and the present, when circumstances demand so much new and wise effort of adjustment; that the Church be so relieved from her subjection to the State as to be restored to the position she once held as a self-governing body in all spiritual concerns, so as to be capable of taking her true and rightful stand, as well in her unity as a Church, as in the individual efforts of her clergy and laity, in the fore front of all well-projected enterprises for the promotion of Christianity."

"We now ask to what are we to ascribe the revival of religion in the Church of England? We have quoted the testimonies of leading Dissenting ministers. One of them (Dr. Smith) has stated that 'the increase of vital piety in the Established Church, within the last thirty or forty years, has been proportionately, and comparing the measure of advantages, greater than among the Dissenters.' Now, we exceedingly mistake if there is not in this something sui generis, and peculiarly worthy of being remarked. The case of the Church of England is not like that of religious denominations in this country, which have been rapidly growing in extension with the growth of a new and enlarging territory; and which, while greatly increasing in number, and power, and efficiency, have, as denominations, especially in their ministry, experienced no very marked improvement in the grade of their spiritual character. Except in the Episcopal Church (and we mean nothing invidious or derogatory to others by the exception), we apprehend that the tone and elevation of religious attainment among the ministers of our various denominations, greatly as numbers and activity have increased, remain but little, if at all, above the mark at which they were some forty years ago. In expressing this opinion, not the least injurious reflection is intended. But in the Church of England the improvement has not been that of increase by the addition of churches and of territory; of the enlarging of power by the outspreading of her government; but, whilst occupying the same ground, retaining just about the same number of clergy and the same resources, she has become almost new in nearly every thing pertaining to an efficient Church of Christ. Her growth has not been that of a fire, strengthening by the putting on of fresh fuel, but of a fire reviving out of its own ashes. It has been remarkably a revival of religion among the clergy, and that, not by a gradual rolling onward of the wave of godly influence from one part to another, through an agency of second causes distinctly manifest, but by the starting up of the evidences of a new life, and the shooting forth of the fruits of new growth, simultaneously in various parts, without connexion with each other, and remarkably without visible influence. In no part of the history of the Church of Christ can so many examples be found of distinct spiritual change and marked religious growth in the clergy, as have occurred in the Church of England during the last half century. This has taken place at a time when in every Protestant Church

in Europe, out of Great Britain, the cause of spiritual religion has been deplorably on the wane; when Geneva was sinking lower and lower into Socinianism, Germany into Neological scepticism, and the Reformed Churches of France into a compound of both. Now we cannot help inquiring, what does all this mean? The eye of the Lord has certainly rested with special interest upon the Church of England. His hand seems to have been preparing her for some special service. It cannot be, that after all this, she is to fall."

It is Dr. Dealtry's own fault that we have exhausted our space upon another, not himself: but if men are so disinterested as to place their neighbour's house in front of their own, and to call us to admire it, we may do so till we have not time left to survey what lies behind in the manner it deserves. We must, however, present a few bricks, as a specimen.

The two principal topics of Dr. Dealtry's Charge are the duty of providing a scriptural education in the bosom of the Established Church for the infant population; and churches with all their accompanying means of grace for adults; and he shews that the Church has done much in both these respects; but that it may do much more.

He mentions that the population of England and Wales in 1831 was about fourteen millions; of which nearly five millions are contained in the four dioceses of London, Winchester, Chester, and Gloucester. In these dioceses 380 churches and chapels have been built within these few years, being at the rate of one for every sixth parish. Dr. Dealtry justly argues from this fact that there is great encouragement to proceed with the work, arduous as it is; and he urges the duty of also providing endowments for the support of clergymen, as well as merely finding them work to do. This duty has been grievously neglected. It does not seem to be a popular belief that "the Lord hath ordained that they who preach the Gospel should live of the Gospel." God *does* care more for oxen than some of the laity seem to care for those who minister to them in holy things. Chancellor Dealtry has so liberal a heart, that he thinks that not only might much more be done at home, but that we might extend large spiritual aid to our colonies and to the heathen, while he is grateful for what has been already so zealously effected, and with such manifest blessing from on high. One chief obstacle in the way of church building, we fear, is the adjudication of patronage. The Bishop of Gloucester and Bristol, in his recent Charge, strongly advises that Church Building Societies should not be precluded from aiding in the erection of churches which may be undertaken and carried on by parties who do not wish to place the patronage at the sole control of the Bishop of the diocese for the time being. We think that his Lordship takes a just and enlightened view of the matter. Innumerable benefits would result from having a reasonable share of the new church patronage scattered abroad throughout the country; and some considerable evils may arise from its accumulation, to the number perhaps of several hundred new churches, in a single official hand; more especially in the absence of a convocation, or of any veto upon the nominations which secular statesmen may see fit to make for the episcopal office. When the church chose its own bishops, and bishops had little to appoint to but the hard preferments enumerated by St. Paul (2 Cor. xi.), the case was very different. There are individuals on whom a mitre may fall, to whom we should dread to assign the sole presentation to several hundred new churches.

Dr. Dealtry's important topic

of education has been so largely discussed in our pages, that we need not dilate upon it at present. Yet there is one particular alluded to by the Chancellor, to which we would most earnestly invite the especial attention of our readers. The National and other Church schools educate nearly a million of children; and Dr. Dealtry very forcibly asks why the number might not be doubled, or made to reach the extent of the necessity. But even if this were effected, the whole machinery of the schools is susceptible of great improvement; besides which, as Dr. Dealtry remarks, there is a very large class of persons, too elevated in the scale of society to avail themselves of eleemosynary instruction, who yet have not the means of obtaining education at our higher schools and universities. Can nothing, he says, be done towards establishing a middle class of schools to meet this exigency? and in proof that some thing can, he refers to the plan recently proposed by the Bishops of London and Winchester, for establishing "commercial schools."

The whole question of popular education has been for some months under the consideration of the National Society, at the suggestion of several gentlemen who have proposed the following excellent scheme. First, to provide a better class of teachers, by improving the education, condition, and prospects of schoolmasters; secondly, to ascertain and bring into notice improvements in the management of schools; and thirdly, to offer to the middle classes, on moderate terms, a general education based on the religious principles of the established church. To accomplish these objects, it is proposed to appoint diocesan Boards of management under the presidency of each bishop; with local boards in each deanery, or other ecclesiastical district; and also to form a central school in each cathedral, to train schoolmasters and parish-clerks, and to educate the choristers. It is further proposed to set up a commercial school in some leading town in each rural deanery. The education in all is to be Christian and Anglican; the National Society providing suitable books with the sanction of its episcopal members.

Such a plan, if duly wrought out, will supply what is wanting in the present system of education, both as to its mechanical arrangements, and its moral, literary, and religious character. The great argument of the Central Society Committee, and of those who patronise Lord Brougham's Bill, is that we have not education enough and that what we have is of bad quality.—The proposed plan rightly executed, would obviate both those objections; while it prevented the fatal evil of making education of a *really* bad quality, by detaching it from religion, and breaking up the whole machinery of an established church, in respect to the training of children, which would be an enormous stride towards abolishing its ministrations also to adults. But the education proposed, must be efficient; it must rise to the demands of the times; and, above all, it must be truly Christian; and that not in the sense of mere mental attainment, but of training the child by the Divine blessing as a candidate for eternity—a faithful, humble disciple of Jesus Christ. We heartily wish the National Society success in its momentous undertaking; and we trust that Chancellor Dealtry, and all who have taken an interest in it, will have abundant reason to rejoice that their labour has not been in vain in the Lord.

OBITUARY.

MOHESH CHUNDER GHOSE.

IT is one among the numberless proofs that the Gospel came from Him who knew what is man, that, wherever it is truly received into the heart by the power of the Holy Ghost, its blessed effects are found to be identical in their character, amidst all the varieties of human condition. The high and the low, the rich and the poor, the learned and the illiterate; the Greenlander, the Negro, the Hottentot, and the New Zealander, in common with the European; the Mussulman, the Hindoo, and the savage Pagan; all evince under its influence that as human nature is every where substantially the same—man a sinner needing a Saviour, man a mourner needing consolation, man guilty and needing pardon, unholy and needing a sanctifier—so the Gospel affords a remedy for all these ills, and, wherever embraced as the power of God unto salvation, the experience of the recipients is, in all its great outlines, and many of its minutest details, essentially the same.

This important fact has been of late years strikingly exhibited in the narratives of the lives and deaths of converted heathens in various parts of the world; and we are about to add another interesting illustration, in the following statement respecting a departed brother in Christ, gathered from among the idolatrous tribes of India.

Mohesh Chunder Ghose was a young Hindoo of great respectability in station as well as character, and for some time before his death superintended the schools of the Church Missionary Society, near Calcutta, with a view of entering into the service of that Society as an ordained missionary. The brief narrative of his conversion and holy life and happy death is interesting and instructive in itself; but will be much more so from the circumstance that it was drawn up by another converted Hindoo who preached a funeral sermon upon occasion of his death, at the Old Church, Calcutta. This occurrence forms an epoch in the history of Christianity in India. For the first time an episcopal pulpit in Calcutta was filled by a converted Hindoo; and the memorable occasion was rendered peculiarly affecting by the testimony borne by the preacher to the grace of God in his departed brother. The impression upon the auditory, which was very large, and composed of persons of all classes in the Indian metropolis, is stated to have been very powerful.

The preacher, Krishna Mohana Banerjee, was first a student at the Hindu College, where he became acquainted with the English language and literature. Renouncing the folly of his Hindu superstitions, he became an infidel—but subsequently attending the lectures of Dr. Duff, the able missionary of the Scotch Church, under the Divine blessing he became a decided Christian. Upon its being submitted to him, through the liberality of Dr. Duff, to which body of Christians in India he would attach himself, after much consideration he expressed his decided wish to become a Member of the Church of England. He then became connected with the Church Missionary Society, and for some time superintended the Mission School on their premises at Mirzapore, near Calcutta. He has subsequently been ordained as a clergyman of the Church of England by the Bishop of Calcutta. He was the editor of an English newspaper at Calcutta, which he conducted, first on Infidel, and afterwards on Christian, principles. His having been thus occupied will account for the perfect knowledge of the English language which his sermon evinces.

But excellent, and indeed admirable, as the sermon is, we must confine ourselves to the purpose of our obituary, by extracting only those portions which relate to Mohesh Chunder Ghose, of whom the preacher gives the following account:—

"Mohesh Chunder Ghose was born and bred up a heathen; and to all human appearance destined to be a child of wrath. 'But God, who is rich in mercy, for his great love wherewith he hath loved us, even when our brother was 'dead in trespasses and sins, quickened' him 'together with Christ.' The Father, whose free and gracious election can never be sufficiently admired, had marked him as a vessel of honour, and called him in his own good time to partake of the blessings of grace. He was accordingly led into different states of life, all tending to that haven into which it was the purpose of God at last to bring him.

"Our friend 'being dead yet speak-

eth;' and woe be unto us, if we do not listen to his voice. You may well imagine him telling you, with unutterable joy and gratitude, the difference between the faith which he had entertained for the first nineteen years and a half of his life, and that which for the last five years was the centre of his affections. He spoke to us audibly enough while in the midst of us—he bore expressive testimony to the power of the Gospel in pacifying the alarmed conscience. But listen to him in your imagination now speaking more audibly than ever, and calling upon every one of you to cling closely unto Christ, as unto the Rock of your salvation.

"Although my object is far from eulogizing the man, yet I would be belying my own feelings, and overlooking the grace of God, were I not to notice, more particularly, the power of the gospel exemplified in his conversion, and the important testimony which our brother bore to the truth. In early life he was sent for his education into the Hindu college, with all the prejudices of Hinduism influencing his mind. But he did not continue long in this institution before his understanding became too enlightened to submit to the monstrous dogmas of Brahmanism. He could not any more so far lower down his thoughts as to recognize a god in the sun or the moon, neither could he believe that idols made by the hands of men were entitled to divine honour. He was accordingly led to dismiss Hinduism from his belief. But as the mind when once moved naturally flies to sad extremes, unless restrained by Divine grace, our friend did not stop where his conviction of the fallacy of Hinduism, if properly regulated, should have kept him. From worshipping *many* gods, he ran to the opposite and more dangerous error of worshipping *no* god—and thus he shook off the trammels of superstition and idolatry merely to put on the still more galling chains of infidelity and atheism. Long did he in this state deny the existence even of the Supreme Being, and live literally 'without hope and without God in the world.' But the grace of the ever-merciful Jehovah prevented him. He was brought into circumstances, and called to form acquaintances whereby he was led to examine the truths of natural and revealed religion. This at first appeared a graceless task to him. Prompted however by a natural disposition to metaphysical speculations, and partly impelled by the evidently rational calls of several friends, he undertook to inquire into the evidences of Christianity. But the subject was too solemn to be profitably handled without a serious conviction of its high importance; and so he did not for a long time make much religious advancement. The evidences of natural and revealed religion were too overwhelming not to produce some impressions upon his mind; and a better opinion of the Gospel was undoubtedly generated within him. But as to any feeling of the force of the truth he was quite a stranger to it, until, as I often heard him relate, he thought very seriously on the subject on one occasion, and began to examine narrowly the professions of sincere inquiry which he had all along been making. His conscience, he said, convicted him; he found that there had been no sincere inquiry on his part; he became humbled at the idea—and he prayed for Divine forgiveness and direction. He asked and he received; he sought and he found; he knocked and the door of mercy was opened to him. I speak what I personally heard from his own lips.

"It was then that all the arguments which he had been reading in favour of Christianity, and some of which he had been secretly trying to rebut against the light of his conscience, struck him with irresistible force. 'A flood of light,' said he, 'rushed into my mind.' His soul now found an anchor to rest upon. He now saw things differently. That point concerning the salvation of the sinner in consistence with divine justice, which had puzzled him so much—that knot which nature could not untie without doing violence to one or other of the divine attributes—that difficult question, *What shall I do to be saved?* was now no mystery to him. He believed in the Scriptures, and he understood how 'mercy and truth had met together; how 'righteousness and peace had kissed each other;' how God could 'be just, and the justifier of him that believeth in Christ.'

"Thus did our friend bear testimony to the truth in opposition to Hinduism and Infidelity. He was no blind convert, even in an intellectual point of view. He did not take up the Christian question with any prepossessions in its favour. On the contrary, he often desired to turn his reading on the subject into a weapon to refute the Gospel. But he little knew what a rock he was going to encounter; he little knew that the instrument of the Spirit was sharper than a two-edged sword, or that the battle would end in the happy overthrow of his scepticism, and in the submission of his mind to the grace of God. Let us all take a

lesson from his experience; and if there be any one present in this congregation that did not listen to him while he was in the land of the living, let him now hear what he being dead speaketh.

"But I must not silently pass over the great change which the grace of God had produced in his character and disposition. The question concerning the truth of Christianity, can after all be rendered very simple, if we try the system by the maxim that "a corrupt tree cannot bring forth good fruits." This consideration is founded upon an appeal to our moral sense, which ought to be appositely competent to decide on religious subjects. If a minute examination of the external evidences of Christianity may be said to be difficult for the unlearned; a view of its beneficial effects upon the characters and dispositions of men is much more easy and simple. If it be found after all to make good its pretensions practically, if the truth be observed really making its recipients free—then may we be said to be in possession of an evidence which it would be unnatural to gainsay or resist. Look upon the Gospel as a healing balm proposed to counteract the spiritual maladies of men; and attach due importance to every instance of its practical success that you meet with. If you find that with reference to many it may be said, that they were at one time dead in trespasses and sins, and that they have been quickened by the Gospel, it is your duty to concede to the system the favourable opinion which such a circumstance is calculated to produce.

"Our departed brother was a living monument of the quickening power of the Gospel. Every one that knew him before his conversion will be able to testify what Hinduism and Infidelity had done for him. The records of the Hindu College will shew how turbulent and overbearing a student he was, and how it was found necessary at last to turn him out from the institution. His intimate friends all know how haughty and insulting his conduct was very often discovered to be, and what a sad mixture of some of the worst passions of human nature was to be seen in him. But the truth made him free: and the wolf was transformed into the lamb upon embracing Christianity. His fierceness was changed into humility when he considered the wonders of the cross; and his self-conceit into meekness, when he reflected upon his natural depravity. In fact, all his passions and affections were sanctified in a manner that was calculated to astonish those who had known him before. Instead of the violent caviller, they found in him the humble believer; and Mohesh Christian was a creature very different from Mohesh Pagan

"His decision of character was very remarkable, and it is painful to think that it was misconstrued in some quarters. No sooner did God reveal his Son unto him, and he feel the necessity of baptism, than he resolved to pursue his course without conferring with flesh and blood. He was accordingly baptized with as little delay as possible in this church by our present respected Archdeacon. The regeneration of a new brother—the conception as it were of a saint that would in time be hailed in heaven if he did not fall back in the way—should have occasioned unmingled joy. But such is the weakness of our nature, that his baptism was gainsayed by those who appeared to think it impossible for one in our days to be so soon blessed with that measure of grace which had induced the Ethiopian eunuch to desire baptism without delay.

"But Mohesh Chunder Ghose continued to grow in grace and in spiritual wisdom, and diligently to pursue his studies in Bishop's College, where he had succeeded in gaining admission through the assistance of a kind friend. Although his mind was harassed for the first two years after his baptism by the conflicting opinions existing on the subject of Church government, yet upon being satisfied of the Apostolical origin of Episcopacy his sentiments became settled; and the Christian graces shone in him with more than ordinary splendour. His conduct at Bishop's College was highly satisfactory to the authorities of the institution. His piety as a Christian, his diligence as a student, his attainments as a scholar, and his courtesy as a man, had rendered him an object of love and regard to all around him; and I do not believe there is any person on the establishment to whom his memory is not very dear and precious.

"His untimely death has been felt as a severe shock by every one who knew him. He had just begun his initiatory labours as a Missionary Catechist; he had just begun to realize the promise which his natural abilities and his Collegiate education had given to the Society with which he was connected; he had just begun to appear in active life as 'a burning and a shining light'—when he was 'cut off from the land of the living.' This is a painful reflection. Much usefulness was expected from him. Few persons were

more competent to promote the glory of God in this country than himself. He had all the attainments which characterized the European missionary; and in addition to these, he had advantages as a native which no foreigner could be expected to possess. His familiar acquaintance with the language, habits, and customs of his countrymen, and his personal knowledge from past experience of the prejudices which reigned in their minds, were strong weapons for combating Hinduism and Infidelity. At the very time when he had only recently entered into the field, when he was just hailed by Missionary labourers as a valuable auxiliary—it pleased the Almighty to remove him from the midst of us. Let us be humbled, but not discouraged. Our Heavenly Father has inflicted this blow in order to teach us holy lessons. He can raise from the very stones themselves labourers for his vineyard; and he does not need our feeble instrumentality. Let us remember that the work is done 'not by might nor by power,' but by the Spirit himself. Let us remember that by the grace of God our brother was what he was; and that while this grace is not abated, other labourers can and will be raised in God's own good time for the harvest.

"I must also bring to your notice the triumphant effects of grace in our late friend, during the protracted indisposition which eventually brought on his death. It is not necessary here to state particularly the nature of his disease, or the different turns it had taken before it put a period to his existence. He did not at first believe that it was serious, nor did he expect that it would prove fatal to him; and consequently he did not think he would be justified in refraining from his active duties. And it was not before his return from Kishnaghur, in very bad health, that he thought he was probably 'sick nigh unto death.'

"It was about this time that the Christian's triumph over the world and death could be seen in him. Knowing full well that his Redeemer was living, he had always a very expressive glow of joy on his countenance. Still, since he valued life as a great gift, he was anxious that every practical remedy should be tried for his recovery; and a conviction of his numerous short comings had produced penitence and humility in him; so that he could not, as he should not, presumptuously wish to close his earthly career. But there was resignation on his part to the will of God; and his faith had exempted him from that fear with which persons having no hope are disturbed on their death-beds. His appearance and his conversation, (although owing to his peculiar disease he spoke very little) were calculated to edify the Christian, and astonish the Infidel. Verily he was in possession of a power which spake peace to his conscience, and prepared him to meet death, not as a foe but as a friend. Let us all consider this great triumph of the Divine grace, that Christianity may be still dearer unto us."

We will not allow ourselves to impair the effect of this narrative by commenting upon it; otherwise we might say much as to its bearing upon the character of the Hindoos; upon their precarious condition when outgrowing their native superstitions, in consequence of the diffusion of European education and knowledge, without finding anything but infidelity to fill the void left by the removal of their former idols; upon the duty of presenting Christianity to them at this momentous crisis; and upon the blessed effects of its reception. We might also express much gratification, as members of the Episcopal Church, in the circumstances attending this memorable occasion; and we might justly congratulate the Right Reverend and highly honoured prelate who presides over that diocese, and his reverend brethren, together with the Society for the Propagation of the Gospel, whose college has proved so great a blessing to India, the Church Missionary Society in whose service both these converted Hindoos were labouring, and the general body of Christians in India as well as at home; but these topics will readily present themselves to every reader. We will therefore conclude with a practical suggestion to all who shall peruse the account by the preacher himself. It is an invaluable monition, and admirably expressed:

"Let the voice of our late friend be listened to by all of us. Let him remind us of the sin in which we are born, and for which he has been snatched away from us for a time. Let him preach unto us Christ and him crucified, who paid all his debts and interceded for him. Let him persuade us to seek the grace of that Holy Spirit whose sanctification has rendered him an inhabitant of heaven. We saw him while he was with us—we knew his former and his latter conversation. We observed the change produced in him by the religion of his adoption. We were satisfied of the boon it proved to him in his affliction, and of the victory it gave him over death. We saw, as it were, his foretaste of eternal beatitude."

VIEW OF PUBLIC AFFAIRS.

GREATLY were those deceived who thought that there is so little of Christian principle or feeling in this land, that the blessed institution of the Lords' Day has ceased to be loved and venerated among us. And if it be said that much of the excitement which has marshalled men of almost every persuasion and pursuit in life to resist the opening of the London Post Office on Sunday is not grounded upon religious motives, but upon subordinate considerations, this too is true; and it shews how great are even the temporal blessings which our Heavenly Father has connected with the public and private observance of His laws. But the danger is not over; the transmission of letters by the London Post Office on the Lord's Day is still likely to be perpetrated, unless the strongest remonstrances continue to be made against that desecration; which being once allowed, all the rest will ultimately follow. We trust that the alarm excited will lead to good, by inducing the inhabitants of many towns and villages to implore the legislature to grant them the same privilege which London enjoys, of being free from the inconvenience, as well as sin, of a Sunday delivery of letters, which, wherever it prevails in a place of business, causes the sabbath to shine no sabbath day to multitudes, including those who need in a peculiar manner a day of rest from the grovelling cares of their ordinary calling, to refresh their bodies and invigorate their souls, and to remind them of the concerns of another world, and of making their calling and election sure.

We rejoice to learn that the subscription to the Oxford memorial to Cranmer, Ridley, and Latimer, is going on prosperously. We should wish to see only a monumental building, not a church; first, because the Church of England does not name her sacred edifices after any saint or martyr, subsequent to the Apostolic era (*dedication* is out of the question, even to the Apostles), and without some such name as "Martyrs' Church," or other device for connecting the building with the occasion, the circumstances would be lost sight of. Secondly, because there is no adequate security that the pulpit may not be made to defame the doctrines for which those martyrs sacrificed their lives; especially in a diocese, the ecclesiastical ruler of which — melancholy to relate — has for several years been countenancing the doctrines and actions of the most insidious and dangerous body of men that ever obtruded itself within the precincts of the English Church. We need scarcely say that neither the name of his Lordship, nor of any of his anti-Protestant clergy, appears among the promoters of this truly Anglican commemoration.

The subject of National Education continues to engross much of public attention, and is likely to be strongly urged upon the legislature at the approaching meeting of Parliament. We rejoice to state that an important step has been taken to counteract the machinations of those who would either secularise national education, or systematically detach it from the Established Church. We refer to a plan which is being carried into effect under the auspices of the chartered National Society, and which we have touched upon in our notice of Dr. Dealtry's Charge. The friends of the church, instead of standing always on the defensive, ought boldly to ask Parliament to aid this great national effort. Even if the proposition failed, the very discussion of it would do good, unless we admit that we cannot shew cause why we should have an Established Church, for it ought to be abolished altogether, if it be not fit to apply to national education.

ANSWERS TO CORRESPONDENTS.

C.; F. E.; A. K.; LECTOR; MINOR MINIMIS: H. T.; Αμελικτικος; H. J.; R. B.; A SUBSCRIBER; A LOVER OF INGENUOUSNESS; AN INQUIRER; R. W.; J. H.; S. D.; A NEW SERIES SUBSCRIBER; J. G. N.; and CANDIDUS; are under consideration.

A Correspondent informs us that the Rev. J. Newman of Oxford was in Rome some time since, for the express purpose of communicating with Dr. Wiseman, the Pope's private secretary, and had many conferences with him. Will Mr. Newman deny this fact? and if not, will he inform the world of the object of his secret conferences with the Pope's secretary, and their result? We are grieved to learn that Oxford is spoken of at Rome as having become in effect a Roman Catholic University. The charge is false and calumnious; for the party alluded to are a mere fraction of the University; but we must in honesty say, that if both the University and the Diocese do not take some measures to purge themselves of the leaven, they will be sharers in the criminality.

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 14. FEBRUARY. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

SAUL'S CONVERSION.

(*Continued from p.* 8.)

For the Christian Observer.

IN contemplating the *details* of Saul's conversion, the first object which naturally presents itself, is his moral state at the time when this mighty change passed upon him. This we are at no loss to discover. St. Paul himself tells us, "I persecuted this way unto the death, binding and delivering into prisons both men and women." "And many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." He was, according to this statement, a hater and persecutor, not only of the religion, but also of the persons of Christians, which implies another step downwards in the moral scale. The carnal enmity of his mind against Christ extended itself to all His members; and most of all to those who most resembled their Divine Master; who, like the first martyr to his persecuting zeal, had drank the deepest into the spirit of the Great Exemplar, and, like him, in the meekness of invincible charity, could imitate that Divine model, in praying even for their murderers. Such were the objects of his bitterest enmity. Up to the time of his conversion, Saul, in the emphatic language of the sacred historian, breathed out threatenings and slaughter against these disciples of the Lord. The very element in which he lived, and moved, and had his being, was persecuting bigotry. Every breath which he inhaled ministered fuel to the heart-burnings of envy, hatred, malice, and all uncharitableness: and every breath which he exhaled would gladly have fanned the fires of martyrdom, on the altar of a bigoted, persecuting, and superstitious zeal.

Now such is every man in his natural state, up to the moment of his conversion to God,—a hater of Christianity and of Christians. He may indeed love the amiable natural qualities, and many too of the fruits *of grace, in the* Christian; but he hates, and must hate, his

essential and distinctive spirit. A man must love God, and have passed from death unto life, before he can love the brethren, *as such*; for "hereby we know that we love the children of God," that is, love them as God's children, "when we love God, and keep His commandments." He may, it is true, be brought by circumstances into daily connexion with Christians, in the social or even the domestic scene, and yet this antipathy be but partially developed, because the intercourse may be merely superficial; the contrast may be, not at the religious, but at the secular points of character,—or more properly, on the common ground of secular engagements. But even if more intimate, all grating collision may have been prevented by that amiable softness, that self-denying humility, that gentle charity which leads the Christian to "follow peace with all men," and to "please all men for their good unto edification." But whenever the carnal mind comes into contact with that which is the peculiar and distinctive character of the Christian, that contact must be to it the harsh encounter, the rude shock of antagonist principles which repel, depress, and irritate. And how could it be otherwise? "Two cannot walk together except they be agreed:" and what ground of agreement, what sympathy, could exist with those, whose whole spirit and conversation reprove their sins, and disturb their false peace, and whose life and example will, at the great day, as their own consciences testify, rise up with them in the judgment and condemn them, and leave them altogether without excuse? And hence, not only does the Apostle testify that "the carnal mind is enmity against God," but our Lord himself testifies still further, that the world even hates those whom He has chosen out of the world, to be unto Him a peculiar people, zealous of good works—that such should be hated of all men for His name's sake. And His apostle, speaking by the Holy Ghost, is not afraid to pronounce brotherly love to be an unequivocal mark of regenerating grace, and of the salvation of a soul; "we know that we have passed from death unto life, because we love the brethren."

In the moral and spiritual, as at the material, creation, the first fiat of Omnipotence is, "Let there be light!" To this analogy between the first and second creation, and to his own striking and literal experience of it, St. Paul seems to allude, when he says to the Corinthians, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Preparatory, and antecedent to Saul's conversion, a light from heaven, above the brightness of the noon-day sun, shined round about him. "At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me." This aptly typifies the spiritual experience of every soul in the process of conversion. Conversion is a turning from darkness unto light, no less than from the power of Satan unto God. The grand object of our spiritual enemies, the rulers of the darkness of this world, is to cloud, delude, and darken the spiritual perceptions and faculties. The very first visitation of the Divine Spirit pierces the clouds of error and delusion, and lets in the saving light of truth upon the soul. The sinner awakes as from a dream, and sees that, surrounded with tremendous realities, he has been living in a region of delusion, and conversant but with vain shadows. He sees the shortness and uncertainty of life, the instability of every human dependance, the transitoriness of all human

joys and sorrows, hopes and fears. He sees himself a sinner, guilty and impure. He sees God holy, and just, and true, sin hating and sin denouncing; and who will by no means clear the guilty. He sees that this God is no vague nonentity, no epicurean abstraction, but a real Being, incessantly present with, and watchfully observant of him: about his bed, and about his path, and spying out all his ways: and consequently, that every sin has been committed under the piercing glance and scrutinizing inspection of that holy Eye, that all-recording and unforgetting Mind. He sees that this mortal life is not, as hitherto he practically viewed it, the all of man's existence. He startles into the waking certainty that it is appointed unto men once to die, and after that the judgment: he anticipates in his own conscience the decision of that dread tribunal; and, with a realising faith, a deep conviction, believes that there is a God and an eternity, a heaven and a hell.

The light which preceded Saul's conversion exceeded the brightness of the noon-day sun—that is, outshone every created light with which man is conversant, and dimmed its faded lustre. And such is the light of converting, saving grace. It eclipses the brightest lights which the pride and self-confidence of man have substituted for the Gospel of Christ. These all can but shew the length and breadth, the depth and height, the boundless extent, the infinitude of the thick darkness in which man by nature is involved; but cannot let in one glimmering ray, as a clue to guide him from this region of darkness and desolation to the mount of the beatitudes, illumined by the rays of truth and love from the risen Sun of Righteousness. Philosophy could calmly speculate upon the beauty of virtue and order, and the eternal fitness of things: but philosophy could not supply an adequate motive, much less could it impart a sympathetic spirit, a congenialized nature: and therefore philosophy, while it amused the world with any speculations, never dreamed of fettering its votaries by the obligations of even its own scant and imperfect code. Philosophy shed but a pale, cold moonlight—a partial reflection, and bereft of all their native fire, of the rays of moral truth which emanated, at sundry times, and in divers manners, from the Uncreated Sun, and which were caught in occasional glimpses, dim, and few, and far between, through the foul and distorting atmosphere of the world. It was a light abundantly sufficient to puff up its possessors with a pride of knowledge, but wholly insufficient for those things which pertained to life and godliness; and, from its very nature, it contained within it no dawning promise of a coming day. Philosophy worshipped an "unknown God." The object of its adoration was a mere metaphysical and speculative abstraction, without aught that could win to it the affections of its votary. Philosophy, to gain man's heart, wanted, on Plato's testimony, that virtue should become embodied and incarnate! It wanted, on St. Augustine's testimony, "the saving name" which he had early loved, even while he yet hung upon a mother's breasts. "The only thing," he says, "which damped my zeal, was that the name of Christ, that precious name which from my mother's milk I had learned to reverence, was not there. And whatever was without this name, however just, and learned, and polite, could not wholly carry away my heart." And again, speaking of the pagan philosophers, he says, "I dared not trust these with the healing of my soul, because they were without

the saving name of Christ." In fact philosophy wanted that name which alone, when Godhead is contemplated by a realizing faith, can, at once, calm the conscience, sanctify the soul, and win the heart—it wanted the name, it wanted the person of Jesus!

Nor was even that dawning of the true light which illumined the Patriarchal and Mosaic dispensations, and which the accommodating condescension of God had veiled and clouded with types, and mysteries, and prophecies, lest its full blaze should shock the unprepared vision, sufficient of itself to guide into the Messiah's kingdom. Saul must see a brighter light than that which shone upon him when he sat "at the feet of Gamaliel, and was taught by him according to the perfect manner of the law of the fathers." Even under the Mosaic dispensation, established as it was, and owned of God, "the Holy Ghost," the Divine Agent in enlightening the soul, "was not yet given" with evangelical light and power, "because that Jesus was not yet glorified:" and without that light, kings and prophets in vain desired to see those things which "God hath revealed to us by His Spirit," and which are seen by the least in the kingdom of heaven.

The light which preceded Saul's conversion, was a light from heaven —and such is ever the light of converting, saving grace—a light fror heaven, the fountain, from God "the Father of lights." It shon suddenly—indicating its supernatural origin, and its distinctness fror every other light which shone around him. And so, in every instance whether conversion be instantaneous or gradual, it is not an advanc in some previous course, an improvement of some previous conditio of the soul, but a radical and entire change—a change which Scrip ture describes and illustrates everywhere by such passages as a nev birth, a new creation, a conversion or turning round, so that ol things have passed away, and all things become new—a passing fron death unto life, from darkness unto light, and from the power of Satan unto God.

The light which preceded Saul's conversion was not partial. It shone round about him; and such is even the light of converting, saving grace. It presents in a new aspect every object with which man is conversant—himself and God, things present and things to come, time and eternity. It does not merely pour the light of knowledge into the understanding, but also the purer light of love into the heart. Converting grace does not bring new objects before the mental eye, but sheds a bright light, which compels observation, upon objects with which before it was dimly conversant; and, then, their own prominence, and importance, and beauty, rivet practical attention to them. Conversion creates, not new objects, but a new heart. Saving faith is not a new creed, but a new faculty. It is not a new system of truths, once unknown or rejected, and now embraced; but it is attention to the careless, understanding to the ignorant, sight to the blind, life to the dead.

On beholding this light Saul immediately fell to the earth; and such is ever the effect of that light which converting grace lets in upon the soul. It does not puff up with a conceit of superior knowledge, superior privileges, superior holiness; but prostrates in a profound sense, a cutting conviction of ignorance, and guilt, and pollution. The first office of the Spirit is to convince of sin, and consequently to humble the soul. Such throughout the sacred record has been the uniform effect of every manifestation of God. "I have

heard of Thee," says Job, "by the hearing of the ear; but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes." "Woe is me," says Isaiah, "for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." "I was alive," says St. Paul himself, "without the law, once; but when the commandment came, sin revived and I died." But why multiply examples? How could aught but self-abasement be the effect of a light which shewed to a guilty sinner, in contrasted view, himself and God?

But these humbling manifestations are always preparatory to spiritual exaltation, unless the process be marred by spiritual sloth, or by the false peace which the world and its comforters minister. A sense of ignorance wakes attention to the saving knowledge of Christ, and the glad tidings of the gospel of peace. Conviction of sin prepares the mind to hear with joy the inward witness of the Spirit, while He testifies to the troubled conscience of the penitent who pleads guilty to every charge, and without evasion or extenuation confesses, "I have sinned!" "The Lord also hath put away thy sin: thou shalt not die." A loathing sense of his own corruption and impotence, prepares him to appreciate and cherish the sanctifying and strengthening influences of the Holy Spirit. Every self-abasing and self-denying process is designed to empty the soul of self, that it may, in that same degree, be filled with the fulness of God.

But the Holy Spirit, whose peculiar office in the work of redemption is to convince and convert, does not merely play in light before the intellect, or even impart some glow of warmth to the affections. He speaks with awakening and alarming voice to the secure and slumbering conscience. "I heard," says St. Paul, "a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." The Spirit assumes the office of the Baptist, the forerunner of Christ, and is the voice of one crying in the wilderness of a desolated heart—desolated by the terrors of the Lord—Flee from the wrath to come, and lay hold on eternal life. Repent, for the kingdom of heaven is at hand. Prepare ye the way of the Lord; make His paths straight.

Nor does the Holy Spirit deal merely in vague generalities, which sound upon the outer ear, but come not home with power to the individual conscience. He sheds, for each, His illuminating light upon those portions of the Divine law which *he* has violated. These illuminated passages, as if reflected traits of a naked soul, depict and describe an individual sinner with all the accuracy and keeping of truth and life, and denounce his particular doom. The light reflected from the word of God, or book of providence, shines inward into the darkest and most secret recesses of the soul, and shews the sinner to himself; while a voice, which, by its felt power of searching the heart and trying the reins, he knows to be the voice of God, at each description and denouncement addresses him as by name, and proclaims in the ears of his excited conscience, "Thou art the man!"

Without this distinct and personal appeal to the individual conscience, all other means were ineffectual. The understanding might be flooded with light—such as the understanding is capable of receiving; the terrors of the Lord, like the loud but inarticulate thunder-clap, might sound daily from the Divine word in the sinner's ear;

but without this distinct and personal application, by the inward voice of the Spirit, no saving effects will follow. Saul's companions in this mission of persecuting zeal, as he himself tells us, "saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me,"—that is, heard it not as an *articulate* voice; for thus only can we reconcile this account given by St. Paul himself, with that of St. Luke in the 9th chapter, "The men which journeyed with him stood speechless, hearing a voice, but seeing no man." In fact it appears from a comparison of the two accounts, that they neither saw the person, nor heard the voice, of Christ. Christ was not revealed to them: and therefore we hear from them no expressions of ignorance, no acknowledgments of guilt and humiliation and penitence, no anxious inquiry, "Who art thou, Lord?" no submissive resignation to the dictates of His will and word, "What shall I do, Lord?"

Nor is it without a cause that so great importance is attached to the accomplishment in Saul of that double experience for which Ananias tells him he had been chosen of God, "That thou shouldest know his will, and *see* that Just One, and shouldest *hear* the voice of his mouth." These two experiences are essential to that conviction of sin which leads to evangelical repentance and saving faith. Sin, in its various ruinous consequences, may open many windows in the soul through which conscience may look abroad, affrighted, upon a scene of present desolation and coming wrath; but none of these vistas of horror can enlarge the imprisoned and tortured spirit, or guide—save by repelling it—to the door of evangelical repentance, through which alone it can flee, *at once*, from present tortures, and from the wrath to come. These views, all, can but shew its guilt and danger, and shut it up unto the faith, and thus become its schoolmaster to bring it unto Christ that it may be justified by faith. It is when the sinner isolates himself from all consequences of his sin, whether to himself or others, whether temporal or eternal; and views his sin in its naked, essential character, as the transgression of God's holy law—as an outrage against his Omnipotent Creator and Preserver, his infinitely gracious Benefactor and Redeemer, who loved him and gave himself for him: it is when he hears the voice of that Benefactor tenderly appealing to his heart, "Why persecutest thou *me?*" and feels that his sins have crucified afresh the Son of God, and put him to an open shame; and with the Psalmist, as he personates the Christian, exclaims, "Against Thee only have I sinned, and done this evil in thy sight;" it is when he sees his sin in all the aggravation which the mercies and favours of Providence, the privileges and means of grace, bestowed upon him, have conferred upon it;—it is when he hears the Saviour's appeal addressed with a peculiar emphasis to *him*, "Why persecutest *thou* me?"—thou who hast been favoured with so many opportunities of instruction, with so many temporal blessings to win your heart, and so many religious privileges to guide it into the ways of truth and holiness—thou, who, when thou dost contrast thyself in these respects with others, canst not but acknowledge, that from thee much may be required, because to thee much has been given;—it is when sin is thus viewed, that a solid foundation of repentance is laid, on which may be raised, through that faith which worketh by love, a permanent superstructure of holiness. This is to prepare the way of the Lord, and to make his

paths straight. These are the steps by which the penitent turns from darkness unto light, and from disobedience to the wisdom of the just. To such a penitent, as he lies prostrate in the dust of his humiliation, may every messenger of Christ say, "Now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." To such a penitent, as he walks in darkness, and sorrow, and fear, that voice which speaks in the Gospel says, "Thou art not far from the kingdom of God." To such a penitent may every minister of the Gospel address—with truth, and with safety to the penitent—those cheering words, 'Believe in the Lord Jesus Christ: believe only, and thou shalt be saved.'

In reading this brief, but pregnant and pathetic appeal, "Why persecutest thou me?" it is difficult to say in what point of view it is most deeply interesting: what word in it is most solemnly and tenderly emphatic. Whether we should most admire the infinite patience and condescension of that Glorious Being, who, sheathing the sword of righteous vengeance, holds parley, and pleads with the prostrate persecutor, "*Why* persecutest thou me?"—or the awfully criminal point of view in which it presents a course of life which had not, previously, elicited a single reproof from conscience, but which now exhibits its subject as arrayed against—at issue with Omnipotence, "Why *persecutest* thou me?"—or the gentle and tender appeal, which we have already considered, to the conscience and the heart, "Why persecutest *thou* me?"—or the intimate, the intense sympathy with his persecuted people which it expresses, "Why persecutest thou *me?*" Let us remember, that when our Lord uttered this pathetic appeal, the cloud had passed away which dimmed "the brightness of the Father's glory, and the express image of his person." As regarded his atoning sacrifice, in all its toils and sorrows and sufferings, Emmanuel had already proclaimed upon the cross, "It is finished!" At the sepulchre he had cast off for ever the shroud of his humiliation, and resumed his robes of native glory, and re-ascended that throne of essential Deity, where martyred Stephen proclaimed to persecuting Saul, that he beheld him standing, as if just risen to receive his murdered saint. Yet from this throne of glory, whence flow rivers of pleasure for evermore, we see him come down, as the cry of sorrow ascended upon the wings of prayer, and in deep sympathy with the sufferings of his people exclaim, "Why persecutest thou *me?*"

In what an awful point of view does this sympathy of Christ with his persecuted people present the persecutor! What tremendous judgments must it not draw upon him! It tells, that he who touches the people of Christ, touches the apple of his eye; and that it were better for a man that a millstone were hanged about his neck, and that he were cast into the depths of the sea, than that he should offend one of these little ones which believe in Christ. And, on the other hand, what consolation and support, under any trial, should it not afford to his persecuted disciples. Their Almighty Friend is ever present, and ever tenderly feeling for them. "We have not," they may say, "an High Priest who cannot be touched with the feeling of our infirmities." We have proof, too, that his exaltation to his original glory has not obliterated his memory of human sufferings, or extinguished his sympathy with the sufferer. No, "He suffered being tempted, that he might be able to succour them which are tempted." He stands as the refiner by the furnace, with attentive eye, and will allow

the dross only to be consumed: not a single particle of the precious ore shall perish. He has suffered his people to be cast into the furnace, and has permitted the process of their trial there, that the precious may be separated from the vile; and waits only until this valued deposit, purified by the fire, reflects unbroken, as a bright and spotless mirror, his own image; which, with responding attitude and expression, seems rising to meet him, while he bends over it with deep—and, as the process advances to its completion, with deeper, and more tender—interest.

Nor is Christ's sympathy with his people in their sufferings only, but also in their joys. He has proclaimed a reward to their benefactors infinite as the punishment to their persecutors. He has constituted his people here on earth the recipients of those grateful acknowledgments due to him for the bounties of his providence; and proclaimed, as among the laws which will regulate his future judgment, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

J. M. H.

STRICTURES ON THE QUARTERLY REVIEWER'S CRITIQUE ON THE LIFE OF WILBERFORCE.

To the Editor of the Christian Observer.

IT was formerly customary to publish in your periodical a "Review of reviews," a custom which I regret has been discontinued; for it had a wholesome effect, by occasionally subjecting those often severe and always self-elected censors, to the same ordeal which they applied so rigidly to others. I was led to make this remark, by reading the review of the Life of Wilberforce in the Quarterly Review, in which as it appeared to me, undue severity was exercised towards the editors; and frequently an apparently bitter spirit was evinced towards the subject of that memoir, which might have been thought impossible to be entertained towards one who could no longer be influenced by praise or censure, and whose gentle disposition and kind and conciliating deportment could never intentionally have given offence.

In almost the first sentence of the Review, we find one of those inuendoes by which blame is insinuated, and an unfavourable impression conveyed, without sufficient distinctness to enable the reader to judge how far it is deserved. Speaking of Mr. Wilberforce's Diary it is said that it was written, "when he could find a vacant moment—nay sometimes when the moments were not vacant, and might have been better employed." There is no intimation as to the time which was thus misemployed, nor as to the duties which were neglected, in order to write those very short notes in his diary; and, as far as my recollection goes, the life does not state at what time the diary was written, so as to enable the Reviewer justly to apply this censure.

The next complaint is with respect to the publication of those confidential papers, and which is certainly a debateable question; but it is one to which the editors must answer to their own consciences. I cannot doubt they thought they had sufficient reason for this publication; but at all events the public cannot regret to know the private thoughts and reflections of such a man as Wilberforce. It must be an advantage to be able to benefit by his experience, and it is into

resting to those who knew, more or less, some of those persons who were actors in that busy scene; and had heard and seen many more, to have them brought before them again in private society. To younger readers, it is probable there may be too much of these memoranda; for they must have less curiosity with respect to the private life of those they only know historically. But while censuring the Reviewer on some points, I cannot pass by the following reflections, without expressing the satisfaction I experienced in their perusal. Speaking of the publication of the other private document, the Journal, he says:

"The evil of the abuse may be great, but still greater is the good which may be produced by the practical example of a high religious influence predominating over all human passions in men eminent for talents, station, and brilliancy in society, or for activity and intelligence in the business of the world. It is of vast importance to convince the ordinary run of mankind, that the poor in spirit need not therefore be poor in any of the objects of worldly consideration."

There are many more such remarks well worthy of perusal, especially those on the publication of the prayers and meditations of Dr. Johnson. It is gratifying to find that such thoughts had place with a man of the world—for such I venture to pronounce the Reviewer—who was also perhaps formerly much engaged in politics, and, even more than Mr. Wilberforce, immersed in worldly business; but it is with proportionable regret I find them followed by censures on this part of the work; not on account of the matter to which an objection is named, which possibly is open to the Reviewer's complaint—that is, the allowing ascetic meditations and worldly business to appear in juxta position;—but because his strictures are expressed in an unkind spirit, which almost precludes a reader partial to Mr. Wilberforce from fully estimating their force. It is very possible to agree with the Reviewer in thinking there is too much of these memoranda; but I cannot admit that there is a great deal of what he is pleased to call "twaddle"—at least if I am able to apply anything like a definite meaning to that "slang" term. Mr. Wilberforce's private reflections, on one occasion at least, so openly express his feelings, which seem to have been at the moment much excited by deep religious reflections, that I was surprised, if I did not regret, that the passage was published; but I see nothing in that passage, or on any other occasion, which deserves the degrading epithet of "twaddle."

In reference to a remark made by the biographers, that when Wilberforce quitted Hull no great pains had been taken with his religious principles, the Reviewer says: "Meaning, no doubt, that he had not been initiated into the peculiar tenets he afterwards professed." If the writer had fully considered what were Mr. Wilberforce's peculiar tenets; or had he known the religious opinions attributed, and, I believe, not without reason, to his sons; he would not have hazarded this remark. The aunt with whom Mr. Wilberforce afterwards resided, and from whom he received his first religious opinions, was a rigid Calvinist; and no doubt the Reviewer considers his peculiar opinions, if they were peculiar, to have been of that character; but they were not such. When in after life Mr. Wilberforce saw it imputed to him in print, that he was a Calvinist, he wrote in the margin of the book, "False." It is mentioned in the Life, that his mother was a woman of great excellence, but not possessed at this time of those views of the spiritual nature of religion, which she adopted in after life. "She was," said Wilberforce himself, "what I should call an

Archbishop Tillotson Christian." The Reviewer adds, "we know not what views of religion any Christian could take, which could be described as of an unspiritual nature." Now the editors did not say that her views were of an unspiritual nature, but simply that her views were not the same, as to the spiritual nature of religion, which she adopted in after life. But that is not all; the Reviewer is very severe in his censure on Mr. Wilberforce as satirical and pharisaical in designating his parent as an "Archbishop Tillotson Christian." This remark seems extraordinary in one, if I am not mistaken, of the extensive information of the Reviewer, who I believe to be so well informed on historical subjects, that I hardly venture to suggest that he has forgotten a portion of Burnet's Own Times, where he describes the divines then called "Latitudinarian;" and if I mistake not, speaks of Tillotson as one of the most distinguished of that body. At that time, there were the High Church divines of the school of Laud, represented by Sancroft, Ken, Bull, Dodwell, Hickes, Kettlewell, and others; and those who would now be designated as Evangelical divines, but who had not then attained, that I recollect, any particular designation; such were Hall, Beveridge, perhaps Burnet himself, and a few others; and the Latitudinarian divines, who filled the most prominent places in the Church, from the Revolution till a very late period. Mr. Wilberforce did not therefore intend to be satirical, and was not disrespectful, when he designated his mother's opinions, in his early life, as those of an Archbishop Tillotson Christian. If he had called them "latitudinarian," he would have been more liable to be misunderstood, but would have had historical authority.

In reference to the devotional Journal, after admitting the propriety of publishing his devotional exercises on important occasions—such as his slave-trade labours, and his book on Christianity—the Reviewer asks:

"Is it not giving a view of religious duties, too scrupulous and too likely to be a stumbling block to the less wary; to exhibit such a man as Mr. Wilberforce, as suffering for 40 years under panic terrors and hysterical remorse; sometimes for nothing at all, sometimes for fulfilling the most innocent duties of his station; a suffering, moreover, to so little purpose or profit, as to be at the end of forty years of such severe discipline, little more satisfied with his spiritual condition, than he was at the outset?"

I am not disposed to contend for the propriety of publishing every thing which is extracted from the Journal, but I do not recollect any reflection which can be said to be properly designated as panic terrors, or hysterical remorse; indeed Mr. Wilberforce does not appear for a moment to have doubted that the merits of his Saviour would be effectual for his salvation, and he could confidently plead them in satisfaction of the numerous short comings on his own part, of which he complained. Without a very large portion of these extracts, his character would have been imperfectly understood; and even with them he has been much mistaken by the Reviewer. His case seems to have been similar to that of many other good men, who, while their spiritual characters decidedly improved, from that very improvement, became so much more aware of what God requires from man, by being able better to appreciate his excellence, and the spiritual character of the Divine law. Again: though they advanced in holiness and goodness, and were aware of it, Christian perfection appeared still further removed from them; but they entertained neither "panic terrors" nor "hysterical remorse" on this account; the only effect it had, was to induce them to follow the example of the apostle, St. Paul;

and "forgetting the things which were behind, to stretch forth to those that were before." Mr. Wilberforce knew that it was "not by his own works or deserving" he could "be accounted righteous before God," and therefore he did not measure his title to salvation, when he made these reflections; but he also knew that God works on the fruits of faith, and that a holy man becomes more and more meet for the inheritance which has been procured for him, and therefore he sought for greater evidence in this respect; but still reflection could not but bring him to say, like the Publican, "God be merciful to me a sinner."

Upon occasion of Mr. Wilberforce expressing thankfulness to a gracious Providence for protecting him, during a journey of 350 miles without accident, the Reviewer makes a distinction between God's bounty and protection during our whole existence, and a special providence on such an occasion, which I cannot but think quite untenable; first, as it seems to be grounded on the occasion being "trivial," an objection which is as unphilosophical as it is unscriptural; for to Omnipotence nothing can be great, consequently nothing can be trivial; to Almighty power all is equally easy; and the salvation of an empire, which is but a spot in one of the hundred millions of worlds with which creation abounds, is as trivial as the protection of an individual. Again: we cannot know how the Divine Mind has connected the preservation of an individual with the most important events; and how that is connected again with his personal prayers, so as to make one the consequence of the other. Our limited faculties and short experience make it impossible always to know what is cause and effect; except, indeed, that God having been pleased to say, "Ask and you shall have, seek and you shall find;" our prayers and God's answer follow each other as cause and effect, without limitation to what, to our finite conception, is great in preference to what we consider trivial; and as to there having been no danger on the particular occasion, we know not what danger we incur at any time, and "travelling by land or water" has always been considered by pious men as a fit occasion of prayer and thankfulness.

But it is necessary to go back to an earlier part of the review, to notice a most uncandid criticism. Mr. Wilberforce's advice to a a friend entering the House of Commons is:

"Attend to business, and do not seek occasions of display. If you have a turn for speaking, the proper time will come. Let speaking take care of itself. I never go out of the way to speak, but make myself acquainted with the business; and then, if the debate passes my door, I step out and join it."

Upon which the Reviewer remarks:

"He does not inculcate consideration either of the importance, or the right or wrong of the subject; he even deprecates previous preparation."

In what part of the extract made by the Reviewer, and which I have quoted at large, does Mr. Wilberforce deprecate preparation? Is it by advising that his friend should make himself acquainted with the business? Suppose the question to be the war with France; is it possible he could make himself acquainted with the business before the House, and not have made the best preparation to speak on that matter? and when he advises the new member to attend to business, how could he be said not to inculcate consideration either of the importance or of the right or wrong of the subject?

The bitterest passage in the whole review, is occasioned by a

passage in Mr. Wilberforce's account of his interview with Mr. Pitt, when he stated to him, at large, the change which had taken place in his religious sentiments, and where he mentions, among other things, "He (Pitt) declared to me that Bishop Butler's work raised in his mind more doubts than it had answered." Upon this passage—for it alone is given in italics—is grounded a charge against Mr. Wilberforce, of hypocritical treachery, and want of charity to his friend; and against the biographers, of manufacturing the paragraph,—for what purpose I am at a loss to conceive, unless it was their intention to prejudice Mr. Pitt's character, of which their whole work affords a practical denial. But the Reviewer says, if this account were a true statement of facts, "we should still protest against this unctuous style of talking uncharitably of one's neighbours, and whetting the edge of censure in the oil of piety and friendship."* The whole of the paragraph which relates his communication with Mr. Pitt, is too long to extract; but throughout there is not one word of censure except that which is above extracted, unless it is uncharitable to say that Pitt tried to reason him out of his convictions, but found himself unable to do so, if Christianity were true. Mr. Wilberforce's convictions, though just, reasonable, and scriptural, were such as many of the world call madness; and some would deem them so, who could not be classed with scoffers or infidels. Whether right or wrong, they led to his taking a different view, on many moral questions, from Mr. Pitt; as duelling for instance. It is no wonder, therefore, and no great breach of charity, to mention that Mr. Pitt endeavoured to reason him out of his convictions; and the "oil of piety and friendship" with which he whetted the edge of his censure, was a statement of the fact "that he (Pitt) was so absorbed in politics, that he had never given himself time for due reflection in religion." And how does the matter stand? A young man of extraordinary talents engages in politics as soon as he leaves the University; is Prime Minister of one of the first countries in the world, at the age of twenty-four; in a few years has his attention engaged by the most portentous revolution which ever convulsed the world; involving his own country in a long and dangerous war, and obliging him to contend with enemies without, and treason in the shape of both mutiny

* Two of the instances which the Reviewer cites, of "whetting the edge of censure in the oil of piety and friendship," will suffice to enable the reader to judge of the others. The Reviewer's quotation is, "Poor Canning, how grievous to see him so unjust;" the true reading is, "Poor Canning, too, how grievous to hear him so unjust to his own real kindness of heart, as to attempt to turn into ridicule the story of distress told by Buxton." How grievous it is that a Reviewer should be so unjust as to garble such an extract, by leaving out the words which mitigate the censure by giving general commendation, and by which the sense is altered, and a general charge of unjustness is implied; instead of limiting the charge, as Mr. Wilberforce did, to the fact of Mr. Canning having turned the story in question into ridicule.

Again: the Reviewer quotes from vol. v. page 340, "Poor Canning, I knew him well, and he knew that I knew him." I am not aware that there is so much censure here, or any great use of the oil of piety and friendship; but the very next line but one adds, "he had a mind susceptible of the forms of great ideas;" and again, "I often talked openly to Canning, and I cannot but hope that good may come of him;" so that the amount of this "uncharitable censure," when fairly stated, is that Mr. Canning was capable of great ideas, and that he, Mr. Wilberforce, hoped he had made a favourable impression on him.

and rebellion within. Nothing can justify the neglect of religion; but is it a hypocritical pretence to piety and friendship, to state that under such circumstances the individual had been so absorbed by politics, as not to have given time for due reflection? But the Reviewer maintains that the statement of Mr. Pitt's having declared that Butler's Analogy caused more doubts than it had answered, "was manufactured by the editors, so as to convey, in its present shape, very erroneous impressions in point of fact;" and this charge is grounded on the extract from the Diary, which says, "Pitt called, and commended Butler's Analogy;" but there does not by any means appear to be such a contradiction between these two extracts, as to convict the editors of so grave a charge as manufacturing that which caused the Reviewer's censure; it is quite possible to commend Butler's Analogy as an able exposition of that particular argument, and yet that the person who commended it might not have found it give him perfect satisfaction in every particular; and that it may even have suggested doubts which, to a mind not much turned to such subjects, had not occurred before. The correctness of the statement, with respect to the effect of Butler's Analogy on Mr. Pitt's mind, is further disputed, on account of the infirmity of Mr. Wilberforce's memory, when the circumstance so much objected to was recorded in notes of his conversation. It happens, however, that the writer of the present paper heard the same circumstance from the late Mr. John Bowdler, in Wilberforce's house at Clapham, the year after, or the year but one after, Mr. Pitt's death, and Mr. Bowdler stated that he heard it from Mr. Wilberforce. I cannot expect the testimony of an anonymous writer to weigh much with the Reviewer, but if it could serve to convince him, the writer would not remain anonymous; not but that he would be most unwilling to give his testimony, even to vindicate the editors, if he thought it tended to convict Mr. Pitt of scepticism. An eminent divine has said, that he who never doubted never believed. That doubts should pass through Mr. Pitt's mind is not surprising; and it is to be lamented that he did not give himself time effectually to clear them up; but I know enough to believe he did not dwell on them, or allow them permanently to impress his character; and I must therefore take the liberty of thinking, that the remark does not seriously impugn Mr. Pitt's belief in Christianity, on which subject it gives little information, and it does not at all derogate from the value of Bishop Butler.

(*To be continued.*)

ON THE "ALTITUDINARIAN" AND "LATITUDINARIAN" DIVINES; WITH REMARKS ON TILLOTSON AND BURNET.

For the Christian Observer.

THE pious and able correspondent who has favoured us with the paper in our present Number, upon the strictures of the Quarterly Reviewer (supposed to be Mr. Croker) upon the Life of Mr. Wilberforce, says of Bishop Burnet (page 74) that he may perhaps be classed among "what would now be designated as EVANGELICAL divines." Our correspondent is so well read in English ecclesiastical literature, that we should offer an apology for differing from him,

had he not introduced his remark with a "perhaps," which shews that he meant it for further consideration. The subject is germane to several questions which have of late been a good deal before us; and a few historical statements upon it may not be useless or uninteresting, as connected with three doctrinal schools which have long divided the Church of England.

In the remarks upon Crossman's Catechism, in our last Number, we had occasion to notice (p. 50) Burnet's "Essay towards a New Book of Homilies," prepared at the desire of Tillotson; the object of which, he himself says, was to "explain" (that is, in effect, to explain away) "the doctrine of justification," and "to examine some expressions in the first Book of Homilies, that seemed to carry justification by faith only to a height that wanted some mitigation." It was further intended (see Dr. Birch's Life of Tillotson, p. 367) that "all that St. Paul had written on that head, both to the Romans and the Galatians, should be explained and reconciled to what St. James wrote on the same subject;" and "sanctification was to be rightly stated." Now St. Paul and St. James—we will not say were "reconciled," for they never quarrelled, but—were "explained" in the authorised Homilies; and sanctification also was there "rightly stated;" so that the real object of Burnet was to "mitigate" or contradict what the Church of England had set forth. Should any of our readers think this statement too strong, they need only refer to Burnet's work on the Articles to find it verified. The Homilies explicitly taught, respecting justification, that we are justified freely by God's mercy, through faith in Christ, and not, in whole or in part, by our own works; and respecting sanctification, that it is the necessary fruit of true faith; so that, says the Homily on Faith, "if these fruits do not follow, we do but mock with God, deceive ourselves, and also other men," "for true faith doth ever bring forth good works, as St. James saith;" "a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful, by the holy Apostle St. James is compared to the faith of devils." But these were not Burnet's opinions. It is true that he considered the Romish notion of sacramental justification most unscriptural and demoralizing, and "one of the depths of Satan;" but he was equally opposed to the Anglican doctrine of justification by faith; and his objection to both doctrines —widely as they differ—was substantially the same, namely, that neither appeared to him to promote moral virtue; the Popish doctrine, he says, "making men rest in low imperfect acts," which can be "so easily made up by a sacrament;" and the Protestant not allowing moral virtues to enter at all into the question of justification; though they are secured as subsequent fruits, so that the justified man does not "*rest in*" low imperfect acts, but presses on, by Divine grace, in all holiness and obedience.

What then was Burnet's own hypothesis? It was that mischievous one of a remedial law, which we noticed in our remarks on Crossman. He denied that a person is justified "in consequence of such a grace infused, that thereupon he becomes truly just, and is considered such before God;" which, he says, is the Popish doctrine, and which is also the doctrine of the Oxford Tracts. He considers even evangelical virtue not sufficient; for "there is such a mixture," he says, "and so much imperfection, that if God did straitly mark iniquity, none could stand before him." So far he is

right; but how does he get over the difficulty which results from this scriptural view of the question? Not, we lament to say, by St. Paul's doctrine of justification by faith; but by the scheme of a remedial law, under which, for Christ's sake, God "approves and accepts of sincerity for perfect obedience;" the doctrine so justly refuted by Mr. Newman;—for the Popish school, which the Oxford Tracts incline to in this and many other matters, is, in this particular, more scriptural than that of the Latitudinarian divines. If Burnet's denial that we are justified by infused grace—that is, by sanctification—had led him on to the full doctrine of justification by faith, without works *of any kind*, he would have followed Scripture, and the Articles and Homilies of his own Church: but he did not take this second step; on the contrary, when he proceeds to explain what St. Paul meant by justification by faith and not by works, he says that the Apostle referred only to the Jewish law, not to evangelical virtues; that the word "faith" stands generally "for the complex of Christianity in opposition to the Mosaical dispensation;" and that "by faith only" does not mean "faith as it is separated from" [rather distinguished from, not separated] "other evangelical graces and virtues; but faith as it is opposite to the rites of the Mosaical law." He "reconciles" the two Apostles, by saying that when St. James affirms we are justified by works and not by faith only, he does not say we are justified by the works *of the Mosaic law*, but only by *evangelical* works; so that he does not contradict St. Paul, who meant only that we are not justified by the works of the Mosaic law. In all this he directly opposes the Homilies and Articles of the Church of England. He adds also, that the question between us, and those of the Church of Rome, who consider justification the consequence of grace infused, is only "a strife of words;" they meaning by justification "what we mean by sanctification;" so that "we agree in the same doctrine, only we differ in the use of the terms." He says, indeed, that we have the Scripture on our side in our use of the terms; and that as the Papists, at the time of the Reformation, had gone to the extremity of saying that our good works "merit" justification, instead of saying that they are accepted though imperfect, it was quite right for the Reformers to shew that "we were reconciled to God merely through his mercy by the redemption purchased by Jesus Christ;" but that in urging this doctrine against the Papists they wrote rashly and unjustifiably; that they did not make "so critical a judgment of the scope of several passages of St. Paul's Epistles" as they ought to have done; that "we do not now stand to all their arguments, citations, and illustrations;"—which is true, though not in the sense Burnet means; that "the approbation given to the Homily on Justification, in the Eleventh Article, is only an approbation of the doctrine, not of every particular of the proofs or explanations;" which also is true, but not in the sense that its doctrine of justification by faith was "carried to a height that wanted some mitigation;" and lastly, that the protests made at the Reformation have had such good effects upon many of the writers of the Church of Rome, that they "have come insensibly off from the most practical errors that had been formerly much taught and more practised among them;" and that "this matter was so stated by many of them, that as to the main of it *we have no just exceptions to it.*" The sum of all is, that though Burnet could not deny that the Reformers were right in opposing

the Romanist notion that we are justified either sacramentally or meritoriously; yet as many Romanists, he said, had dropped the latter, and did not urge the former to the exclusion of good works, there is "no just exception" to their statements; which was more, he thought, than can be said respecting those of the writers of the Homilies.

We are far from wishing to disparage either Burnet or Tillotson; both of them have many claims upon our respect and gratitude; and with regard to their being called Moderation-men, Latitude-men, and Latitudinarians, these names were not invented by the divines of the Reformation school, of whom few were left; but by the "high-flying" or "altitudinarian" school, as it was called, the school of Laud and the non-jurors; and they had not reference so much to their mournful defects in respect to "the doctrines of grace," as set forth in the Articles and Homilies, as in respect to their opposition to exaggerated notions respecting apostolical succession and sacramental grace; making tradition a concurrent authority with Holy Writ; and their charity towards their non-episcopalian protestant brethren. No divines asserted more strongly the doctrine, that the Bible, and the Bible only, is the religion of Protestants; and Archbishop Tillotson's treatise to prove that the Scriptures are the only rule of faith, is most able and unanswerable. Hickes, Leslie, and others of the Laud and Sacheverell school, assailed the Archbishop with an acrimony which shewed how much he did their cause disservice. "The greatest part of the non-juring party," says his biographer, Dr. Birch, "pursued him with an unrelenting rage, which lasted during his life, and was by no means appeased after his death." Tillotson once made a remark respecting a more than semi-popish book by one of this party, which is worth the recollection of some who are perplexed by the Oxford Tracts, feeling convinced that their conclusions are "palpably false" and "absurd," and yet not being always able to unweave their sophistry. "Such has been the height," says his friend and former pupil Beardmore, "of our *Altitudinarian* divines, as that they have not stuck to challenge the Reformed churches beyond the seas, as being no churches for want of episcopal government; as particularly that learned person Mr. Dodwell, in his book about Schism, and his other book, One Priesthood one Altar; about which I remember having some discourse with our late Archbishop above ten years ago. He told me that Mr. Dodwell brought his book to himself to peruse, before he put it into the press, and desired him to give his judgment of it; that he freely told him his dislike of it; and that though it was writ with such accuracy and close dependence of one proposition upon another, as that it seemed to be little less than demonstration; so that, saith he, 'I can hardly tell you where it is that you break the chain; yet I am sure that it is broken somewhere; for such and such particulars are *so palpably false*, that I wonder you do not feel the absurdity of them, they are so gross, and grate so much upon the inward sense.' And I remember also that he said, Mr. Dodwell was run into one extreme, as much as Mr. Baxter had done into the other."

Another passage from Beardmore will further shew why the "Altitudinarians" called Tillotson a Latitudinarian. "He did not warp to the other extreme," says Beardmore, "to become a bigoted zealot for the church and monarchy, as many have done; but like a wise

and prudent man made a discrimination; kept to what was good in the Puritans, their pious strictness, &c.; only relinquished their mistakes, their placing too much religion in little distinctions and singularities, and their odd aversions to the Church government liturgy, and ceremonies." "He did not cry out against them as a company of hypocrites, factious villains, and a party not to be suffered, but rather to be doomed to rods and axes, and to be pursued with the severest punishments." "I remember it was the counsel he gave myself in the year 1661, not to be sharp upon that party in sermons or other discourses, nor to cry up the liturgy or ceremonies, but to preach true Christianity, and to take heed to govern my own conversation well."

But though Tillotson and Burnet were decried by the "high-flyers" as Latitudinarians, because they would not heap indiscriminate censure upon the Puritans, or unchurch the foreign protestant churches, or lay inordinate stress upon liturgies, ceremonies, and the grace of sacraments; they certainly were not what would now be designated "evangelical divines." In proof of this remark, it might be sufficient to refer to the general character of their writings, or rather to their practical effect; for though numerous statements of evangelical doctrine occur in them, yet, as a whole, the impression left by their perusal is very adverse to the free grace, and power, and spirit of the Gospel, as strikingly set forth, for example, in our Homilies. We might also appeal to the testimony of their warmest admirers, who were little aware how left-handed were their panegyrics in this matter. We will quote, as an instance, a passage from Dr. Birch's memoir of Tillotson. Birch says that "Latitudinarian" was "a name given to Archbishop Tillotson and other great and good men;" whose views as respected the proposed new Book of Homilies, he describes in the manner before alluded to. Speaking elsewhere of the Archbishop's plans, he says:

"In an age of such remarkable dissoluteness as that in which he lived, he judged that the best way to put a stop to the growing impiety, was *first to establish the principles of natural religion*; and from that to advance to the proof of Christianity and of the Scriptures, which being once solidly done, would soon settle all other things. He was therefore in great doubt whether the surest means to persuade the world to the belief of the sublime truths that are contained in Scripture, concerning the Father, the Son, and the Holy Ghost, and concerning the person of Christ, was to enter much into the discussing of those mysteries..... He thought that the less men's consciences were entangled, and the less the communion of the saints was clogged with disputable opinions or practices, the world would be the happier, consciences the freer, and the church the quieter. The Scriptures were the rule of his faith, and the chief subject of all his meditations. He judged that THE GREAT DESIGN OF CHRISTIANITY, was the reforming men's natures, and governing their actions, the restraining their appetites and passions, the softening their tempers, and sweetening their humours, and the raising their minds above the interests and follies of the present world, to the hope and pursuit of endless blessedness."

Now it is very true that Christianity was designed to effect all these objects; but to say that such moral effects were its "great design," to the passing by all mention of the atonement and the work of the Holy Spirit, is most unscriptural and truly "latitudinarian." Even if it should be said that Dr. Birch mistook the archbishop's opinions and writings, and that they were more evangelical than his biographer has stated—and we have the happiness to believe this to be the fact—still Birch's eulogy shews what were the views of a Tillot-

sonian; and proves that the school was even more latitudinarian than the master. The non-jurors exclaimed against the neglect of the Christian "mysteries" by this school; as afterwards the Evangelical or Reformation school did of their disparagement of the doctrines of grace. The Roman Catholic took advantage of the frigid moralising style of the new preaching to represent Protestantism as little more than refined Epictetusism; and justly did Bossuet remark: "You ask for moral exhortations in sermons; but never forget that Christian morals can be founded only on Christian mysteries." If Bossuet meant the mysteries of the Papists or Altitudinarians, he was deceived; but "great is the mystery of godliness, God manifest in the flesh," not merely to teach us our duty, but to atone for our transgressions, and to give us a new heart to obey his will. Cardinal Maury, in a dissertation upon Tillotson and other English divines, says that our pulpits, from being an arena for polemics, became almost exclusively a school for the moralities of social life; in proof of which he refers to the Boyle lecturers, from Bentley to Derham, including Kidder, Williams, Gastrell, Blackall, Harris, Stanhope, the two Clarkes, and Whiston. Of Blair, whose sermons used to be preached in many of our churches, he says, that the Gospel is only accessory in his discourses, "the exclusive object of which is a philosophical morality, purely human." He treats of gentleness, youth and age, order, mourning, sensibility, honour, firmness, the creation, distaste of life, luxury, curiosity, fashion, friendship, tranquillity; "but rarely or never," adds the Cardinal, "of any of the great topics which more peculiarly belong to the Christian pulpit." When in France Massillon set the example of lecturing upon benevolence, luxury, friendship, modesty, the social virtues, egotism, antipathy, nay, even the excellence of agriculture, anything but the doctrines peculiar to the Gospel; the venerable Père de la Valette remarked, "I know not what talent it may require to compose such discourses, but it shows a sad want of common sense to preach them in a church."

We have united Burnet with Tillotson in the above remarks, because they were for the most part coincident in their opinions; and if the latter cannot be included in the class of Reformation or Evangelical divines, assuredly the former cannot. His exposition of the Articles, valuable as it is in many respects, is one of the most anti-evangelical works in the language; nay, its chief object was to rescue the Anglican confession from the Reformation divines, and to shew that it might be so mitigated as to be approved by doctrinal "latitudinarians."

But the most decisive proof that such writers as Burnet and Tillotson were very far indeed from symbolizing with what is called in modern days the Evangelical school; or as we should rather say—if we must talk of schools where all such words are abhorrent—the school of the Anglican branch of the Protestant Reformation, which was the school of the Apostles, Jesus Christ being the corner stone; is that the writings and influence of the Latitudinarians almost dis-evangelised our Church for more than a century. It triumphed over the old Reformation divines, who had become nearly extinct; and it equally overwhelmed the non-juring divines. The great majority of our bishops and clergy became Tillotsonians, as to their general doctrines and preaching; blending faith and works in unscriptural confusion; subscribing to the Thirty-nine Articles rather as articles of

peace than as expressing their own opinions; and absolutely abhorring the Book of Homilies, which they contrived to suppress, and nearly to banish out of the land. The Society for promoting Christian Knowledge was, during several generations, almost exclusively under their control; and the mass of its tracts still bears their stamp and signature.

The three divisions of the Anglican clergy to which we have alluded are distinctly marked at the present day. The divines of the Reformation school, who had nearly vanished after the influx of the Tillotsonians, were resuscitated in that blessed revival of piety which commenced in the bosom of the Establishment about a century ago, and to which was afterwards popularly affixed the epithet "Evangelical." The "Altitudinarian" school—which came into notice in the days of James I., obtained influence under Laud, was in considerable strength at the Restoration, and nearly vanished with the non-jurors after the Revolution—has revived in the new Oxford school, but with some modifications very much for the worse. The Tillotson, or, as it came to be called, the "orthodox," school, is too well known to need further description. It swerved in some particulars, in process of time, from its original model, but the distinctive features were not lost. The publications of the Christian Knowledge Society have been, for a century, its best-known exponent. They never satisfied the staunch friends of the principles of the Reformation; who, in consequence, procured and issued, in various ways, large numbers of Evangelical publications—particularly the lives and writings of the Reformers, fathers, and martyrs of the Anglican Church; and in later years, set up the Bristol Tract Society and the Prayer-book and Homily Society; for the Christian Knowledge Society used to omit the Articles in most of its Prayer-books; and the Homilies it refused to circulate for popular use.

The "Altitudinarian" school, since its late resuscitation, has set up the new Oxford Tract Society, under the auspices of Mr. Newman and Dr. Pusey. It is true the publications of the Christian Knowledge Society have always combined not a little altitudinarianism with their Tillotsonianism; and even recently the Society has issued a most exceptionable Life of Archbishop Laud, which the conductors of the Oxford Tracts recommend in their list of publications as calculated to promote their views, and, we must say, not without ample reason. But still the Christian Knowledge publications have never come up to the standard of a thorough-going Laud, or Heylin, or Hickes, or Dodwell, or Sacheverell: the Anglican Church, under the mild influence of a Wake, a Secker, or a Howley, could not be made an instrument of intolerance or Popish superstition; the Altitudinarians wanted a more genuine, pungent, and unmixed commodity than the Society kept in the market; there was not quite enough of the authority of fathers and tradition; some even of the tracts on the sacraments were adulterated with Reformation leaven; there had been a shrinking from competition with Popery in its arrogant and unscriptural assumptions relative to absolution, apostolical succession, and infallibility; and of late years especially, much truly scriptural doctrine and exhortation has appeared in the Society's publications. It has also refused to follow out the wishes of the Altitudinarians by ejecting other Protestant communions from the covenanted mercies of God, which it had nearly been entrapped into

doing in the case of Scotland; it also circulates the obnoxious Homilies, and has published some of the works of the Reformers, and many anti-popish tracts; and it has committed the grievous schism of circulating the Holy Scriptures and the formularies of the Church of England in Popish countries, without permission first obtained of the Popish bishops; a proceeding which Dr. Pusey came to London to deprecate and denounce, as most sectarian, and altogether unjust and ungenerous towards our "dear sister," the papal antichrist. To correct these evils, and supply these defects, as Dr. Pusey and his friends had not influence to mould the Society to their purpose, they set up a rival book-mart of their own. The old Society wished to keep steady to Tillotsonianism; the divines called Evangelical wished it to rise to the principles of the Reformation, which are those of Scripture; the Altitudinarians desired it to retrograde to the dark ages and human tradition. Every true friend of the Church of England ought to stand by the Society, and endeavour to improve it. It must be kept from the perilous flights of Altitudinarianism; it must be raised from the grovelling of doctrinal Latitudinarianism; and be preserved in the true scriptural Via Media of Anglican scriptural Protestantism.

ON THE ITALIC READINGS OF THE ENGLISH BIBLES:— "DEEDS OF LAW."

To the Editor of the Christian Observer.

I CONCUR with your correspondent, BIBLICUS, respecting the great improvement of our modern Bibles above the edition of 1611, in the italic readings; and I no less agree with him, that in future not even the typography of the vernacular version ought to be altered, except for the correction of errors, or the introduction of such amendments as all bodies of Christians would approve of, in order to make the English a correct representation of the Greek. One of these, I think, is the italicising the definite article "the" before the word "law," where the article does not occur in the original. I was reminded of it by observing the words "by deeds of law" in inverted commas in your last Number. The inspired writers certainly make some distinction between "deeds of law" without the article, and "the deeds of the law," with it; though in our translation there is no notification of this difference. I am not going to discuss the question, though I believe that much hinges upon it; for it is clear that the word "law" (which occurs, I believe, nearly two hundred times in the New Testament) is used to imply various rules or regulations; as for instance the Mosaic moral code; the Mosaic ceremonial code; the Mosaic code generally, including both; the law of nature, or conscience; and also the law of Christ. I am of opinion, further, that if the definite article had never been inserted in our translation where it does not occur in the original Greek, many passages would be more lucid; and there would be less opening for that common, but mistaken, notion that the Apostle Paul speaks only of the Mosaic law, when he says that there is no justification by deeds of law; in other words, that he is merely opposing Christianity to Judaism, and is not re-

ferring to the manner in which Christians are justified, whether by Christian faith or Christian works.

The following passages, among many others, will shew the utility of italicising the article where it is not found in the sacred text. Rom. ii. 23: "Thou that makest thy boast of *the* law, through breaking the law dishonourest thou God?" Rom. iii. 20, 21: "Therefore by *the* deeds of *the* law there shall no flesh be justified in his sight: for by *the* law is the knowledge of sin. But now the righteousness of God without *the* law is manifested, being witnessed by the law and the prophets." Verse 28: "We conclude that a man is justified by faith without *the* deeds of *the* law." 31: "Do we then make void *the* law through faith? yea, we establish *the* law." iv. 13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through *the* law, but through the righteousness of faith."

In all these places the definite article, where I have marked it in italics, is not found in the Greek; and its insertion injures the sense. This the translators have found in some passages, and have therefore changed the form of the expression, rather than innovate upon their uniform plan of inserting the article. Thus, in the next verse to the one last quoted, the Apostle says: "For law worketh wrath; for where there is not law, neither is there transgression." Now the translators add, in the first clause, as usual, the definite article: "For the law worketh wrath;" but if they had done so in the second, and read, "for where the law is not, neither is there transgression," this would not have been true; for there might be transgression by the breach of some *other* law, though not of the particular law, whatever it was, implied by the definite article. The translators bring out the real meaning by altering the turn of the phrase as follows: "Because the law worketh wrath; for where no law is, there is no transgression." The words "where no law is," are equivalent to "where law is not;" that is, law universally; not merely THE law. A parallel case occurs two chapters after: v. verse 13. If the translators in such passages had not expressed themselves so as to get rid of the definite article indirectly, they must have done it directly; and then the question would have arisen, Why in these instances more than in many others where it is equally wanting in the original?

Whether it was that the long-continued use of the Latin language, in which there is no definite article—so that "law" and "the law" are rendered in the same manner, both in the versions of the New Testament and the writings of the Fathers, caused our translators to overlook the distinction; or whether they considered that it involved no real difference of meaning; or whether they found that if they attempted to discriminate they should be involved in perplexity, and become commentators instead of translators, (for the word law is used in several senses, whether with or without the article) are questions which I do not undertake to decide; nor would it be justifiable to alter their translation in the public version; but since the regulation has been agreed upon from the first of printing in italics words not found in the original, and the only question being what words are within that category (as for example, when a feminine adjective stands alone, whether the word "woman" which is necessary in English, ought to be considered as included or supplementary), there would have been no evil or irregularity, I think, in affixing this indication to the word "*the*" before "law" where it is not found in the

inspired text. It would still be open for all parties to consider the meaning of the passages just as at present; but it is desirable for that purpose to have the vernacular version as nearly as possible a fac-simile of the original.

CRITO.

ON THE JOCULAR MENTION OF SINS.

To the Editor of the Christian Observer.

PERMIT me, through the medium of your valuable pages, to ask a solution of a difficulty which has often occurred to me in the intercourse of society; namely, How far it is allowable for a Christian to make a figurative use, in a jocular manner, of the names of sins?

I do not of course speak of levity in alluding to *sins themselves* (about which there can be no question amongst serious Christians); but merely of the use of *names* denoting qualities or actions in themselves sinful, for the purpose of expressing our meaning more strongly, or of exciting the pleasure which arises from an ingenious use of figurative language. For example; it is common in all societies, serious as well as otherwise, to hear such phrases as the following: "O you *wicked* creature, you have *stolen* my book;" "Do you hear how he *abuses* Mr.——; I will not have the good man *slandered;*" "I confess I did *covet* that house;" "The newspapers have *murdered* Mr. ——;" "Come; do not *bear malice* against the poor man;" "I have seen a pair of eyebrows *swear* for an hour," &c. &c.

In mooting this question, I have no design to make an inroad, in a spirit of rigorous preciseness, on the rational and scriptural liberty o conversational intercourse; but I wish simply to ascertain, for my own guidance and that of others who may have felt the same difficulty, whether the above practice does or does not come within the limits prescribed by reason and Scripture to the conversation of Christians.

I will add, that if yourself, or any of your correspondents, should be disposed to enter more at large into the general question of the "nature and limits of jocularity, as allowable amongst Christians," it would, I should think, be both a useful and acceptable subject.

F.K.

*** As our correspondent is pleased to suggest our offering some remarks in reply to his question, we will do so; hoping for his indulgence, if they are not to his satisfaction. First then, with regard to "jocularity," it is so coarse a species of "jesting and foolish talking," that, Christianity apart, most men of refined feelings revolt from it. Even humour is a somewhat unpolished weapon; but jocularity is fit only for a fox-hunting club. Persons of delicate perceptions, however uninfluenced by religious considerations of the duty of bridling the tongue, do not often pass beyond the bounds of wit or playfulness; their self-respect, and their deference for others, forbidding coarse mirth.

Again: we see nothing even "jocular" in some of the sayings quoted by our correspondent. To say, "O you wicked creature, you have stolen my book," is affectation; it is the sort of language which a well-educated mother is constantly repressing in her children, who are apt to learn it from ill-regulated nursery intercourse; and many persons who are not scrupulous as to the moral effect of their words, would avoid it for its want of dignity. The language of intensi-

tives is the customary language of children and of uneducated persons. The most simple remark, or plain fact, is garnished with similitudes, and magnified by exaggeration. A person's head aches "fit to split;" the horse runs "like mad;" loud speaking is "bawling;" the paper is "as white as snow;" the bruise "as black as my hat;" one thing is "as big as a house;" another, "as yellow as gold;" people quarrel "like cat and dog;" to be warm is to be "as hot as fire;" and not to be warm is to be "as cold as ice;" the bread is "as bitter as gall," and the beer "as sour as vinegar;" the meat "as tough as a board," and the broth "as salt as brine."

These are the intensitives of puerility or ignorant vulgarism; but the intensitives of affectation are quite as displeasing, without having in their favour the plea that they are learned by rote, and employed only to convey strongly the meaning of the speaker. But the very circumstance of using them seems to imply a secret doubt whether, if he spoke simply, he should meet with ready credence; just as pompous words to a dependent usually shew that the speaker had not been early and always accustomed to receive implicit obedience. It has been frequently remarked, that the language of the hereditary nobility of severy nation is ordinarily less assuming, and more conciliating, than that of persons, whose dignity being more likely to be questioned, requires to be "kept up." The Centurion in the Gospel aptly described the language of unquestioned authority; "Go, and he goeth;" "Come, and he cometh." Had the obedience been doubtful, there might have been a weak-minded effort to enforce it by peremptory words; "Go this moment;" "Come instantly." We often hear mothers calling after their children in the streets, in tones and words which prove that they are by no means clear that their direction will command respect and obedience. Where the speaker has not any doubt that his order will be attended to, he needs not even put it into the shape of a command. "Major A. will join his regiment to-morrow;" "Captain B. will be prepared to carry dispatches to Nova Scotia next Monday;" is the very strongest style of injunction. Kings speak this language. A silly story lately ran the round of the newspapers, that our gracious Queen, reluctant to sign the warrant for the punishment of a soldier, questioned Lord Hill as to whether there was any mitigating circumstance; and at length being told that the man had received a good character, exclaimed, "*A thousand thanks*, my Lord," and signed the pardon. The fabricator meant, we suppose, to make her Majesty very polite, and also very animated; whereas he puts into her lips a speech of vulgar affectation, which no queen could utter; or which, if she did, would prove that she was thinking less of the unhappy culprit, than of exhibiting her own affected sensibility.

We have apparently digressed from "jocularity" to display or intensitiveness; but we understand our correspondent to allude to the former in connexion with the latter; the jocularity is to "give effect" to what would otherwise be a mere unadorned remark. He seems to have blended in his inquiry three things distinct in their nature, and which should be considered separately; namely, jocularity; intensitiveness; and light allusion to serious subjects.

1. As to the first, we need only quote the general exhortations of Holy Writ; how far particular pleasantries, or a person's general habits of conversation, offend against them, is a matter of detail for private application. The general precepts are such as the following: "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness." "A naughty person, a wicked man, walketh with a froward mouth." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." "A wholesome tongue

is a tree of life." "A word spoken in due season, how good is it." "The heart of the wise teacheth his mouth, and addeth learning to his lips." "Every idle word that man shall speak, they shall give account thereof in the day of judgment." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers."

2. The second question involved, is that of intensitiveness. Now intensitiveness, so far as it implies exaggeration, is contrary to Christian simplicity; it is not making our Yea, yea; and our Nay, nay. But we must distinguish whether it is caused by any corrupt object or motive; such as fraud, vanity, self-conceit, a desire to be thought to say "good things;" or whether it arises merely from an almost unconscious use of accustomed habits of language. A Frenchman may mean nothing inflated by some expressions, which in the lips of an Englishman would convey falsehood. So also when an ill-educated Englishman says that "it rains cats and dogs," he certainly does not mean to assert this as a literal fact; nor is he perhaps even actuated by any motive which makes him wish to exaggerate; or by the vanity of having said a smart thing; he may merely mean to convey to his neighbour the idea which that phrase conveys to himself; and to let him know how very heavy the shower really was. This, we say, may be; though, in point of fact, there is usually involved in proverbial exaggerations a feeling of self-importance, which makes men prefer being the bearers of great announcements rather than of small ones. Or where this motive does not operate there may be some latent sinister design; the school-boy may make the most of the rain to avoid going to school; or the groom to keep his master from riding out on horseback; though if the alternative were for the school-boy to learn triple tasks at home, or the groom to clean the carriage and rub down the horses, each might have spoken less intensitively of the shower. In all such cases the exaggeration was fraudulent and immoral.

3. The third, and what our correspondent apparently intended to be the main, point of his inquiry, is whether we may use sportive allusions to serious subjects. Most certainly not; sin must not be trifled with; nor must the terms which designate it be jocosely employed. Incalculable injury results from the light nomenclature by which wickedness is often described in plays, novels, and unguarded conversation.

But our correspondent says that he does not mean exactly this. He does not refer to the palliation of what is really sinful by jocose terms; but to speaking jocosely of what is *not* sinful, in words which in their proper sense mean what is sinful. Now here the solution will depend upon whether there was any intention of making a jest of sin. Language is the index of ideas; its use is conventional; and we ought not to make a man "an offender for a word," where there was no wrong meaning. Covetousness in its ordinary sense is a sin; but when a man says, "I am covetous of every hour of my Sabbath," he uses the word by accommodation, not in the sense in which to covet is to break the tenth commandment. But when a poet or novel-writer says that his heroine "commits murders," the expression is offensive, because it lightly employs words which call before the mind a horrible crime, to express the influence of amatory passion. The shades of meaning of words are so numerous that no general rule can be laid down respecting their use; except that truth and simplicity should regulate all our conversation. If we were to analyse our correspondent's examples, we should say, that "you *wicked* creature" is unjustifiable, because it speaks lightly of what is too awful for banter; we must not play at being

wicked. The word is so closely connected with our associations of Holy Writ, that we cannot use it ironically without irreverence; nay, it is this tacit allusion which gives the popular zest to the adaptation. In using the word jestingly, "fools make a mock at sin." The playful use of the word "stolen" is not precisely of the same character. The epithet "wicked" refers to criminality in the sight of God; but "stolen" awakens two ideas, namely, the guilt of the stealer and the loss to the owner; and in the case in question it is the owner who is speaking, and he means only to say that he has lost his book, and that he thinks his friend has inadvertently taken it. He uses the word in a way of small blame, without reference to moral guilt. The remark is flippant and ill-bred; but it does not embody irreverent associations. It is, however, contrary to Christian simplicity; for stolen is not a regular vernacular expression for innocent abstraction. Many children and ignorant persons would be deceived by it; of which the following incident is a proof. A young clergyman had lodgings in the house of a respectable couple, in whose veracity, honesty, and integrity, he had the utmost confidence. It happened one day, while his landlady was removing his breakfast equipage, that his pencil being on the table, he said, as he took it up, being engrossed with what he was reading, and not even recollecting afterwards that he had uttered the remark, "Pray don't steal my pencil." During several days after, everything seemed to be going on wrong in the family; the wife was sobbing, the children appeared under constraint, and the husband was cold and displeased. At length the mystery was developed by the good man coming to the unconscious author of all the mischief, and telling him that his wife was extremely distressed at the suspicion cast upon her character; that they had always endeavoured to act uprightly, and had never, till now, been accused of dishonesty; and that as they could not give satisfaction, it would be better not to continue the engagement. It was with difficulty they could be persuaded that nothing of the kind was meant; for they were plain matter-of-fact people; and in their station of life stealing was a reality, not a figure of speech.

With regard to the phrases, "Do you hear how he abuses him;" and, "I will not have the good man slandered;" it is evident, from the manner in which they are uttered, that they are not intended to make light of the serious offences of abuse and slander, in their malignant meaning; but are applied in the sense of bearing a little too hard, without any unkind intention. We are not advocating the use of the expressions; but the speaker does not design by them to make light of sin. When he says, "I will not hear the good man slandered," he rather checks what, though innoxious at first, seemed advancing to evil. The same remark applies to "Do not bear malice against the poor man." As for "The newspapers have murdered Mr. ——," and "A pair of eye-brows swearing;" the first is so light an allusion to a revolting crime, and the second to an act of profaneness, that the plea of metaphor will not prevent their being hateful to a humane or religious mind.

We think that enough has been said to shew that the use of language cannot, morally speaking, be reduced to rules, but must be subjected to principles. The education and habits of a gentleman will rub off much that is rough and offensive; the more refined feelings of a Christian will banish whatever is contrary to truth, meekness, and simplicity.

ON THE PROVIDENCE OF GOD IN DAILY LIFE.

To the Editor of the Christian Observer.

I READ with great pleasure, and I hope profit, the interesting contribution of "A Layman," on the providence of God in daily life, in your Appendix for 1838. It so happened, that on the same day I read also the following passage, bearing on the same subject, in the Edinburgh Review for last October. It occurs at the end of the review of the Memoirs of Sir William Knighton; which review affords another illustration of what is no new remark, that in that periodical real vital religion finds, not a friend, but an enemy; sometimes violently or scoffingly so, but still more often insidiously.

"When a person is so much under the influence of religious impressions, as to believe anything that happens to be a special interposition of Providence, we are little disposed to criticise austerely, or to throw any damp upon so wholesome and amiable a feeling; nevertheless the subject is far too important to suffer that it should be debased by grossly injudicious treatment, and by errors and inconsistencies so glaring, as to revolt any really religious and contemplative mind. What, for instance, can exceed the following error which occurs in a letter to a friend. A servant had received a severe injury by a gun of Sir William's son's bursting in his hand. Hear the moral which he draws from this accident:—'I am sorry for poor B——'s accident. I do not understand what business he had with William's gun; the guns of gentlemen are generally considered as not to be used without permission, or some specific order. This affair, however, I consider to come under the head of a particular Providence; for dear William might have used the gun next year, and the most disastrous results might have arisen. God be praised, and make me duly sensible of his great and continual mercies?' Now did it never strike Sir William, that Providence might have as much care for poor B——, though a servant, as for dear William his son?"

Had the Reviewer been conversant with Bishop Sherlock's discourse on Providence, and read his masterly distinction between a preserving Providence and a governing Providence; had he seen, moreover, that the distinction has its foundation in Scripture; Sir William's devout reflection would have been understood, unless he chose wilfully to misunderstand it. What is a providential escape to one, may be an infliction of chastisement to another. When Luther was crossing a field with his companion, a flash of lightning struck his friend dead by his side, while he himself was preserved; one was taken, the other left; he who was left deeply felt the goodness of God towards him, was taught a lesson on the mortality of man, and the importance of being prepared for eternity. The death of his companion must be considered as an inscrutable event in the government of God. It might have been the infliction of a judgment, or a short transit to glory. What we know not now, we shall know hereafter. Luther probably never lost the benefit of that vivid lesson. Sir William, as a father, saw very properly the hand of God in preserving his son; the son of Sir William probably now looks back on that event, as a particular providence in *his* favour. The servant himself, we may hope, still survives; contemplates the event as a providential escape from death; and has learned thereby so to number his days as to apply his heart to the wisdom of being prepared for eternity.

What will the Reviewer, what *do* the inhabitants of Rettendon in Essex, say to the following awful event: "Saturday last (Dec. 1, 1838,) an inquest was held at Rettendon, before C. C. Lewis, Esq., coroner, on the body of William Howlet, upwards of 70 years of age,

and formerly lime-burner at Springfield. On the 29th ult. deceased, while uttering the most dreadful imprecations, suddenly fell to the ground and instantly expired. He was a professed Deist. The verdict of the jury was—Died by the visitation of God."

LECTOR.

DR. PYE SMITH ON THE DOCTRINE AND DUTY OF THE LORD'S-DAY;—WITH REMARKS ON HIS LETTER.

For the Christian Observer.

THE question, proposed by the Christian Observer to Protestant Dissenters, is, "To shew us why we are nationally to recognize the Christian's Sunday, any more than the Jews' Saturday." *New Series*, vol. i. p. 838.

I. Some *preliminary considerations* are respectfully recommended to the judgment of the Christian reader.

The writer of this paper has been long convinced that the doctrine and duty of the Christian day of religious ordinances, sustain great injury in the conceptions of many, from the want of a clear understanding of the grounds on which they rest. The LORD'S-DAY *is not the Sabbath.* Consequently the positive law of the Israelites does not apply to it *directly*; but applies only in the way of *analogical and moral evidence.* By assuming that the Fourth Commandment enjoins, directly and at once, the solemnizing of the Lord's-day, harm is done in two opposite ways.

1. The incongruity is so palpable, of applying a law which lays down *one* day, to another which is *not that* day, that it has led many, at once, to reject the obligation of a holy solemnizing of the first day of the week. It is, say they, usurpation. The Law expressly specifies *the seventh* day. You often tell us that the whole ceremonial law of the Hebrews is superseded and abrogated by Christianity; and the New Testament determines the including of the Sabbath in that body of abolished institutions. By what right, then, do you demand of us the Judaical observance of a day which is not the day described in the Judaical law, and which the Christian Scriptures expressly repudiate? It is worthy of deep lamentation, that well-meaning and highly estimable senators, in their parliamentary efforts to obtain some provision for a higher degree of public honour to the Lord's-day, and a more efficient protection to the conscientious observers of the day, from manifold injury, have taken their stand upon the Israelitish Law; thus exposing themselves to the unanswerable objections of the better informed, and to the insulting scoffs of the infidel and profane.

2. On the other hand, there are some who, without any intervention of moral and analogical reasoning, straightway urge the Fourth Commandment, in its strict and servile literality, as *the law* of the Christian day. Thus they involve themselves in several mischievous errors.

(1.) Consistency would oblige them to enforce all the subordinate provisions of the Mosaic law which have a respect to the Sabbath. In particular, they are bound to proscribe any preparing of food, in however slight a degree, and getting fuel, let the climate and the weather be never so rigorous: prohibitions which were capable of

being carried into effect in a country so warm as Judea, but inapplicable to a religion formed for universality in all times and regions: (see Exod. xvi. 23; xxxi. 13—17; Num. xv. 32—36;) and these to be observed upon *pain of* DEATH:—"Ye shall keep the sabbath, for it is holy unto you. Every one that defileth it shall surely be put to death: whosoever doeth any work on the Sabbath day, he shall surely be put to death." They must go this length, or surrender their principle.

(2.) Upon the ground of the Fourth Commandment, they cannot forbid amusements and diversions of any kinds that are lawful on other days. Every student of law knows that enactments are to be construed strictly, to the precise extent of the letter, but not a hair's breadth beyond it. The commandment forbids every and any manner of *work*, but it leaves free any other way of filling up the time that would not be wrong on another day. It by no means follows, from this fact, that the truly holy and faithful servants of God, under the dispensation of forms and shadows, (and there were always such) did not exercise inward piety and seek spiritual benefit in all their outward services. The Book of Psalms is a Divine testimony and an imperishable evidence of this great fact. That such true Israelites availed themselves of the Sabbath for not the bare negation of abstaining from labour, but the cultivation of communion with God, in private and public exercises of piety, reading and meditating upon the Law, and afterwards the Prophets, and using praise and prayer, can admit of no doubt. The richly comprehensive passage, Isaiah lviii. 13, 14, gives full evidence of this. But it does not affect our case. We are considering what the *Law of Moses* required; not what belonged to the spiritual dispensation of the Covenant of Grace, which was before the Sinaitic national and temporal covenant, (see Gal. iii. 17,) ran parallel with it, died not when it was abrogated and vanished away, but remains the firm foundation of the everlasting Gospel, with the additional glory of the Saviour's accomplished work. From that inestimable passage of the Prophet and others in the Psalms, we can draw principles and rules for the right observance of the Lord's-day, by moral analogy and inferential reasoning.

(3.) They are virtually aiming a blow, which, if it could succeed, would be deadly, at the whole constitution of the Gospel. Let a serious Christian study the Epistles to the Galatians and the Hebrews; and he will find that the abolition of the Sinai covenant and its law must be maintained completely, or "Christ is become of no effect." The law of the Sabbath is expressly included in the apostolic declarations of the abrogation of the law of Moses: "Let no man judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the sabbaths." (Col. ii. 16.) "One man esteemeth one day above another: another man esteemeth every day alike: let every man be fully persuaded in his own mind." (Rom. xiv. 6.) "How turn ye again to the weak and beggarly elements, &c.? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Gal. iv. 9—11.)

I must own, therefore, that to me it appears a doctrine of great importance in Christian ethics, that we should *ground* the DUTY of observing the Lord's-day upon moral and spiritual *reasons*, and *inferences* from facts indirectly mentioned in the New Testament. From the nature and constitution of the human mind, we argue that, to bring it under the full power of Divine truth, the noblest occupa-

tions and pleasures of which on earth we are capable, a continuity of thought and affection and action, through a whole day, is highly desirable and next to necessary. No creature is equal to the determining of *what proportion* of our time is the most suitable to be thus set apart. God alone can fix this point; and the Fourth Commandment shews us, upon the principle of an adjudged case, that HE has fixed it for *a seventh* day. The New Testament *proves* that the Mosaic sabbath was abolished, when our Lord lay in the silence of the grave; having, by his propitiatory sufferings and death, "blotted out the hand-writing in the [Jewish] ordinances,—nailing it to his cross." But the following morning beheld him rising from the dead. On that day he appeared to his disciples. He repeated the blessing to them on the next first day of the week. On a first day was the Pentecostal effusion of the Holy Spirit. On a first day we find that the Christian church at Troas came together for the celebration of religious ordinances; and the manner of the narration clearly shews that this was their custom and habit. Acts xx. 7. From the Book of the Revelation, (i. 10,) we find that "*the Lord's Day*" had become the established appellation of this glorious and happy day. Let these considerations be duly weighed and put together; and I am convinced that the result will be a perception that the rescuing of the Lord's-day from the intrusion of worldly concerns, and its appropriation to the most exalted pleasures of *active* and *receptive* good, is, not a dry outward duty, a servile bondage, a dull imprisonment; but a PRIVILEGE the most *joyful* and *beneficial* that can be possessed in this world.

It is well worthy of our attention, that this conviction arises, not from any positive law or direct precept under the Christian dispensation, but flows, as it were, spontaneously from the spirit of the Gospel, the law of love, the "reasonable service," that we should "present ourselves to God, a living sacrifice, holy and acceptable." Communion with God is the LIFE of our life, the JOY of all joys; and to have one day in seven set apart for this grand order of the soul's purest delights, and to have it protected from the intrusions and obstacles of all needless toils of body or mind, is a blessing unspeakable. Luther, and others of the great men of the Reformation, were wont to say, that to sincere and intelligent Christians every day is a sabbath; and that the setting apart of a weekly day was a conventional duty only, for the universal conveniency of religious assemblies, and as a just relief to the wearied condition of men and the serviceable animals: but they appear not to have duly considered, that the minds most habitually elevated to holiness, in thoughts, affections, and aspirations, cannot in a moment withdraw from the stringency of earthly business, oppressive cares, and lawful recreations, with such triumphant self-command as the object requires; and that it is highly expedient, not to say absolutely necessary, for success in supporting the train of holy sentiments and exercises, that even the most exercised Christians should begin with the first thoughts of the morning, and should have as little interruption as possible, through all the hours of the privileged day, till the evening slumbers come, sanctified by thanksgiving. The children of the world know not this blessedness, or they would never speak of the Lord's day as dull and wearisome, nor would they feel any need of business and amusements to fill it up: they would "call the Sabbath a delight, the holy of the

Lord, honourable;" and they would "honour it" [the Hebrew suffixed pronoun may refer to either JEHOVAH or *the Sabbath*, but the latter is the plainer construction,] "not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own *] words."

These considerations fall under the general class of scriptural truth concerning the abrogation of the Mosaic law, as distinguished from the unchangeable Moral law. That was a "law of commandments in ordinances," [δογματα, positive, formal determinations:]—comparatively characterized by "weakness and unprofitableness,—the law of a carnal [i. e. referring only to outward bodily actions,] commandment,—weak and beggarly elements,—the letter that killeth, a veil upon the heart,—carnal ordinances, imposed until the time of reformation,"—of which glorious alteration, or new constitution of the church, the Messiah's kingdom, that law was "the example and shadow." Under that dispensation, an Israelite was *righteous* and *perfect* who yielded that *outward obedience* which the letter of the law required (summarily described, both positively and negatively, in Ezek. xviii. 5—18); and he was entitled to its rewards, namely, *temporal* benefits; though, at the same time, he might be (and such we have much reason to suppose that the greater part of the Israelites actually were in all the periods of their history) an "enemy to God," a hater of his spiritual law, his own heart full of "guile," and consequently an utter stranger to the "blessedness of the man unto whom the Lord imputeth not iniquity." Such men might keep the sabbath by pure idleness, or sauntering in their grounds; or dancing and laughing with each other. If they only refrained from working, *the law* was satisfied.

Happily, however, under that dispensation there was a true and spiritual church; there were always some who were "Israelites indeed, in whom there was no guile;" who "took sweet counsel together, and went to the house of God in company,—unto God as their exceeding joy,—seeking him with the whole heart." Such as these would *superadd* spirituality and heart-devotion to the outward observance of the Sabbath; and thus it would be to them, though in a degree necessarily very inferior, a blessing similar to that of the Lord's-day to true Christians.

But the New Covenant, the Dispensation, requires not, admits not, values not in the least degree, any merely outward obedience. It has no institutions or observances requiring such compliance only as a carnal man can yield. Its two symbolical ordinances have as little of outward material in them as can well be imagined; and that little is clearly *significant* of the two chief classes of Gospel-blessings, the work of the Spirit and the application of redemption. If they are not viewed and observed in this light, they are perverted from their proper design; they profit us nothing; yea, they are turned into instruments of the most awful delusion, betraying multitudes into a false peace, while they are living and dying in their sins. It follows hence, that there is *no Chris-*

* This supplement of the Common Version has the appearance of being properly inferred from the two clauses next preceding: but there is no reason to believe that the verb and its cognate substantive, thus put together without any qualifying adjunct, was a Hebrew phrase, denoting *mere talk*. It occurs in Isaiah viii. 10; and Hosea x. 4. The more proper supplement, then, would be *vain, idle, unprofitable*, or the like; the kind of empty prattle, tittle-tattle, denounced by our Lord in Matt. xii. 36.

tian Sabbatic law, similar to that of Judaism; no requirement of outward restraints, or constraints, or services of any description, *except by implication* and *moral association,* as SUBSERVIENT to the annunciation of the Gospel-message, and the public praises and prayers of the church which "worships God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh." That character of subservient usefulness requires, for its full development and secure perpetuation, a PROTECTION of the Lord's-day from the invasions and annoyances of the world.

You, Sir, and your readers, will, I trust and intreat, forgive me for having gone to this length in merely preparing for the task which you have set me. When I began to write, I thought that, upon this head, I should occupy scarcely more than a single page. Yet I have laboured to be concise. The importance of the subject is evident. Without attempting to lay down a perspicuous declaration of the truth, on this topic, it is out of my power to attempt a reply to your question; but now we are led plainly and fairly to it. I am reduced, therefore, to the necessity of requesting your admission of this preliminary paper into the next Number of the Christian Observer, and of asking your further indulgence for the sequel in the following month. I think I may promise that it will be short: for the principles which I have proposed to your readers, will render the discussion plain and easy.

If so favoured, I propose (II.) to inquire, WHAT is *practicable* for any civil government to do, in order to secure and protect the most advantageous enjoyment of the Lord's-day: and (III.), WHAT, therefore, Governments *ought* to do; and in this branch of consideration, will be included an attention to the question proposed, "Why we are nationally to recognize the Christian's Sunday, any more than the Jew's Saturday?"

J. PYE SMITH.

Homerton, January 11, 1839.

*** Dr. Smith, in the preceding letter, has taken as a peg a motto from our pages, to hang upon it the discussion of a question with which it has no more connexion than with the quadrature of the circle. Any reader of his letter would suppose that there had been some challenge, in our pages, to Dissenters to inform us why they venerate the Lord's-day, and keep it holy; or why they prefer the Christian sabbath to the Jewish; whereas there was not any particle of remark bearing, directly or indirectly, on such a question; and this we stated time after time to wearisomeness last month, and on former occasions. We were not arguing the question of the Divine obligation of the Lord's-day, as though that were a point of difference between the Church of England and the Evangelical Dissenters; so far from it, we were actually assuming a particular in which we supposed there was congeniality of opinion, in order to shew that, even in this clear case, a national legislature, according to the doctrines set forth in the manifestoes of dissenting "Ecclesiastical" and "Religious Equality" societies, could not pass any law recognizing the Lord's-day, any more than the Jewish Sabbath or the French infidel Decades, except upon principles which, honestly carried out, include the whole question of a national church establishment.

As hasty readers are reluctant to refer to back numbers, and the transit readers of book-clubs cannot do so if they would, we will quote a few sentences from our last Number; for, from the disgraceful tricks of controversy which have

of late characterised Dissenting magazines, pamphlets, and newspapers, we should not be surprised to see it asserted in print, that the members of the Church of England deny that the Evangelical Dissenters acknowledge the Divine obligation of the Lord's-day; and even prefer the French decade. Now what did we say? A few detached sentences will shew the drift.

"We shall be happy to hear from Dr. Smith; *only let us perfectly understand the question at issue, for it were superfluous to spend one single line upon what is acknowledged in common.* We had been referring to the new Religious Equality Society, as it is absurdly called; and were lamenting the grievous impediments placed in the way of Christian legislation, by the dogmas so pertinaciously inculcated of late by Evangelical Dissenters, in common with infidels and others whose touch is pollution."

"In reply to some remarks upon Sunday drilling, which had occurred in our review of Mr. Adam's life, an Evangelical Dissenter undertook to shew upon what principles he and his brethren could consistently oppose that practice. Did he say that it could be nationally objected to as a violation of the laws of God? No; he admitted that a Dissenter could not legislatively urge such a consideration; but he said that it might be objected to upon civil considerations, for that legislatures ought 'to prevent crime and maintain the order and well-being of society.'"

"The Dissenters wish to tax the nation to set up Lancastrian schools throughout the land: though Churchmen object to them, as also do Roman Catholics, Socinians, Jews, and others. We want to know upon what principle the Jew or the Roman Catholic can be forced to pay his rates for Bibles for the proposed schools, which does not involve the essential elements of the question between Churchmen and Dissenters respecting a National Church? Let some of the Jews who have been lately admitted into our corporations, ask the Religious Equality Society *by what principle of equality* they would shut the Post-Office on Sunday, and keep it open on Saturday."

"We shall be glad to learn from Dr. Smith, how this conclusion (about a government's not doing what religious men think wrong if legislatures think it civilly expedient) can be forefended *upon the principle of shutting out all religious considerations from national legislation.* Dr. Smith's statement respecting his own veneration for the Lord's-day, and of the evils which result from its violation, scriptural and excellent as it is, is quite beside the present argument. This he will perceive if he would refer to our remarks above alluded to; where we said, &c. &c.:" "What we urged was, that they are practically undoing what they wish to uphold, for the sake of an unscriptural abstract principle; which principle, when it comes to be carried out, must reduce all public legislation to the bareness of atheism."

"If we could use even stronger language than this to separate the intentions of Evangelical Dissenters from the working of their principle, we would do so. Why then, when we impeach their judgment, do they fall back upon their character? We know full well the dilemma in which they find themselves involved. Their principles, honestly followed out, conduct them to the practical conclusions of Paine and Voltaire in regard to the legislative recognition of Christianity; whereas what they really wish, is to overturn the established churches of Great Britain and Ireland, and to have all things regulated according to their own views. The Education question exhibits a striking illustration of this."

"If Dr. Smith will confine himself to the real point, his letter needs not be, as he forebodes, very long. He may omit, as quite superfluous, all that Christians have done, or can do, as individuals, or in voluntary associations;—we are well acquainted with what he has published, and most excellently, on this subject, but it does not touch the question at issue. He may also omit all devout and pious recommendations; all specification of his own opinions or those of his friends respecting the Divine obligations of the Lord's Day, together with the faults of national churches, and the good things effected by Dissenters. Let him simply state in what respect, upon the principles which have been of late so broadly avowed by Evangelical Dissenters, a community of professed Christians is nationally and legislatively to differ from a nation of infidels or atheists."

"And let not Dr. Smith evade (*we do not mean* dishonestly) the real question, by specifying, as he proposes, the 'means' by which Sabbath violation he thinks may be diminished;—this is not the point; the real question is, by what shadow of right, upon the principles of the Religious Equality Society, you so much as attempt the object—by any means whatever *of a national kind.* There are means

in plenty, if the legislature may lawfully interfere; as Churchmen think it may and ought; and the foremost of those means is the support of a national church; the inadequate state of which, in our large populations, is the most fruitful cause of the evil. We ask Dr. Smith, not for means, or apologies, or eulogies, or animadversions, but for A PRINCIPLE. It must be a principle, also, which not merely Evangelical Dissenters will wish to see carried into effect, but which Jews, Roman Catholics, Socinians, and Infidels, shall admit is based upon 'religious equality.'"

After these explicit statements, we certainly were as much surprised at Dr. Smith's sending us the foregoing paper, as if he had sent us his opinions upon the best construction of a rail-road, or any other the most extraneous question. He, indeed, says that it is convenient as a basis for that of next month; but if so, it only shews that he is not even now preparing to grapple with the real matter at issue. The legislature is told by the Evangelical Dissenters, that they have no warrant whatever to touch, in their corporate capacity, upon any theological topic; that they are to regard masses of human beings only with regard to their civil interests; that if they even entertain the question whether one opinion is more scriptural than another, they profane, like Uzzah, the ark of the Lord; and yet Dr. Smith expends several pages of biblical criticism and remark, to shew what, in his opinion, is the right doctrine respecting the Lord's-day, upon which he admits even himself and many of his brethren do not agree. If statesmen may legitimately fall to discuss the questions in his paper, they may assuredly provide churches and consult the spiritual instruction of the people; which we contend they ought to do; but "Dissenters upon principle" say they ought not.

We have no doubt but that Dr. Smith conscientiously considers the opinions stated in his paper just in themselves, and important for securing the better observance of the sabbath; but, at the same time, as they involve matter of controversy, and are not relevant to anything which had appeared in our pages, or to the questions at issue between Churchmen and Dissenters, it is not fair, under our implied pledge of insertion, to send us what has not the slightest connexion with that pledge. How does Dr. Smith know that we might not have strong reasons against printing his paper; reasons wholly unconnected with churchmanship or dissent? He differs even from his own brethren; and why are we obliged, whether we will or not, to open a controversy in our pages, which we may not think it useful to open?

It may be replied, "There is no obligation in the case; for any candid man would be satisfied with your announcing that Dr. Smith's letter had nothing to do with the matter on which you had pledged yourself to insert his sentiments; but that you would still be happy to hear from him on the real point at issue." Now let facts speak respecting Dr. Smith's last communication. Had we not inserted letter after letter, to the great displeasure of some of our readers, who did not attach so much importance to our reverend and learned correspondent's name and character as we did? Have we not also offered to insert fifty explanations, if they were required for personal vindication? But as to going on interminably with a controversy with Dr. Smith about the marriage-act, the political dissenters and journalists, and so forth, we saw no reason for it; though even at the last, we would have found room for his paper, if it had but so much as touched upon the question at issue. The Lord's-day question, the godless marriage act, the sanction of oaths, national education, and so forth, we alluded to only as illustrations of the working of a principle; and Dissenting correspondents send us long letters upon these details, which, if not inserted, they triumphantly print in the Dissenting journals, as communications fraudulently "suppressed" because too powerful to be answered; whereas we never

have received one single line fairly bearing upon the real question; namely, in what a Christian legislature is to differ from a legislature of avowed atheists. After the national recognition of Christianity is abolished, the national churches pulled down, and Christ dethroned as the supreme national legislator and sovereign, where are we to stop short of the recommendations of Paine or Voltaire?

Yet for terminating, as everything earthly must be terminated somewhere, a correspondence which had become irrelevant, unprofitable, and tedious to our readers, we find, from the following passage in the Record newspaper, that we have been assailed in the Dissenting publications with more zeal than love. We were not aware of it, as we seldom see the Eclectic, the Congregational, or the Patriot, except when some correspondent happens to favour us with a number for some special purpose. The Record says:

"It is most pitiable to mark the present state of the leading Dissenting journals. It affords striking evidence of the fallen state of the bodies to which they belong, and of their present rapid descent from 'a lower to still a lower deep.' In our last number, we adverted to the fact of the Evangelical Magazine warmly recommending to its readers generally, and especially for the use of children, the Edinburgh Biblical Cabinet, enriched as that work is with German Neology. Turn we now to the Congregational Magazine, and let us note the justice and truth of this other head of the Independent body. The Evangelical Magazine has given us an example of their regard to truth in *doctrine*. Let the Congregational afford us an evidence of their love of truth in *practice*.

"Our attention was directed to this latter publication by the *table of contents*, in which we observed the heading—'*Unfairness of the Evangelical Church* JOURNALS,' p. 21.—Turning to page 21, we found the same *fact* announced in large characters as the heading of an article of five pages, in which Dr. Pye Smith occupies a conspicuous place; and the Church journals, denominated the Christian Observer and the Record, are brought out for condemnation and punishment. It is pronounced and administered in the following closing and pithy words:—

'This request also was declined (by the Record), and the papers were returned. We know not that it is necessary to add another word. Dr. Smith's letter, we conceive, very properly expresses the honest indignation which every upright mind will feel, in common with himself, on this *painful exhibition of party injustice* to a most candid and honourable opponent. Neither Dr. Smith, nor any of his brethren, deserves such treatment, and we take this opportunity to express a painful persuasion, that the unhappy excitement which has so long existed will only be increased and perpetuated while Dissenters are exposed to fines and imprisonment from one party in the Church, and to misrepresentation and slander from the other. We are almost tempted to apply the language of the dying patriarch, 'Simeon and Levi are brethren, instruments of cruelty,' &c. But we refrain from reproaches (rare self-command!), and would rather say, 'Father, forgive them, for they know not what they do' (still rarer profanity!).

"What are the circumstances of the case, in so far as we have anything on earth to do with it? It appears that Dr. Pye Smith got into a dispute with the editor of the Christian Observer. The latter admitted one letter from Dr. Smith into his pages, adding long notes to it; but, upon an additional application from his correspondent, declined to continue the controversy. Dr. Smith then sent the rejected letter to us, with another explanatory letter, and a private request that if we did not choose to insert them, we should take no public notice whatever of their having been transmitted to us for insertion. With this request we strictly complied; though, it appears, while Dr. Smith threw this band of secrecy over us, he does not consider himself under any obligation to observe a like courtesy on his part. No, no. The fact is kept quiet till it is thought it will serve a purpose.

"But what call was there on us to mingle ourselves up with this dispute between the Christian Observer and Dr. Pye Smith? We knew nothing of it, and to this moment we have not attended to it, or formed any judgment upon it. Dr. Smith requested us to insert *his view of the subject*. We must, in common justice, if requested, have inserted the view of the subject taken by his opponent."

It seems then that if we had declined, as we had a good right, inserting Dr. Smith's opinions respecting the Lord's-day, he would straightway insert his paper "with honest indignation" in the Congregational Magazine; headed, not

only "suppressed letter," but suppressed in violation of pledge to insert. We know nothing of the circumstances alluded to in the Record; if Dr. Smith has anything to say about them, he must address that publication or the Congregational. We have done with the matter. We do not, and will not, believe that he meant towards us the slightest incivility. We believe him to be a devout, an amiable, and a truth-loving man; but apt, from a hope of setting things right where he thinks them wrong, to get into manifold discussions; in which his last thoughts and modifications are better than his earlier impressions: witness the Ecclesiastical Society rupture; the abolition of tests in the English universities; the inspiration of Solomon's Song; the history of Balaam; and, we hope, the Middlesex election. Would that we could see him embrace that blessed, that glorious, that scriptural truth, that nations, *as nations*, ought to acknowledge Christ as their Head; and that it is their sin and their shame not to do so. Oh, it is mournful to see so many Evangelical Dissenters reduced to the most pitiable shifts to keep up the public decencies of religion without acknowledging the national obligation! Mr. Conder, one of the most able men among them, seeing the necessary result of his own doctrines, wrote a pamphlet to shew that the legislative recognition of the Lord's-day may be defended on the ground of civil benefit. A deist might admit as much. And is it come to this? Can the successors of Howe, and Owen, and Henry, and Watts, and Doddridge, sharpen their weapons only at the forges of the Philistines?

There is, however, a large class of Dissenters who do not worship the political Baals of the day. The last number of a zealous monthly Dissenting periodical publication, entitled "The Inquirer," was sent to us by some correspondent, in order, we suppose, that we might profit by the castigation administered to us for our attachment to Anglican doctrine and discipline. But the writers, who do not appear to be among the *magnates* of the Dissenting community, reprove their worldly-minded brethren almost as sharply as though they were churchmen. The Religious Equality Society is characterized as follows:

"The new 'Association for the Promotion of Religious Equality,' may have attractions for a politician, but should have none for a humble Christian."

"In the Prospectus of this Association, published in the Congregational Magazine, we are almost in the very first sentence struck with the worldly and political motives, which are placed foremost in the list, for forming the Union. It is said: 'The growing wealth, intelligence, and general influence with Parliament and society which *the Dissenting Gentlemen* in the provinces have acquired, and the happy increase of liberal opinions amongst many distinguished members of the Church of England, render it alike just and expedient that they should participate in the labour and honour of achieving the complete emancipation of all nonconformists, from the baneful influence of ecclesiastical caste, by the establishment through the empire of *perfect religious equality*.'

"Here we have some grand categories—'growing wealth;' 'growing intelligence;' 'influence with Parliament and society;' 'dissenting gentlemen;' what may all this be? Is the church which Christ has purchased with his own blood growing 'richer,' and 'more intellectual?' and is it 'acquiring greater influence with Parliament and society?' By no means; this is not the description of the Lord's people, for they are strangers to all this portion; they are in the wilderness, leaning on the Beloved, not on riches and parliamentary influence; and they, through much tribulation, are entering into the kingdom of heaven."

"When they are once seen to be banded together in such a cause, might not the ferocious torch-bearers of O'Connor's midnight assemblies, with great justice, require them to carry out their principle and demand universal suffrage in unison with the masses of the people, who are, as we know, purposely excluded from the active exercise of civic privileges? For why should Christians be entering into unions to secure 'religious equality,' and 'the complete enjoyment of political liberty,' when the mass of the people are denounced as incendiaries for demanding for themselves the complete enjoyment of *their* political privileges."

"But our chief objection to the Society's 'fundamental resolutions' is the pug-

nacious, worldly, and political language in which the supposed rights of Christians is asserted. It is language not to be mistaken: it is the expression of irritation felt in an inferior situation; the chafing of political indignation under the yoke of abasement. It is an appeal, in our opinion, to the carnal mind, marvellously well calculated to take with the multitude, and to muster an army from all quarters: but, for that very reason, an appeal to which the disciples of Jesus ought not for a moment to listen. The Roman Catholic and the Socinian will probably receive the invitation with alacrity; but those who desire that they may be blameless and harmless, as the sons of God, without rebuke in the midst of a 'crooked and perverse nation,' will not be persuaded, we trust, to band themselves in this political agitation; and to confound the inward, spiritual, and perfect law of liberty which is imparted to the people of God, with the stormy controversy respecting civil equality.

"It will be readily conceded that this our warning does not originate in any latent Toryism, or secret affection for the Establishment. Our object is, to keep believers and the world wide apart, and to admonish those who are as strangers and pilgrims, passing through this polluted earth, so to use this world as not to abuse it; and to remind them that there is a solemn injunction, with a blessing appended, to 'him that watcheth and keepeth his garments, lest he walk naked, and men see his shame.' We protest against the introduction of political agitation within the Church of Christ: we believe it to be a desecration of the sanctuary; an admission of a grievous wolf into the fold of the good Shepherd; a casting of a firebrand into the harvest of the Lord. The political spirit, in these days, has need to be repressed, not to be encouraged amongst all those who name the name of Christ: and it is a grief to us to see the 'General Union for the Promotion of Religious Equality' countenanced by certain Christian pastors, who, we trust, will reconsider the subject, and withdraw their names from this unholy and unedifying conjuration.

"Let the Establishment be opposed in another spirit, even in that spirit in which the Pharisees were denounced by our Lord; in that spirit wherewith the early reformers bore their testimony, and the martyrs went to the stake. Let the Dissenters repair to the armoury of the Lollards, and with their zeal, their holiness, and their devotedness, preach the word of the truth of the Gospel."

"If the Established Church be bad; Popery is far worse, even as the whole of an evil must be twice as bad as the half, and therefore it is the height of inconsistency to make common cause with the Papists in order to oppose the Established Church. The early Puritans, though most severely repressed by Queen Elizabeth, knew their allegiance to their Lord too well to join hand in hand with the Papists against that dreaded sovereign who was their common oppressor; in spite of their persecutions, they saw that the Imperial Lady and her prelatical church were an efficient barrier to the return of the old enemy; and though smarting under the rod of the High Commission, they never would for a moment have listened to any plan which should have united them with the Papists against the Established Church. If, then, they who were flogged with scorpions never allowed themselves to be thus misled by political animosity, how shall the Dissenters of these days, who are flogged only with feathers, join themselves to 'a *general* union' (*i. e.* one to include all sects) for securing religous equality?"

Such are the very honest opinions of the Inquirer. We confess that if we had any serious fears for the Church of England, it would rather be from Dissenters of this class, than from what the Equality Society calls "the Dissenting Gentlemen in the provinces," or in London either.

We mean no disrespect to Dr. Smith that we have allowed ourselves to glance at several topics which occurred to us while writing, without touching upon the subject of his paper. We offered him a friendly challenge on a particular point, and we will not allow ourselves to be diverted into a controversy upon one wholly unconnected with it. Mr. Philip tells us, in his Life of Bunyan, that the "glorious dreamer," as Southey calls him, observing a pile of tubs one upon another at a cooper's door, overturned them, using the proverbial adage, that each ought to stand upon its own basis. We say so too; and will therefore see if one is sound and water-tight before we distract our attention with another.

But while we refuse to puzzle the immediate question before us with an episodical controversy, it may be convenient that we should state, in brief, what

are the views respecting the Lord's-day which we have always advocated. We ground the original basis of the observance upon the sanctification of the sabbath in Paradise. In the patriarchal ages there are significant traces of a sevenfold division of the week, as in the case of Noah's dove; both the portion of time and the day of the week, doubtless, having reference to the primæval observance. Under the Jewish economy we find the original allotment of a seventh portion of time, and this not as a new ordinance, but in the language of allusion to a settled custom; but with the addition of the deliverance from Egypt to God's resting on the finishing of the creation. In the New Testament, after the resurrection of our Lord, we find sufficient indications that one day in seven was thus honoured, but that the day was changed from the Jewish sabbath to the Lord's-day; the disciples having met for Divine worship on the very first octave after the resurrection; and though tradition is not authority, it bears ample witness to the *fact* that the Lord's-day was solemnized from the earliest periods of Christianity.

With regard to the fourth commandment, we cannot doubt that, standing among nine other moral injunctions, it is itself moral as to its essence, though the precise day and the special circumstances of observance were affected by successive dispensations. We will not at present digress into an examination of this question; more especially as it was dwelt upon in our pages at considerable length in reference to the statements of Archbishop Whateley; and has been frequently noticed in our remarks upon Heylin, Jeremy Taylor, and others, who maintain that the Old Testament sanction is altogether abolished; that there is no substitute for it in the New; and that the obligation under the Christian œconomy rests entirely upon ecclesiastical authority.

We could never understand the ground upon which some divines, who acknowledge the other precepts of the decalogue to be of moral obligation, have excepted the fourth. We can understand the doctrine, much as we disapprove it, of the Antinomians, that the Christian has nothing to do with the hand-writing of ordinances, moral or ceremonial; we can also understand what is meant by the Ten Commandments being superseded by the law of love in Christ, though as love is a motive not a rule, even love needs a guide to know what the object of its veneration requires; we can also understand the notion that the Ten Commandments are not binding, but only the repetition and enlargement of them by our Lord; and we could further discern the misguided consistency of some of the Baringite seceders in refusing to read the two tables, on the ground that no man ever prayed in faith to God to incline his heart to keep His law, since no man can keep it. All this is intelligible; but to acknowledge the moral authority of the other nine, and to reject that of the fourth, is altogether inconsistent and untenable. Yet, into this strange mistake some writers of great eminence have fallen. Thus Jeremy Taylor, for example, argues largely in his Ductor Dubitantium, (Book ii. c. 2,) that part of the decalogue is "not obligatory to Christians, and is not a portion of the moral or natural law." He says, "The second commandment is a moral and natural precept in the whole body and constitution of it;" but the fourth he maintains is not so. He adds also that "We are under no divine law or apostolical canon concerning the Lord's-day." "The Lord's-day did not succeed in the place of the sabbath; but the sabbath was wholly abrogated, the Lord's-day was *merely of ecclesiastical institution.*" "They did it also without any opinion of prime obligation, and therefore they did not suppose it moral." "Labour is a natural duty; but to sit still, or not to labour a whole day, is nowhere by God bound upon Christians."

It is no defence of such statements as these that they were intended to repel

111539

the Jewish rigour with which some of the Puritan writers had spoken of the Christian sabbath. The Book of Sports, and the defence of it by Laud and his chaplain Heylin; and especially the doctrine so assiduously put forth, that the Lord's-day derives no authority from Scripture, but is wholly an ecclesiastical regulation; were likely enough to make even more moderate men than Prynne write without due limitation in opposing so delusive a notion, more especially as its tendency was to set up "the church" above the Bible, as the rule of spiritual guidance. So widely and fatally did these notions spread, that Samuel Wright, a clergyman who composed one of the best treatises extant in defence of the moral obligation of the Lord's-day, (our copy is the third edition, 1726) found it necessary to reply to what he tells us "was commonly said," that "*The most learned and most considerable* part of our English clergy are against the morality of the sabbath, and do not put the observation of it upon being a command of God, but only as acquired by civil and ecclesiastical authority." He denies the truth of the assertion; but the very fact that it was necessary to deny it, shews that the notion which he combats had obtained wide currency. He combats it as follows:—

"It is not true to say that the most learned of the clergy are thus minded; because the testimonies I have produced from Hooker, Stillingfleet, and others, universally famed for their learning, have determined one day in seven to be what God's immutable law doth enact for ever; and that the observation of the Lord's-day was not started by sects and parties among us, *but the constant sense of the laws and Church of England.*"

"It is not just to say that the most learned and most considerable of the clergy are for having the fourth commandment looked upon as an abrogated law. For if this was the prevailing opinion, would not the Homilies, and other public offices be altered, that speak of the fourth commandment as a law yet in force? To instance in one particular; can it be thought that upon every occasion of reading the commandments, the people should be required everywhere to pray that God would incline their hearts to keep this law, if it was esteemed a law that is obsolete and out of date. If any of the clergy in their conversation or practice would lead people to make light of this law, I can only say they are to be pitied, and prayed for, but not to be imitated in such prevarications with almighty God. I have it from a very good hand, that when Dr. White, the bishop of Ely, wrote against the morality of the Christian sabbath, Bishop Usher was so exceedingly shocked at it, that, clapping his hand upon his breast, he immediately recited those words of the prophet Jeremy to Hannaniah, 'Thus saith the Lord, This year thou shalt die, because thou hast taught rebellion against the Lord.'"

We feel perfectly convinced that any law for the observance of the sabbath, grounded either upon the Popish doctrine of its being of ecclesiastical authority, or upon the Dissenting plea of mere civil utility, would want the only sanction which can make it the duty of a legislature to enforce it. The moral sanction must be based upon the Old Testament, confirmed and continued in the New. There is much popular ignorance as to what portions of the Old Testament are, and what are not, binding upon Christians. The Old Testament was given by Divine inspiration as much as the New; and had it been lost, the latter would be generally obscure, and often unintelligible. We find among its disclosures the substance of all that we know respecting the creation, the early history of mankind, the deluge, and the patriarchal ages; the moral history of the human race, including the introduction of sin, with its consequent evils, the origin of sacrifices, the rise of the universal church, the character of the human heart, and the entrance of idolatry: the history of Divine providence: moral precepts: the knowledge of God, his attributes, his ways, and his designs: devotional exercises: and lastly, the Jewish ceremony, including types, promises, and prophecies relative to the Messiah. Now of all these the instruction still remains, and many parts are as applicable to us as to the Jews. Such are the historical parts; the

facts and their spiritual moral being unchangeable. The history of the patriarchs and Jews was left on record for our instruction. Prophecy also, fulfilled and unfulfilled, is immutable; and those portions which remain unaccomplished, are to exercise our faith as much as those accomplished to strengthen it. The moral injunctions are not altered; so also the maxims of life, as in the Proverbs, and the devotional parts, as in the Psalms, are not superseded. The portions which are only partially applicable to Christians, are chiefly those which belong to the Jews, in the special relation which they bore to God as a people selected from among the nations for a peculiar purpose, Jehovah being directly and miraculously their civil as well as spiritual governor. They were brought out of Egypt and planted in the promised land by a visible supernatural agency; they were to be kept distinct from all other nations; they were the sole depositories of the oracles of God; and from them was the Messiah to spring. We believe that theologians agree in considering the following particulars abrogated. First, the Jewish ecclesiastical system. It is still an example, but its details do not apply under the Christian dispensation. The Romish church affects to imitate it; it has altars, and sacrificial priests, and propitiatory masses, and the pomp of lamps, and incense, and splendid vestments; but these things were done away in Christ: we have a spiritual worship, with but one sacrificing priest and one sacrifice. The Jewish civil government is also abrogated. We are not bound to the same particular form of legislation; to universal suffrage, or a decimal division of the people, or an unlimited monarchy. The civil magistrate was a theocratical officer, acting under the special, and often supernatural or miraculous, direction of God; and it is only by analogy, and not to the letter, that the platform of either church or state is to be regulated. The military proceedings of the Jews are not a precedent. The conduct of Joshua or David; the destruction of the Canaanites; and various acts of national vengeance or extermination; are isolated facts connected with a peculiar dispensation, in which the Judge of all the earth saw fit to command certain proceedings; but which are no more to be quoted, as the Scotch Covenanters and the Puritans quoted them, than Abraham's preparation to slay his son, or the marriage of a holy prophet with a licentious woman. The whole ceremonial ritual, with its meats, drinks, fasts, and festivals, is abolished. Particular laws and customs are not binding, except where there is just ground from Scripture for retaining them; but they often furnish admirable examples and invaluable suggestions. Some things were allowed at particular times, or not expressly forbidden, in consequence of peculiar circumstances, which are utterly unlawful under the law of Christ; as, for instance, polygamy and slavery. The mode prescribed in the Old Testament, of dealing with offences against religion, is not of immutable obligation. Blasphemers, idolaters, and sabbath-breakers, are not to be put to death. The church of Rome, in quoting the Old Testament to sanction the destruction of what it considered heretics, even if they had been heretics, was perverting the Old Testament to sanction a wicked act. All religious persecution comes under the same category; whether it be Archbishop Laud's "harrying" the Puritans, or the Presbyterians demanding of Cromwell that there should be no toleration of any sect but their own, and that all others should be put down by severe pains and penalties; the neglect of which duty, they said, was the most accursed crime he had ever committed. Lastly, the promises and threatenings of temporal rewards and punishments are not always to be considered as literally applicable under the Christian dispensation. It was a special part of the system of a visible theocracy to connect health, wealth, long life, and earthly prosperity, or the opposite calamities, with obedience or disobedience to the commands of God. And so also in the case of na-

tions; famine, plague, or sword, or plenty, populousness, and conquest over enemies. The spirit, and often the literal declaration, of such promises and threatenings, is still true; for in keeping the commandments of God there is great reward; and the New Testament teaches that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But even under the Old Testament the rule was not universal, as we see in the perplexity of Asaph (Psalm LXXIII.), and in the New Testament, where life and immortality being more clearly brought to light, the full disclosure respecting the day of final account clears up, to the apprehension even of a child, what Asaph was specially taught in the sanctuary of God.

And here, to return from our long digression, we may mention the sanction in the fifth commandment, "that thy days may be long in the land which the Lord thy God giveth thee." The commandment to obey parents is moral, and therefore unchanged; but the particular sanction of long life in the land of Canaan is special; though in its spirit, as indicating the favour of God to filial obedience, it is as applicable now as ever. If, in like manner, the fourth commandment had said, Remember that thou keep holy the Sabbath day, for on that day thou camest out of Egypt, the morality might still be binding, though the sanction as given to the Jews was specific; but it is very remarkable that the reason given is not the deliverance from the bondage of Egypt, but the primæval sanctification of the sabbath in Paradise, which applies to all nations as much as to the Jews. The Jews had a new special sanction appended, but this did not invalidate the original and universal obligation.

As Dr. Smith has inadvertently set our pen in motion, we will take the liberty, while the steam is on, of touching upon another particular respecting the observance of the Lord's-day, though it does not lie in the direct line of our rail-road. We allude to the outcry that to legislate for the observance of the Lord's-day is a violation of public liberty. It will be remembered, that, in the debates upon Sir Andrew Agnew's Bills, some members of the extreme liberal party took the ground that there is no divine obligation to keep one day in seven holy, the Jewish sabbath being abolished, and the best theologians having shewn that the Lord's-day is only a festival of ecclesiastical appointment, just like Christmas-day or Good Friday; and that public liberty requires the absence of all legislative interference to prevent "what is called its desecration." Now we should like to see these liberalists, radicals, patriots, or whatever they style themselves, fairly encountered upon the whole question as bearing upon public liberty; for it is a striking fact in English history, that those who have stood up most zealously for Protestantism and public liberty have been earnest in promoting a godly observance of the day of sacred rest; while those who wished to introduce Popery and arbitrary power have relaxed its sacred obligations. The Hampdens, and Algernon Sydneys, and Russells, who stemmed the tide of civil and religious despotism, were not the men who issued the Book of Sports, or patronised masques at court on the Lord's-day. Liberty is a severe virtue; its greatest enemy is idle frivolity and contempt for sacred things. If the Cameronians had bagpiped dances, instead of listening to sermons, on the Sunday, the chivalry of their opponents had not been so severely taxed upon the Monday. One of the first acts of the Protestant Reformation was to restore the Lord's-day to its due honours; which Popery, for its own wily and despotic purposes, had practically debased beneath the level of the festival of Thomas à Becket or Saint Dunstan. We should like to remind these House-of-Commons liberals of a few historical facts; as to wit, the following. Queen Elizabeth, they will say, was a high-prerogative monarch; but did she shew it in sabbath restrictions? No; she set the

example of laxity, by having sports and theatrical entertainments at court; so that if our play-houses were allowed to be thrown open on Sunday, as certain liberals have proposed, our national liberties would not be one doit more secure. Again: Parliament passed a bill in 1585 for the reverent observation, but Elizabeth rejected it *as interfering with her prerogative.* Fuller says that the people refused to take the liberty tendered them, "as being jealous of a design to blow up their civil *liberties.*" What say our modern parliamentary liberals to this?

Pass on to the reign of James I., and how stood parties then? The old Church of England Protestants, as well as the Puritans, wished the public decency of the Lord's-day to be legislatively protected; but the high-prerogative king, by the advice of a semi-Popish faction, set up the Book of Sports. Let the admirers of such legislation see, by the following extracts, what was gained, by this mirth-promoting edict, in favour of civil liberty.

"Our pleasure likewise is, that after the end of Divine service our good people be not disturbed, letted, or discouraged from any lawful recreation, such as, dancing, either men or women, archery for men, leaping, vaulting, or any harmless recreation; nor from having of May-games, Whitsun-ales, and Morris-dances, and the setting up of May-poles, and other sports therewith used;" only, it is added, "we bar from this benefit and *liberty* all such known recusants, either men or women, as will abstain from coming to church or Divine service, being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve God."

Proceed we next to the arbitrary reign of Charles I. We had then a Popish queen, a daughter of France, who gave masques and plays at court; which Dr. Juxon, Bishop of London, attended. Now as our modern liberals say that the petitions for improved sabbath legislation, are High-church and Tory trickery, just to enslave the people and keep them under the domination of bishops and parsons, we must suppose that Archbishop Laud was stricter than Sir Andrew Agnew, and that Prynne and the anti-court party were for relaxing the cruel fetters of sabbath obligation. Let history speak. Laud and his party, expressly to serve the purposes of civil and ecclesiastical despotism, revived the Book of Sports; and Laud's chaplain, Heylin, published one of the most pernicious books in the English language to dissolve the sacred obligation of the Lord's-day. The historian of the Long Parliament, May, whose statement no liberal can find fault with, seeing Lord Chatham says in his Letters to Lord Camelford that "May's book is much honester and a more instructive book than Lord Clarendon's," gives the following account of the way in which Laud and the high-prerogative party strove to keep down the advocates for civil and religious liberty. "The like unhappy course did they take to depress puritanism, which was to set up irreligion itself against it—the worst weapon which could have been chosen to beat it down;—which happened especially in point of keeping the Lord's-day, when not only books were written to shake the morality of it—as that of a 'Sunday no Sabbath'—but sports and pastimes of jollity permitted to the country people." Was this jovial permission intended to promote true liberty?

In the preface to a scarce pamphlet published in 1634, being a translation of a Latin discourse delivered at Oxford by the Regius Professor of Divinity, Dr. Prideaux, afterwards Bishop of Worcester—of course not the celebrated Humphrey—we read, that so horrible was the state of things where Puritans had influence, that "*In a town of my acquaintance, the preachers there had brought the people to that pass that neither baked nor roast meat was to be found in all the parish for a Sunday's dinner throughout the year.*" "These," adds the writer, "are the ordinary fruits of such dangerous doctrines." It was high time that

Laud should step forth to prevent such atrocities. Only think of the wickedness of a whole parish dining on cold meat on a Sunday, in order that man-servants and maid-servants might rest as well as their employers, and go to the house of God. But then, if we regard only the matter of liberty, why might not persons dine on cold meat on Sunday if they pleased? We only mean to shew what kind of allies our modern liberals have chosen, when they say that formerly Sunday sports were allowed, and that the best divines teach that the Lord's-day is only an ecclesiastical regulation. Laud defended his conduct about the Book of Sports, in his account of the thirteenth day of his trial. He there says, in vindication of his proceedings, that none were to come to the sports who had not attended church; that the injunction specified only "lawful recreations" (among which were archery, cricket, music, tumbling, dancing round may-poles, merry-andrews, and other accustomed convivialities of country wakes); adding, that even "Calvin says, in express terms, that one cause of the institution of the sabbath was that servants might have rest and remission from their labours;" whereas, triumphantly asks the Archbishop, "what time of the day is fit (for rest), if not after evening prayer? and what rest is there for able young men, if they may use no recreation?" Laud knew well enough that Calvin meant nothing of the kind, and would have been horrified at the Book of Sports; but we repeat that we quote these passages only to shew that, in the struggle for civil and religious liberty, the sabbath observers were not the despotic party. "We have seen," says the historian Rudyard, "ministers, their wives, children, and families, undone, against law, against conscience, against all bowels of compassion, ABOUT NOT DANCING ON SUNDAYS."

We might multiply these historical *argumentum ad hominem* references; but we will add but one more. We suppose De Foe will be allowed to have been a liberal of tolerably bright water, and the Sacheverellites to have been reasonably High-church and Tory; and the reign of William the Third to have been more favourable to civil and religious liberty than the high-prerogative measures of Queen Anne. Now De Foe, in his Review, after speaking of the efforts made in the reign of William to "discourage our national vices," and in particular "to restrain, reclaim, and punish the exorbitance of the stage,"—which, he says, the king used great efforts altogether to suppress, but was unable, in consequence of the influence of the party that inclined to the old Stuart proceedings—adds:

"And here I must note, and I am sure I do it with a great deal of justice, that in the first two years of her Majesty's (Queen Anne's) reign, when the high-flying party had the ascendant over our councils, the kingdom of crime began; and May-poles and play-houses grew up, like churches at the Reformation. If any man doubts the truth of the fact, let him put me upon the proof of it when he pleases; and in the mean time let him but observe, with me, this one thing, that there were more May-poles erected, and old ones re-edified, in that one year, than ever were in this nation since Bishop Laud's reformation by the Book of Sports, the year of the Restoration excepted. This gives ground to the story of an old woman, who, having seen the music and dancing about one of their new May-poles, on a Sunday, and remembering the blessed time when the Sabbath used to be kept in that manner by authority, broke out in this most pious ejaculation about it; 'G—d L—d, here's the old religion come again.'"

We will only add, that if our divines will allow us the morality of the sabbath, and our statesmen will endeavour to secure its proper observance, we doubt not the Lord of the sabbath will grant his blessing to their efforts; and that even yet the tide of desecration which is setting in, may be repelled before it overwhelms the land.

We wait the continuation of Dr. Smith's remarks. In the mean time we request permission to remind him, that, so far as he has proceeded, he has

advanced directly towards the goal which we pointed out. He has come to the conclusion that the "character of subservient usefulness requires, for its full development and secure perpetuation, a protection of the Lord's-day from the invasions and annoyances of the world." Now we invite him to show us in what way, except upon principles which suppose the national recognition of Christianity—aye, and that in a particular form, and with the acknowledgment of particular doctrines—the legislature is to arrive at any knowledge or admission of this "character of subservient usefulness;" or why it is to feel any concern about its "full development and secure perpetuation," any more than about the full development and secure perpetuation of Deism, Simonianism, Owenism, or any thing else which its advocates say is with them a matter of conscience, and is conducive to the public welfare? Or put the case thus: that on one side of Homerton chapel there is a Jew's synagogue; and on the other, a "Seventh Day Baptist" chapel. Now Dr. Smith contends that the legislature ought to cause the shops to be closed on the first day of the week, in order that he and his congregation may enjoy, without distraction, the full development and secure perpetuation of a holy day, and be secured from "the annoyances and invasions of the world." But when the Jew and the Seventh-day Dissenters demand the same for *their* day, and tell the legislature that the tradesmen in Dr. Smith's congregation annoy and invade their repose by keeping open their shops, will Dr. Smith show us how, upon the principles avowed by Evangelical Dissenters in the Equality and Ecclesiastical Societies, the legislature is to decide between them? We are not assuming imaginary cases. The Jew does actually complain, that because his neighbours are Christians he is not allowed on their sacred day to go on the Exchange, or cry old clothes, or sell oranges and pencil-cases in the streets. If nations in their corporate capacity ought to confine themselves, as the Evangelical Dissenters assert, to civil concerns, this restraint, instead of being right and wholesome, is an exercise of oppression and tyranny.

ON UNCHURCHING CHURCHES:—BIGOTRY OF THE ANABAPTISTS, &c.

For the Christian Observer.

In our last Number, at page 33, occurs the following passage:

"Mr. Hinton's sect have not the modesty or charity to admit even the bare possibility that any person but themselves can be right. If an Episcopalian, or Presbyterian, or Independent, wishing to unite with them, should feel any lurking scruple as to peremptorily unchurching the catholic church of Christ; and should wish, in being re-baptized as an adult by immersion, to add an 'if' as respects the invalidity of his infant or affusive baptism; he is told at once, that the baptism of infants is a mere human invention, utterly opposed to the ordinance of Christ; and that, as Mr. Hinton somewhat arrogantly says in his letter, 'no conscientious man can be at a loss to determine' that baptism by affusion is invalid. It is somewhat surprising that the Independents, who have so much to say, and justly, respecting the selfish intolerance of those Episcopalians who would unchurch the Church of Scotland and all non-episcopal churches, should not reserve a little of their indignation for their neighbours the Anabaptists, who unchurch all the churches of Christendom, calling their own score or fifty members in a town or village exclusively 'THE church,' the only church of Christ in that place, all other bodies of Christians being virtually heathens. Some of the sect unite inconsistency with bigotry; admitting to the Lord's supper persons whom they do not allow to have been baptized: though the more rigid, as they are called—but in truth the really consistent—follow out their principles from the baptistery to the table of the Lord."

The question has been asked us, "Is the above a correct and sober

statement of facts?" We certainly intended it to be so; but we admit that we ought to be in a condition to prove it. Our impression was, that the facts were notorious; but we will proceed to confirm them.

To do so, it is not necessary that we should write a syllable of our own. We need but take up any consistent Anabaptist manual; or any of the numerous controversial publications upon strict and open communion in that body, from the days of Bunyan to Booth, or Booth to Fuller and Hall, or from these to the present moment, whether in Great Britain or America, to prove all that we asserted. We will confine our notice chiefly to a few remarks taken from the works of the admirable and eloquent Robert Hall, the powerful but out-voted advocate for open communion.

There is not the slightest difference of opinion between the strict and open Baptists, as to the utter invalidity of baptism administered to infants; or to adults without immersion. This is admitted even by Robert Hall, who being the son of a Baptist minister, was never able to shake off the prejudices of childhood; though he united them in practice, and strove to do so in argument, with large and catholic views, and, like Bunyan and other Baptists who have followed the same course, was denounced by the great majority of his brethren for so doing. Robert Hall declares most explicitly his opinion that no person baptised (or, as he calls it, "sprinkled") in infancy is to be considered baptised; but is to be regarded, in every particular, as unbaptised.

This being laid down as a principle, the great majority of the Anabaptists proceed to unchurch all the churches of Christ throughout the world, except their own little sect. Such men as Bunyan and Hall, being shocked at this monstrous conclusion, have striven to avert it by representing baptism as having nothing to do with Christian communion. It is independent, they say, of the Lord's supper, and the Lord's supper of it. It were superfluous to quote from Hall on this subject, because it is the staple of his whole argument; and if we began extracting from his different works, we might copy fifty, or twice fifty, pages. His strict-baptist brethren appealed to the New Testament; and also referred to the universal opinion and practice of the church of Christ from the apostolic ages. Hall replied, that in the apostolic age baptism was undoubtedly necessary to the reception of the Lord's supper; but that it is not so now. The whole state of the question, he says, has changed in consequence of the great majority of the church of Christ being pædobaptists; and antipædobaptists being only "a small sect." His strict-communion brethren argued that the command of Christ had not been repealed; Hall replied, that it was in effect superseded. "It is acknowledged," says he, "that the Apostles admitted none to the Lord's supper, but such as were previously baptised; but under what circumstances did they maintain this course?" and then he goes on to argue that "circumstances" have altogether changed. His antagonist Kinghorn, with Fuller, and the great majority of his brethren, repelled with abhorrence such a doctrine. Mr. Abraham Booth had done so long before; for in reply to some lax brethren who saw but one way to get out of the difficulty of maintaining the Anabaptist notions, and yet not consigning all other Christians to perdition or to "uncovenanted mercies,"—(and what are they?) which way was to make baptism

"a mere ceremony," for so Hall himself calls it; Booth exclaimed, "Baptism not fundamental! not essential! But in what sense is baptism not essential?"

We are not going to discuss the question between the litigants. We think that both sides were wrong; the strict party in their intolerance, and the open party in their disparagement of Christ's ordinance. The doctrine of the Church of England appears to us to take in what was good in both, and to reject what was amiss. It is scriptural, and it is catholic. It declares that baptism is "necessary, where it may be had;" the assertion enouncing the duty, and the limitation being large enough in its spirit to cover all cases which do not come under the category of an irreligious rejection of Christ's ordinance. No question is raised as to whether the person to be baptised is young or old, or whether much or little water is used. If the open Baptists, instead of repudiating baptism as an initiatory ordinance, had affirmed that it continues now as much as ever a preliminary to the holy communion; but that they must, in the judgment of charity, act towards their Christian brethren as baptised persons, though they themselves could not be satisfied with having received the ordinance in the same manner; we think they might adhere to their principles without wounding Christian brotherhood. Robert Hall was tossed all his life on the horns of a dilemma, for maintaining as he did, without *if* or *but*, that his fellow Christians are unbaptised, he had no resource but either to depreciate Christ's ordinance, or to excommunicate his followers.

The latter horn is that with which the Anabaptists have employed to gore the Christian world. And here Hall himself shall state the facts. The following passages, taken from his "Terms of Communion," will show what are the notions of the Anabaptists with regard to their fellow Christians. The extracts lose much of their force by being detached from their context, but their drift will be sufficiently intelligible.

"They (the strict Baptists) assume a menacing aspect, proclaim themselves THE ONLY TRUE CHURCH, AND ASSERT THAT THEY ALONE ARE ENTITLED TO THE CHRISTIAN SACRAMENTS" (!!!)

"Mr. Kinghorn affirms that the patrons of infant baptism are destitute of that which Infinite Wisdom has prescribed as the evidence of faith." "He assigns as a reason for refusing their fellowship, that they are destitute of that which Christ prescribed for that purpose." "'No church,' he assures us, 'acting agreeably to the rules of Christ,' can recognize them [namely believers who were baptized in infancy or by affusion or sprinkling] as his disciples."

"He contends that the mere absence of a ceremony, or, if you please, an incorrect manner of performing it, is, of itself, sufficient, exclusive of every other consideration, to incur the forfeiture of Christian privileges; of the privileges in general which arise from faith." "It is surely amusing to behold a (Baptist) person interceding in behalf of a (pædobaptist) pastor and a church, when, if we credit his representations at other times, that church is illegitimate and the title of pastor a mere usurpation."

"My opponent affirms that none beside our own denomination are comprehended within the clause in which the Apostle affirms the reception of erring Christians." —"He rests his refusal to commune with members of other denominations, on the principle of their *not being entitled to be recognized as Christians*." —"However strange these positions may appear, they form but a part of the absurdities which necessarily flow from Mr. Kinghorn's theory."

"He considers none besides the Baptists as received of Christ, in the sense the Apostle intends."

"Did it ever enter the conception of any but Baptists, that a right to the sign could be separated from the thing signified; or that there could be a description

of persons interested in all the blessings of the Christian covenant, yet not entitled to partake of its sacraments and seals?"

"The Baptist societies are too few and too insignificant to enable them to realise the effects of their system in its full extent. Their principle *involves an absolute interdict of church privileges to the members of every other community;* but being an inconsiderable minority, there are not wanting numerous and respectable societies who stand ready to give a welcome reception to the outcasts, and to succour the exiles. That their rejection is not followed by its natural consequences, a total privation of the communion of saints, is not to be ascribed in the smallest degree to the liberality or forbearance of our opponents, but solely to their imbecility. *The celebration of the eucharist they consider as null and void, when attended by a pædobaptist;* his approach to the table is absolutely prohibited; and should their principles ever obtain a general prevalence, the commemoration of the love of a crucified Saviour would become impracticable, except to persons of their own persuasion."

"To proclaim to the world our determination to treat as heathen men and publicans, all who are not immediately prepared to concur in our views of baptism, what is it less than the language of hostility and defiance?"

"To justify the practice of exclusive communion, by placing pædobaptists, who form the great body of the faithful, on the same level with men of impure and vicious lives, is equally repulsive to reason and offensive to charity."

"The adherents of the papal power claim to themselves the exclusive appellation of THE CHURCH; *the arrogance of which pretension is faithfully copied by the advocates of strict communion.*"

The opinions thus strongly expressed Hall repeated in a work published in 1826, entitled "Christian in opposition to Party Communion;" the following passages from which will suffice to show that the author, in his later years, saw no reason to qualify his statements. Thus he says:

"The church of Rome for many years practised intolerance with infinite advantage, because she possessed ample means of intimidation. Her pride grew with her success, her intolerance with her pride; and she did not aspire to the lofty pretension of being *the only true church*, till she saw monarchs at her feet, and held kingdoms in chains; till she was flushed with victory, giddy with her elevation, and drunk with the blood of saints. But what was policy in her, would be the height of infatuation in us, who are neither entitled by our situation, nor by our crimes, to aspire to this guilty pre-eminence. I am fully persuaded that few of our brethren have duly reflected on the strong resemblance which subsists *between the pretensions of the church of Rome and the principles implied in strict communion;* BOTH EQUALLY INTOLERANT."

"With mingled surprise and indignation other denominations behold us making pretensions which no other denomination of Protestants assumes; *placing ourselves in an attitude of hostility to the whole Christian world, and virtually claiming to be* THE ONLY CHURCH OF CHRIST UPON EARTH! Fortified as it is by its claims to antiquity and adapted universality, and combining in its exterior whatever is adapted to dazzle the imagination and captivate the senses, there is yet nothing in the Church of Rome that has excited more indignation and disgust than this very pretension. What then must be the sensation produced, when, in the absence of all these advantages, a sect comparatively small and insignificant, erects itself on a solitary eminence, from whence it repels the approach of all Christians?"

"It were well if the evil resulting from the practice of strict communion were confined to its effects upon other denominations; but if I am not mistaken it exerts a pernicious influence upon our own. . . . . It is too much to expect that *a habit of treating all other Christians as aliens from the fold of Christ*, and unworthy of a participation of the privileges of his church, can be generally unaccompanied with an asperity of temper, a proneness to doubt the sincerity, to censure the motives, and depreciate the virtues of those whom they are accustomed to treat with so much rigour. Conceiving themselves to be a highly privileged class, *as the only legitimate members of his church*, they are almost inevitably exposed to think more highly of themselves than they ought to think; and founding their separation, not on that which distinguishes the followers of Christ from the world, but on a point in which Christians dissent from each other, they are naturally tempted to attach superlative importance to the grounds of

difference. The history of the present controversy affords a melancholy confirmation of these remarks; for the few who have ventured to appear on the liberal side of the question, have for the most part been assailed by ungenerous insinuations and odious personalities. Some churches, in their zeal, have even lost sight of their own principles, and substituted the doctrine of strict communion instead of the ordinance of baptism. Others have refused the privilege of occasional communion to such (Baptists) as have been known to sit down with pædobaptists at the Lord's table."

And who are the persons of whose bigotry and uncharitableness their own wounded brother thus complains? Not a mere offset of the body; not a few of the more illiterate and obscure members; but the great mass of the ministers and their flocks; the very men who are striving to force their opinions upon the Bible Society, after having for so many years muzzled the Religious Tract Society; for though Mr. Hinton is not quite certain, whether the Baptists in England think it essential that our authorised version should be altered by the substitution of immersion for baptism, not a few of his brethren in the United States have very unequivocally declared their mind upon that subject.

That we may not be deemed unjust when we ascribe to the general body of the Baptists the intolerant opinions denounced by Robert Hall, we will add the following corroboration. Of England he says: "Strict communion is the general practice of our churches." Of Scotland he remarks: "The Scottish baptists, as I have been informed, uniformly abstain from a participation in sacred offices with the members of other societies; and, without pretending to judge of their final state, treat them, on every occasion, *as men whose religious pretensions are doubtful.*" And are matters better in America, where the Baptists are a large and proselyting body of persons? Listen to the following statement given by Dr. A. Cox and Dr. Hoby, who formed the deputation sent out, in 1835, by the Baptist Union in England, to visit their transatlantic brethren.

"The Baptists of America are almost universally strict communionists; that is, they admit none to a participation with them of the Lord's supper who have not been baptised or immersed." "Scarcely any of the churches would tolerate open or mixed communion, or even allow the latitude of an occasional fellowship with those whom they deem unbaptised, or any of their members. Some small churches in the vicinity of Providence, who advocate it, have acquired the designation of 'Potter Baptists,' from a minister of that name."

This spirit of unscriptural exclusionism, and unchurching of true churches, we feel bound to protest against, in whatever quarter it appears. We have not been silent in regard to the Oxford Tracts, which the Baptists, who are too generally warm political Dissenters, are not the least forward in making a stalking-horse of, to injure the Church of England. We have equally condemned the same sort of language when applied to the Church of Scotland; though we lament to say, that if there is a party in the Church of England which calls her Samaria, there is a party in the Church of Scotland which is not slow in returning the compliment. The late religious solemnities in Scotland exhibited far too much of vain-glory; and some of the allusions to the Episcopal church must have grated upon the ear of many pious and large-hearted Presbyterians. We cut the following passage out of the newspapers:

"Friday week was the second Centenary of the rising of the General Assembly of the Church of Scotland, which met in the High Church of Glasgow in November and December, 1638. The commemoration at Glasgow was a grand affair.

From an early hour in the morning, the bustle of preparation commenced for the processions to the Cathedral and the Barony Church, where divine service was celebrated. At five o'clock, five hundred gentlemen sat down to dinner at the Trades' Hall, and two hundred dined in a side room, who were admitted to the great hall after dinner. The Lord Provost presided.

"At Edinburgh, a meeting was held in the Assembly-rooms on the same day. The chair was occupied by Sir G. Sinclair, supported by Sir A. Agnew, Sir J. Spittal, &c. Among the resolutions passed was the following:—'That, independently of the circumstances attending the introduction of Episcopacy into Scotland, in the reigns of James VI. and Charles I., and the enforcement of a book of canons and of common prayer, by royal authority, and independently of the peculiarly Popish character of the worship which was then prescribed, the General Assembly of 1638 were fully justified in abolishing Episcopalian government and worship, *and restoring Presbytery, as alone resting on the authority of Scripture;* and that we have much reason to be thankful that since that time, except during the period of the persecution, Presbyterianism has been the established form of church government in Scotland.'"

Let the members of the Church of Scotland follow their conscience, and enjoy their privilege; but to pass a resolution at a public meeting that "Presbytery ALONE rests upon the authority of scripture," thereby unchurching all churches but their own, as they did in England in the days of Cromwell, is not a very edifying or brotherly proceeding. We leave these sturdy advocates for the exclusive Divine right of Presbyterianism, to the arguments of Dr. Owen and other Independents who equally stickle for the exclusive Divine right of congregationalism; though to be sure the great mass of congregationalists themselves look very small by the side of the anti-pædobaptist section of their body, who, forming a little circle within a circle, add to the exclusive Divine right of Independency the Divine right of unchurching all Independents except themselves. We have no wish to be competitors in this race of intolerance. The Church of Rome used to be the Atalanta; but she has found more than one rival Protestant Hippomanes. Mr. Gathercole, whose pestilent writings we should oftener have noticed and animadverted upon, if they exhibited any evidence of being dictated by honest conviction, or a desire to speak "the words of truth and soberness," is pleased to say that "Dissenters cannot expect to be considered Christians;" they commit "a greater sin than that of drunkenness;" "the curse of God appears to me to rest upon them;" and they are to be regarded "as heathen men and publicans;" the very way, Robert Halls says, quoting those very words, in which the Baptists regard the whole Christian church. These mutual denouncers do not allow each other even the benefit of Leviticus iv. 27, &c. Some of the exclusionists at the late meetings in Scotland, are well matched by the writers of the Oxford Tracts, whose ally, the Rev. W. Palmer, in his "Treatise on the Church of Christ, for the use of students in Theology," asserts that what is commonly called "the Church of Scotland," but to which he gives no higher name than "the Presbyterian community," is not any portion of the church of Christ, having rejected "the authority and communion of the existing successors of the apostles in Scotland, and therefore of the universal church in all ages." It would be laughable, if it were not pitiable and awful, to see a man shut himself up in his closet amidst his Popish tomes, and hurl his reckless thunderbolts, with the most complacent feeling that what he is pronouncing upon earth will be ratified in heaven. We bless God that there is not a syllable to this effect in the formularies of the Church of England. She calmly sets forth, and vindicates by Scripture, her doctrines, orders,

and rites; but she does not go about to unchurch other churches. It has always been the bitter complaint of the Laud and Sacheverell divines, and it has been of late lugubriously re-echoed by every Oxford Tract tyro, that her formularies are lamentably lax in this matter, and particularly her Nineteenth Article, "Of the Church," which ought to have said that the visible church is known by the sole historical mark of uninterrupted apostolical succession, being thereby enabled and entitled—to the exclusion of all pretenders—to communicate the Holy Ghost in baptism, and the material body and blood of Christ in the Lord's supper, (unless Dr. Hook meant to burn *im*materiality, or to pour it out on a material pavement, and Mr. Newman and Dr. Pusey to administer immateriality to an insensible person); and that this sole badge of the true church is totally unconnected with scriptural doctrine or Christian manners; being enjoyed by Rome in all its licentiousness, and being wanting to all Protestant churches, except the Church of England and her branches. But instead of asserting this high prerogative, and excommunicating all other communions, our church only says, that "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, [which the Altitudinarians account irrelevant words;] and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." These necessary requisites, say the Laudean divines, ought to have been specified, so as to shew that not one of the Protestant churches but our own has them. Our church, more catholic, was content to assert and enjoy her own privileges; leaving other churches to stand or fall to their own master.

The Scottish confession of faith is equally catholic in this matter. It does not so much as mention Presbyterianism; much less assert that it is of Divine right to the unchurching of Episcopal churches. It declares that—

"The catholic or universal church, which is *invisible*, consists of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

"The *visible* church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law,) consists of all those throughout the world that profess the true religion, *together with their children*; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

If this be the doctrine of the Church of Scotland, we need not be violently angry because there are hot-headed individuals, who blurt a notion that episcopal orders are not valid, and that the Church of England is a limb of antichrist. We suppose also that all candid Presbyterians, reading the definition of the Church of Christ in our Nineteenth Article, and seeing the exposition of it in the conduct of her clergy and spiritual rulers, with the exception of some intemperate spirits, will be content to think that the Church of England has not lost all claims on their toleration, notwithstanding the popish boastings of some who call themselves her members, but who abhor English Protestantism quite as much as Scottish Presbyterianism.

While we are writing, the long-expected Prize Essay on Schism, to which the Hon. and Rev. Baptist Noel and the Rev. J. Sherman adjudged Sir E. Wilmot's premium of £100, has fallen into our hands. It is a closely-printed volume of nearly six hundred pages; and what

do our readers suppose is its ultimate drift and object? It is to prove that the Church of England is the most factious, intolerant, and schismatical of all churches, that of Rome barely excepted; indeed there are shrewd intimations that she wants not much of the spirit of Rome itself. "It has sometimes been asked," says the writer, "whether England ever was, or is, included among the nations represented by the ten horns of the Apocalyptic dragon, that stood ready to devour the offspring of the woman." The answer is, that if she adopts the notions of the Oxford Tracts, she will become so; but the very proposal of the question, in the insidious form of "It has been sometimes asked," is hostile; and the whole spirit of the book tends so to represent her; the Oxford Tracts furnishing a convenient pretext for that purpose. The writer, who does not add his name to his treatise, is, without the slightest shadow of doubt, an Independent minister; *—a minister, for he stands up for his rights and privileges as such, in a way which some ruling Dissenting laymen will think too priest-like; and that he is an Independent, needs no particular adduction of proof, as it is prominent in the whole course of his argument and inferences. "It is manifest," he says, "that those apostolic churches to which the epistles were addressed, were local and popular institutions, independent of foreign human control." He looks in vain in the New Testament for any sanction to episcopacy; for "bishops and presbyters in the New Testament are one and the same;"—as if the argument depended on a mere word, and that Timothy and Titus were not set apart to rule and ordain. The Bishop of London, (for though C. J. B., or C. J. L., is not written over his effigy, no one can doubt who is specially meant, notwithstanding the charge is general) is censured for "Prohibiting those of the clergy who are disposed, from uniting with their Dissenting breth-

* We are not sure whether he is a pædobaptist, or an open-communion anti-pædobaptist. The following passage might have been written by either:

"The most decided example, in which change of system appears called for, among the orthodox Dissenters, is the practice of strict communion; as maintained in the majority of the Baptist churches. The same cause of disunion is found in America, even to a greater extent. In the United States, there are four thousand ministers, and half a million of communicants, who would have refused to unite in commemorating the Saviour's death, with the martyrs of the Reformation—the Latimers, the Ridleys, the Hoopers—who shed their blood for the truth!—with the Nonconformist confessors, the Howes and the Baxters, who suffered loss, 'for conscience toward God;'—with Jewell or Leighton—with Watts or Doddridge! Were these holy men here below, they might sue in vain at the door of thousands of churches, for a place at the table of the Lord! Blessed men—they would have been denied admission into the church on earth, (strange to say!) by those who do not hesitate to believe that they have been accounted worthy to be received into the 'heavenly Jerusalem;' and to join the 'innumerable company of angels, the general assembly and church of the firstborn, and the spirits of just men made perfect!' The sincerity of the pædobaptist is not denied. His brother who differs from him may rejoice to hear the gospel from his lips—his visits may be welcome in the sick-chamber—the dying may receive from him their final consolations—he may be known at the grave, and in the house of mourning, as a brother and a friend. Also, in all these, and other christian relations, his Baptist brother may reciprocate with him. He may regard him as a true minister of Christ, and a fellow-helper in the gospel. He may avow the strongest esteem for him, while living; and publicly hold him up as an example of christian excellence, when he is no more:—yet, as to participation in the communion, he is to be placed on the same footing as the infidel, or the profane!"

ren, to carry the Gospel into the hovels of those neglected outcasts whom the machinery of the Establishment does not reach;"—as if the Bishop were not acting more befittingly in extending, as he is so indefatigably doing, that machinery to meet their necessities, so that we may have zeal without "schism;" and this in spite of the Prize Essayist's assertion that "of all the sources of schism existing among us the relative position of the Established and Dissenting Churches is by far the greatest;"—the fault being on the side of the Church, and the remedy being to raze it to the ground. It would deserve that fate, if it gave, as the anonymous author asserts, "ecclesiastical supremacy," in the sense of spiritual authority, "to the Sovereign, be that Sovereign young or old, male or female, virtuous or vicious." This statement indicates either lamentable ignorance or wilful perversion. The Church of England does not give any such "ecclesiastical supremacy" to the Sovereign; but only authority over ecclesiastical persons. "The King's Majesty," says the Thirty-seventh Article, "hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, and ought not to be, subject to any foreign jurisdiction." The court of Rome, under the pretext of spiritual authority, had interfered between rulers and their people; and her priesthood arrogantly claimed exemption from God's ordinance of civil sway, and set up the pope as their king. Our Sovereigns therefore asserted their rightful prerogative; but the Article expressly declares that it is only to "rule all estates and degrees committed to their charge by God, whether they [the estates] be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers." When Cranmer was taunted by his popish persecutors, who said that according to his argument Nero was the head of the church while he persecuted it, he replied, that he was the head of the church considered as a temporal society of men in his dominions; the Christians in Italy having no right to carry their allegiance to foreign jurisdictions. He said that Christ was the true and only head of the church, and of the faith and religion of the same; but that the king was head and governor of his people, who were the visible church. The illustrations might not be the most happy; but the denial of giving spiritual rule to kings is clear enough. As to spiritual offices, excommunication, and so forth, does not every person know that these are under episcopal, not royal, authority in every diocese in the kingdom?

The following passages, under the head of "Cure of Schism," will shew how well the writer has applied the remedy in his own case. To us, at least, the remarks appear very schismatical; and we are not grateful to Mr. Noel for being the instrument of obtruding them upon us. They are not discussional, but vituperative; and assuredly they will not tend to heal the breaches between Churchmen and Dissenters.

"If the principles which have been maintained in the present essay, be scriptural; is it not difficult, we may ask, to come to any other conclusion than this—that, Among Protestant churches, the Church of England, as a system, has been pre-eminently chargeable with schism? In this estimate, it is not forgotten how many of her clergy have been among the most devoted ministers of Christ—men of peace—an honour to human nature. Many such there are now within her pale. Had all resembled them, she would not have been the same church, which she is. She has numbered prelates, too, who have not lost the Christian in the politician.

or the courtier. But we speak of the system. Has not the system been more calculated to disunite and divide Christians—has it not been more uniformly schismatical—than that of any other Protestant church? Other churches of the Reformation have been as closely incorporated with state-power—others have persecuted:—but none have maintained a claim to so lofty a dominion over conscience; for no other has clung to the innovation of an exclusive 'divine right.' None have halted in the career of reform, so near to Rome;—have any been so Romish in their spirit? None have been so rich;—have any been so high-minded, or so worldly?"

"She has continued to impose obligations, and to demand 'assent and consent' to doctrines which are as inconsistent with Holy Scripture, as they have proved galling to the consciences of many of her clergy. By all this, she has perpetuated, and encouraged, secession from her pale. She has caused a moral power to rise up beside her, which, though it has been small and despised, in the eyes of those who judge only from the outward appearance, has shown a vitality, and a vigour, wholly disproportioned to its apparent resources. That power is none other than an ardent and growing desire, in the minds of many, for entire freedom in religion;—a power destined, no doubt, to exercise a mighty sway over things which might seem high and lifted up above its reach—like the 'little horn,' in the vision of Daniel, 'which waxed great even to the host of heaven; and cast down some of the host and of the stars to the ground.'"

"The Church of England may, possibly, yet be destined to give serious occupation to the legislature, and to the country. She may prove the dissolution of future parliaments, and the breaking up of cabinets; and the grand burden of religious strife, for some time yet to come:—and if she shall resolve to aim at being, again, what she once was—the dictator of a nation's faith: if her prelates shall still presume to regard the people as their spiritual subjects and tributaries, and the exchequer as the bank of the church, from which she may continue to draw millions more of wealth; while those masses of the population who conscientiously dissent, are condemned, if not punished, as schismatics and rebels against ghostly authority, and are almost denied the Christian name—if, in short, the 'Church' shall fail to estimate the position she now holds in the community, as representing the religion of the most numerous body, but not of a vast and apparently increasing multitude:—it is not difficult to imagine what may, possibly, one day be the issue:—history may tell the tale—

Fuit Ilium—et ingens
Gloria Teucrorum."

Much of this is put hypothetically: but not the less pointedly or vexatiously. Upon the whole we prefer open honest denunciation; and we sorrowfully predict that Sir C. E. Smith will have cause to wish his £100 better bestowed than in calling forth a schismatical book on schism, notwithstanding vast masses of what is truly excellent in it.

We wish we had a few pages left, to demonstrate the catholicism of the Church of England against all her impugners; for we believe that no church is more truly liberal (why should this word not be used in its good sense?) in its whole spirit and system. Take, for example, the case of the Baptists themselves. They cannot, without schism, forsake her, as regards either the subjects or the mode of baptism; for they may hold communion with her upon their own terms. With regard to the subjects, even the writers of the Oxford Tracts, though they broadly and unflinchingly assert, (No. 35, p. 1,) that "without baptism NONE can enter into the kingdom of heaven," thereby consigning all infants dying unbaptised—or what, in their view, is the same thing, baptised in churches whose ministers have not received "the power of imparting the Holy Trinity" through "the apostolical, or, as we now call it, the episcopal, order of clergy," (No. 36.)—to everlasting destruction; yet they admit (No. 61, p. 3.) that "the Church, though earnestly enjoining infant baptism, does not exclude from communion those who scruple at it: therefore the Baptists are *self-banished.*" This is true; for we have an office for adult baptism.

Then with regard to the mode; if the child is brought to church, and the sponsors certify that it is able to bear immersion, the clergyman is bound to administer the sacrament in that manner. The old fonts are large enough for the purpose; and if such fonts as grow in these degenerate days are not, almost any cottage or nursery will supply some decent baptistery.*

Mr. M'Neile lately caused the water to be warmed on such an occasion. His intention was kind and charitable, but we should not wish to see the case quoted as a precedent. Great inconvenience, confusion, expense, and consumption of time, would be caused, if the custom became general, by heating a bath for every child that is to be baptized (more especially when the office is performed, as the rubric directs, "after the last lesson;") and churches must he fitted up with suitable apparatus for warming the water, and vestries and fires be provided for dressing and undressing the infants—perhaps twenty in number. If, indeed, the sacred rite were invalid without immersion; or if the church had directed that it should be performed in no other manner; then it would be necessary to encounter every inconvenience and expence, in order not to dissever duty from charity and humanity. But the certification that the child may well endure immersion, evidently means, at the natural temperature of the water; or if the point were doubtful, the case of private baptism would settle it; for that being confined to weak and sick children, the church asks no questions; but, taking for granted that the child could not "well endure" being plunged into cold water, does not prescribe the alternative of warming it, but of baptizing by affusion, which may be confined to a single drop, if more should seem hazardous. If the sponsors

* Do the Laudean divines, who stickle so superstitiously for the consecration of sacramental vessels, keep a portable font for "christening" in private houses? and even if they do, how do they get over the perplexity of rightly disposing of the "life-giving water?" We are writing with all seriousness. "By a provincial constitution of *our own church*," says Wheatly, "made in the year 1236, *and which is still in force*," [this would be true if popery were indeed *our own church*] "neither water, nor vessel, that has been used in the administration of private baptism, is afterwards to be applied to common uses; but out of reverence to the sacrament, the water is *to be poured into the fire*, or else to be carried to the church, or to be put to the water in the baptistery or font; and the vessel is also to be burnt, or else to be appropriated to the use of the church; *perhaps for the washing of the church-linen*, (!!!) as Mr. Linwood supposes." Does Dr. Hook follow up this popish rubric, so falsely foisted upon "our church," by taking care to burn or carry to church every vessel which has been used at the houses of any of his parishioners in the administration of either of the two sacraments; and does he carefully see that the water used in private baptism shall be poured into the fire, or be used only "for the washing of the church linen;" or at least taken to church to be poured out upon "a consecrated pavement?" If such questions seem not serious, the fault is not in the questions but in the superstition that renders them pertinent. Wheatly is quite as serious as Dr. Hook or Dr. Pusey in the matter; and he accordingly goes on to express his "wonder that our church has made no provision how the water used in the font at church should be disposed of;" and to tell us what "particular care" is used in the Greek church in that behalf. Why did he neglect to mention the practice of the Latin church also? Besides, if the Church of Rome is "our church," and "the constitution of 1236 is still in force," there needed no new rubric or canon. The notorious and undeniable fact is, that the Anglican Reformers repudiated all such superstitions, and left baptismal water to be decently poured away, as having acquired no sacred qualities beyond any other water. Notwithstanding Mr. Newman's displeasure, two years ago, at our using the word "drivelling," we wish we could find a gentler term equally appropriate to such follies.

certified Mr. M'Neile, that the child "could well endure it," he was "discreetly and warily to dip it in the water;" "but," adds the rubric, "if they certify that the child is weak, then it shall suffice to pour water upon it." Mr. M'Neile's *third* resource would not, upon a national scale, be real tenderness; for thousands of infants would perish by being kept in their wet garments, out of warm water in a cold church, till the end of the service, and then carried out into the wintry air, to a comfortless cottage across a bleak moor; or even in summer, and under the most favourable circumstances; and we are medically advised that in most cases, for a momentary plunge, to be succeeded by considerable exposure, cold water would be less hazardous than warm. The church has, with her usual wisdom, united tenderness with a reasonable service; for the quantity of water not being an essential part of the sacrament, she has constructed a rubric adapted for summer or winter; for England or Jamaica; for a hale or a weakly child; for a Liverpool church, with the addenda of stoves, blankets, a warm vestry, and a close carriage; or Greenland and Nova Zembla, where an overwhelming expenditure would not furnish fuel to heat a bath.

We have said thus much, lest, in convicting the Baptist of schism, without even a shadow of pretext for it, if, either as regards the mode or the subject, (whatever *other* reasons he may have) he severs himself from the communion of the Church of England, we should seem to wish to disturb, in ordinary cases, the use of affusion, which, if lawful, is for the most part, in our climate, and according to our usages, expedient. But our allusion to Mr. M'Neile's plan does not in the least affect our argument with the Baptists; for there is no question between them and us as to whether the person to be baptized can endure cold water; and indeed the rigid Baptists have rejected with abhorrence the thought of warming it, even in the midst of winter, as an innovation as unscriptural as sprinkling; and importing that He who appointed baptism did not know what would be suitable to all climates. All that we mean to say is, that they can demand to have infants baptised by immersion; or if their children, when come to years of discretion, apply for baptism, they may obtain it, being duly prepared; and, so far as the Church is concerned, in the form of immersion.*

* We say "so far as the church is concerned;" for the rubric for adult baptism leaves it to the discretion of the clergyman to dip or affuse. This discretion we think by no means misplaced; for adult baptism not being of frequent occurrence, and our churches in consequence not being provided with suitable baptisteries for it; and there being reason to fear that if no discretion were allowed to the minister, scenes of a very unedifying nature might occur; it is best that the rubric should not be peremptory, as in the case of infants. The Baptists have a bath built for the purpose, with steps down to it; and large flowing draperies are provided, weighted with lead; and the ancient churches used to have a division in the baptistery for men and women. But even if there were no inconvenience in providing the requisite apparatus, which a parish might feel loth to do for a solemnity which might not occur again for ages, we should say that it must be a strong case in which it would not be best for an unbaptised adult to come to the holy rite without the excitement and extreme publicity which such an unusual spectacle might occasion; and, at all events, if the church offers the administration in a way which she considers valid, she is not scripturally bound to yield to private opinion. We have added this note for the sake of fairness; but in any case, as the church recognizes adult immersion, the Baptist cannot say that she schismatically rejects him.

We have now done with our Anti-pædobaptist neighbours: and as for our friends in the North, we will take leave of them, not in any words of our own, but by quoting a few sentences from one of the brightest ornaments of Presbyterian churches, the pious, amiable, and eloquent Claude. The few remarks which we shall quote will lose somewhat of their point to those who have not read certain recent speeches in Scotland, in which the poor Church of England was majestically vituperated. One of the speakers, the Rev. Mr. Begg, holds out the threat, if she does not behave herself well, of "taking up the Covenant again; instructing the Church of England to lay aside all the parts of her system which [Mr. Begg being the judge] are not in accordance with the word of God; and again setting up an assembly at Westminster, from year to year, over against the parliament!" The chief thesis was the putting down Laud's tyranny in 1638; but the speakers, in their zeal for civil and religious liberty, which they asserted was then established, forgot to add, that tyranny as fierce as Laud's was set up in its place; the press being gagged, and no person being allowed "to speak or write against the Covenant or Assembly" under severe penalties. But let us listen to Claude, who, in a letter to the Archbishop of Canterbury in 1680, writes as follows; speaking in the name of all the reformed Presbyterian churches:

"Wherefore our churches have always looked upon and considered yours, not only a sister, but as an elder sister, for which we ought to have a kindness, accompanied with respect and veneration; and for which we do present most ardent prayers to God without ceasing. We do not enter into the comparison of your order with that under which we live. We know that there is not, neither can be, any amongst men, which, by reason of our natural corruption, is not subject to inconveniences. Ours has hers, as well as yours; and the one and the other, without doubt, have their advantages and disadvantages in divers respects. It is enough for us to know that the same providence which, by an indispensable necessity, and the conjuncture of affairs, did at the beginning of the Reformation put our churches under that of presbytery, has put yours under that of episcopacy; and as we are assured that you do not despise our simplicity, so neither ought we to oppose ourselves to your pre-eminence. So that, my Lord, we do utterly disapprove and see with grief certain extremes whereunto some of the one side and the other do cast themselves; the one looking upon episcopacy as an order so absolutely necessary, that without it there can be no ecclesiastical society, and the other looking upon it with indignation as a relic of Antichrist. These are equally heats and excesses which do not come from Him that calls us, and which do offend against the laws of wisdom and charity.

"For what concerns those amongst you whom they call Presbyterians, as I am persuaded that they have light, wisdom, and zeal, so I would wish with all my heart that they would observe more moderation in the scandal that they believe they have heretofore received from the episcopal order." "At present that God by his grace has taken away this scandal from before their eyes, and made them see piety, zeal, and constancy for the preservation of religion in the persons of the bishops, *I hope that this will not a little contribute to the sweetening of their spirits.*"

ON THE SERVICE FOR ASH-WEDNESDAY.

To the Editor of the Christian Observer.

No serious Christian can read or hear the service appointed for Ash-Wednesday, without having a strong impression made on his mind. It is, indeed, confessedly eminent for its appropriateness and solemnity. In reading it publicly in the church, I have felt myself powerfully affected; and I have been sensible of the strong impression which

it seemed to make on the congregation. I call to recollection with thankfulness an instance of the good effects which it is calculated to produce. One of the most intelligent of my flock, a skilful physician, was induced, with several other persons, not usual church-goers on that day, to attend my church, situated in a populous town in a colony far from England, on the Ash-Wednesday of 1833. The colony was then suffering under the awful visitation of frequent and violent earthquakes. I observed during the service this gentleman's fixed attention and peculiarly solemn demeanour. He visited me at my parsonage immediately after it was concluded, and acknowledged, I think, that it was the first time he had ever been present during that service. He spoke freely of its impressive effect upon him; and I have good reason for concluding that from thenceforth, to the period of his lamented death, there was greater fixedness in his mind and conduct on all points connected with religion.

From the acknowledged impressiveness of the service, and my conviction of its usefulness, as uttering the most powerful warnings to the impenitent, I have often regretted that this service is in most places lost to the Church. In country parishes it is rarely performed; and even in towns the congregations, as at all week-day prayers, is not usually large. But as the Rubric gives the power to the ordinary to appoint the Commination to be used at other times besides the first day in Lent, it has struck me, though I express the conviction in all humility, that much good would result, if this discretion were exercised; and the service enjoined to be read in every church, where Ash-Wednesday is not observed, or the congregation on that day small, on the first Sunday in Lent.

I am, though a constant reader, a distant correspondent; but I am convinced that that circumstance will not lessen the claim of the suggestion to due consideration. It will, I trust, be in time for the approaching Lent of 1839.

A CLERGYMAN IN A FAR COUNTRY.

REVIEW OF NEW PUBLICATIONS.

WORKS OF THE REV. JOHN BERRIDGE.

The Works of the Rev. John Berridge, M.A., late Fellow of Clare Hall, Cambridge, Vicar of Everton, Bedfordshire, &c.: with an enlarged Memoir of his Life, numerous Letters, Anecdotes, Outlines of Sermons, &c., and his original Sion's Songs. By the Rev. RICHARD WHITTINGHAM, Vicar of Potton, Bedfordshire.

A MEMOIR, published in 1839, of a clergyman who was born in 1716 (nineteen months after the death of Queen Anne), and who, next January twelve-months, will have been dead half a century, by his still surviving curate, would be somewhat of a curiosity, even if the subject of the narrative were not a curiosity in himself. Mr. Berridge was a remarkable member of a memorable brotherhood of English clergymen, who, about the middle of the last century, and thenceforward to the close of it, were the instruments of effecting a great revival of piety in the land, and into whose labours the faithful and devout servants of Christ in the present

day have entered. It is not necessary that we should defend all their words, writings, or actions; we could speak strongly of various things which we deem mistaken or exceptionable in the proceedings of some, perhaps many, of them; they were neither perfect men, nor perfect theologians; we do not panegyrize the high Calvinism of one, or the low Arminianism of another; the controversial bitterness of a third, the coarse humour of a fourth, or the ecclesiastical irregularities of several; but shall we, therefore, be ashamed to avow our conviction, that the church of Christ, and especially our own branch of it, owes to these clergymen a vast debt of gratitude for the intense zeal and piety with which they urged the Scriptural doctrines of grace, and of the Protestant Reformation; and for those unwearied labours which have led to results second only to those which followed the Reformation itself. We feel heartily ashamed of the coyness with which some very good men think it expedient to advert to such names as those of the Wesleys, Whitfield, Grimshawe, Walker, Talbot, Fletcher, Adam, Newton, Riland, Conyers, H. Venn, Romaine, Hervey, Toplady, the Stillingfleets, and the elder Milner; who were succeeded by the Simeons, Cecils, Scotts, Milners, Venns, Robinsons, Richmonds, Farishes, and Biddulphs, who lived to instruct the next generation; not to mention the lay Thorntons and Wilberforces, who aided their efforts, and were edified by their ministrations. And why this prudential reserve? Is it that these men, and others who were classed with them, were a small and despised minority among their brethren? If they were in the main right, and their brethren wrong; if they were zealously affected in a good cause, while the larger part of the clergy and laity of our church were somnolent, their being the few instead of the many is no reason that we should not be grateful for their labours. Or is it that they adopted theological opinions with which sound churchmen would not wish to identify themselves? We suppose that between the opposing views of Toplady and Romaine on the one hand, and Wesley and Fletcher on the other, there would be found sufficient shades of variety to prevent a general respect for their common piety being identified with any sectional school of doctrine. Such moderate men as Walker and Adam were denounced as Calvinists by Arminians, and as Arminians by Calvinists; and some of their brethren stood only a little higher or lower, as it is absurdly called, in the theological scale; the first Venn for instance, might be half a step above, and the second about as much below, their standard; and so on of others, till we come to the extremes; but that which has caused the whole body to be linked together in public opinion, was their union in the great outlines of evangelical doctrine, as distinguished from the pelagianism and semi-pelagianism, the practical popery and formalism, which had well-nigh shut out both the doctrine of justification by faith, and the work of the Holy Spirit. Whitfield and Wesley might separate; and Hervey and Fletcher might contend with more hardness, than sat gracefully on such gentle spirits; but, quarrel as they may, their common opponents will brand them together as "divines of the evangelical class;" and we see not why their common friends should not acknowledge the bond of union. The Christian is not obliged to bear his neighbour's reproach, when he is

buffeted for his faults; but he must not be ashamed to bear with him the reproach of the cross of Christ; and, disguise it as we may, these men were bearing that reproach, though some of them gave other causes of offence which might have been, and should have been, avoided.

And here we may notice, and we do so without scruple, the ecclesiastical irregularities from which several of the individuals whom we have named were not free. Mr. Venn had this acknowledgment to make in his interesting and valuable memoir of his grandfather; and Mr. Carus will have to record the same of the early days of Mr. Simeon. And why should it not be recorded? How stand the facts? At a time of great ignorance, lukewarmness, and irreligion, men of much zeal, devotion, and love to God and man, were raised up to stem the national torrent of ungodliness, and to disturb the Asphaltic waters of religious torpidity. Among them, some deviated into ecclesiastical irregularities, with a view to attack the kingdom of Satan more boldly and successfully than they thought was possible without innovating upon the discipline of the communion to which they belonged. They believed themselves not only justified in, but especially called to, their itinerant labours; but their misapprehension in regard to the mode of exercising their ministry, does not prove that the matter of their ministry was not essentially scriptural: nor need we disparage their zeal because we do not approve of their innovations. And then again be it remembered, that if a few individuals, in their laudable fervour to reclaim the wanderers from Christ's fold, overlooked the important considerations, which, for the sake of the common object, should bind together the various ranks and degrees of the church militant upon earth in well-adjusted order; there were others as devout, as laborious, and as zealous, who maintained the duty and necessity of ecclesiastical jurisdiction and subordination; and dreaded every approach to confusion and schism. Of this class were Romaine, Adam, and Walker; with others whose names are on record; not to mention the many more whose names are not blazoned, only because they discharged their sacred duties diligently and efficiently in their allotted sphere of action, unknown beyond the range of their benignant influence. Be it recollected also, that some, who at first were hurried into irregularities, were led, by more mature reflection and experience, to discern the importance of conformity and order, and their own duty as clergymen of the Church of England; and have left upon record, both in their writings and by their example, a far stronger protest against irregularity, than if they had never fallen into it. The remarkable "revival" (as such effusions of Divine grace are usually called,) at Truro, under the pastoral care of Mr. Walker, was in strict connection with the discipline as well as the doctrines of the Anglican Church: and even those at Huddersfield under Venn, at Haworth under Grimshawe, and at Everton under Berridge, were not the result of the irregular itinerating labours in which those clergymen indulged—or rather toiled—but of their zealous exercise of their sacred office in the parishes assigned to their charge.

When, then, the conduct of some of these good men is adduced to convict those who in the present day preach, in the main, the same doctrines, of being bigots, because they discern the duty and necessity of ecclesiastical order, or of

being lax churchmen, because they symbolize in their theological opinions with some who were so, the argument fails on either side. To take the extreme case of Berridge himself, it is no more necessary to applaud or imitate his breaches of church discipline, than his eccentricity of conduct, or his frequently coarse humour; which, if his good and serious intentions were not taken into the account, might sometimes be called, as Southey calls it, "buffoonery." And yet when we think of the ardent devotion, the intense labours, the irrepressible energy, the large-hearted self-denying charity, of this remarkable man; of his love to his Redeemer, and his anxiety for the salvation of souls; and of the thousands whom he was the instrument, in the hands of God, of turning from darkness to light, and who, at the last day, will call him blessed; we can well understand what Mr. Venn meant, when he spoke of him as "the venerable father Berridge;" and readily can we believe what he wrote in a letter to Mr. Harvey, that when Mr. Simeon preached the funeral discourse (from 2 Tim. iv. 7, 8; probably that published in his Skeletons in 1796), "Everton church could not contain half the multitude who came to the burial of their beloved pastor; nor is it easy to conceive what tears and sighs were to be seen and heard from those who had been called to Christ through the word of the dear deceased." If vituperations were as plentiful as crimes in Tipperary, we should be sorry to be hurling them at such a man as John Berridge, however little some of his doings and sayings may approve themselves either to our taste or our understandings.

The recent Memoirs of Walker by Mr. Sidney, Venn by his grandson, Adam by Mr. Westoby, Newton in the enlarged and very interesting narrative of him in Mr. Bickersteth's Christian Library; and now Berridge by Mr. Whittingham, (to which we hope shortly to add Simeon by Mr. Carus), have greatly enlarged the knowledge of the readers of religious biography, respecting the characters and proceedings of such men as we have mentioned, and the state of religion in England in their times. It is impossible to read those narratives without perceiving the need of adding sobriety to zeal; of refraining from acrimony of discussion; and, we must add, of maintaining the due order, as well as the doctrines, of the church which God, in his mercy, has established among us. Mr. Wesley had often urged this, though he violated his own precepts. Whitfield does not appear to have had any settled judgment upon the subject, as we think Mr. Philip admits in his recent memoir of him; a book full of diligently-collected matter connected with "The Life and Times of Whitfield," but which, coming from the pen of a Dissenter, often draws the very contrary conclusion from facts to that which Churchmen must conscientiously be of opinion they fairly suggest. The life and exhortations of Walker are an invaluable antidote to the example and arguments of his vagrant friends. Mr. Sidney, we recollect, tells us that Walker was once summoned to a conference respecting the itinerancy of Berridge, at which Whitfield was present. Whitfield strongly encouraged his irregularity, Walker taking the contrary side; "but," says Walker, "nothing was concluded." Berridge must have been hard pressed for arguments when he placed in the fore-front of them Nathan's reply to David concerning his design to build the temple; "Do all that is in thine heart, for the Lord is with thee;"

a text which had nothing to do with the question of clergymen of the Church of England becoming itinerant preachers; though, even if it had, "the context," says Walker, "shewed that it was contrary in the case of king David."

We took up the volume before us, intending to make it an apology for offering some remarks upon religious revivals, and other topics; but having exhausted our space, we must postpone them to another occasion.

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

THE decision of Sir H. Jenner, in the matter of the Carisbrooke superstitious inscription, is beginning to work its baneful effects. We do not mean that the Papists exult, and that the Oxford Tract sect exult with them; or that the Protestant Dissenters taunt us, and that the friends of the Anglican reformation are deeply afflicted at the disgrace brought upon our Church, and our common Christianity, by that ill-judged and lamentable decision; though all this is true; but we refer to the practical effect, as exemplified in some recent proceedings in the Roll's Court, in which the decision of Sir H. Jenner is urged in proof, that property devoted to purchase prayers for the dead is not dedicated to a superstitious use. We confess, that if Sir H. Jenner is right, we see no honest way of avoiding this conclusion; and hence immense masses of property held by cathedrals, colleges, parishes, municipal corporations, endowed schools, public companies, and private individuals, bequeathed, or otherwise devoted, to praying for the souls of the departed, are fraudulently retained, and ought to be restored to Chantry priests, and others, who will duly exercise the appointed trusts. We do not know whether the Rolls case requires the judge of that court to give an opinion upon this question; we speak only of an argument in the pleadings. It is gravely maintained, that "Ora pro anima," or "animabus," is not accounted by the Church of England a superstitious condition annexed to property. If so, land and funds, of the value of millions of money, ought either to be restored to the popish owners, or conferred on Mr. Newman, Dr. Pusey, Mr. Palmer, Mr. Keble, and others, who may think it right and charitable to perform the conditions. The wire-drawn distinction, that prayer for the departed does not imply purgatory, and that it is proper to pray for the dead, though not *perhaps* to offer masses for them, affords no extrication from the dilemma; for the state or place out of which it is desirable to pray a soul, is surely a purgatory, and dropping the name will not alter the thing. Harding the Jesuit was right, when he told Jewell that the one inevitably implies the other: "Oratio pro mortuis, purgatorii doctrinam invehit necessario." Archbishop Usher, and some other eminent men, anxious to wrest from the papist the doughty weapon of tradition, have shewn that the practice, in early ages, was not wrought into the abominable system which the Church of Rome built upon it; but we are quite ready to concede, that if we take one step, we must take two, and perhaps many: and that Usher had done better if he had appealed from fathers and councils, to the word of God, which offers not a shadow of argument for the practice.

We had a strong foreboding, when the Carisbrooke case was pending, that it might end as it did. We should not, however, to prevent that result, have been satisfied that the case should have been tried upon the mere technicality of the clergyman's consent not having been obtained; for clergymen might be found who would readily give their consent to such an inscription. It was better, therefore, that the question, if tried, should be tried upon its merits; but our anxiety was caused by observing, that the line of pleading took very much the turn that prayer for the dead is forbidden by the Church of England. Now, for ourselves, we have not any doubt that it is forbidden, as we have often shewn, and not longer ago than in our very last Number. But we have had so much experience in our contest with the Oxford Tract party, of the specious manner in which those who wish to foist superstitions upon our Protestant Church, construct their sophisms, that instead of chiefly searching for passages which directly, or by implication, *forbid* the practice, we should have dwelt mainly upon the conclusive fact that it was *rejected;* rejected by

design, and upon deliberation, as altogether contrary to the principles of the Church of England. Those readers who have been pleased to peruse our various papers upon the Oxford Tracts, will remember how often we have had occasion to allude to this obvious but very important distinction between rejecting and forbidding; and Sir H. Jenner shewed himself a somewhat young and rash judge in not assuming this ground. The largest portion of popery is not suppression but addition; and our Church, in conducting the work of reformation, threw off innumerable exuviæ of superstition; but it was neither necessary nor practicable to catalogue every rejected article. She prohibited, when she expelled. This is no new argument invented to meet the present case; for we have had many occasions of urging it, when the Oxford Tract divines have speciously asked us in which part of the Prayer-book such or such a thing is "forbidden." To save our readers the trouble of referring back, we will quote the following remarks from our Number for last April, relative to the introduction, by Mr. Newman and others, of shew-bread tables, as Dr. Pusey confesses them to be, beside the "sacrificial altar."

"We did not say that the side-table "has been expressly forbidden by the Church of England." We shewed that our reformers rejected the Oxford Tract sacrificial hypothesis, which is the real matter in question, and not merely a piece of church furniture; we shewed that throughout the whole communion office they speak of "the table;"—THE table—without the slightest allusion to there being two tables; and we added that the canons, in enumerating "things appertaining to churches," even to "the alms-chest" and "the ten commandments and chosen sentences," pointedly exclude this piece of furniture, which the Laud school divines consider so important as to be worth making a schism about; and we also quoted the ritualist Wheatly as actually complaining that "WE HAVE NO SIDE-TABLES AUTHORIZED BY OUR CHURCH;" and his testimony is the more memorable, because he wished for a side-table, and grievously lamented its absence; for the ancient church, he says, "had generally a side-table near the altar;" so that the pretermission by the Church of England was not by chance, but in accordance with the whole spirit of the English ritual; which does not recognise a table of prothesis, just because it does not recognize "an altar." All this, however, and much more to the same effect, the Canterbury Presbyter passes over as silently as though we had never adduced a single argument; and instead of attempting to answer either us or Wheatly—who was too honest not to admit this unwelcome truth;—instead of grappling with our statement, that this article of furniture was "rejected" or "excluded"—for those were our words;—he pretends that we said, that it was "expressly forbidden;" which we did not say; and he then triumphantly calls upon us for proof of that assertion. We proved by facts, by canons, by rubrics, and by the dolorous lamentations of Wheatly himself, that it was "excluded;" all which our correspondent discreetly passes over, and asks us to prove that it was "expressly forbidden," which we never asserted. It would be absurd to suppose that the Church, in giving directions what articles parishes are to provide, should give a list also of what they are *not* to provide. The negative is included in the positive; they are to provide what the canon declares to "appertain to churches," and a shew-bred table is not among the number. It was enough that the church "excluded" and "rejected" these appendages; and she did scores of other articles which popery made use of, and the loss of some of which the Oxford Tract divines bitterly lament. To shew the unfairness of the Canterbury Presbyter's arguments, take a parallel instance. Suppose that we said that chrism and exorcising are "excluded" or "rejected," by our Church, from the administration of baptism, would it be honourable to keep out of sight all the arguments by which we prove this deliberate exclusion, and to pretend that we had asserted that they are "expressly forbidden;" and to ask us to prove in which part of the Prayer-book we find this prohibition? It is for those who wish to have a table of prothesis, to shew us where it is enjoined; to account for its marked omission, as a part of church furniture, in the canons; and for one "table" only being mentioned in the Communion-service, as well as for the word altar being wholly suppressed; and for the consecrated emblems being called only 'bread and wine.'"

Apply this reasoning to the case of praying for the dead. Suppose that it were not directly forbidden; though we feel assured it is, both in the Homilies and in the Article on purgatory; still its being banished with abhorrence from all our formularies,—struck out wherever it occurred in the corresponding parts of the Romish liturgy—*is the strongest* prohibition. Take one instance among many. Some Oriel Master of Arts has

published in the *Morning Post*, that we pray for the dead in the prayer for "The Church militant here on earth." Does that anonymous new-light oracle know that there was formerly in that prayer a supplication for mercy to departed saints, which was carefully expunged; and that to prevent even the possibility of mistake from old associations, the limiting words "here on earth" were added to the words "Church militant?" Even Mr. Palmer, who himself approves of prayers for the dead, is constrained to admit that the Church of England has banished them; he expressly mentions the very prayer in question, and also the funeral service, as instances of designed omission; and he even proceeds to shew, that as popery had connected purgatory with them, the rejection may be defended on the ground of "expediency." Wheatly also, who opposed the practice, acknowledges that the words "here on earth" were a designed exclusion. Comber likewise, speaking of the same prayer, says: "Those prayers for the dead, which the Roman missal hath here added to this office, our Church hath prudently rejected, because they have no ground in Scripture, nor good foundation in the purest antiquity;" and he adds, that "they can do no good to the wicked who alone need them; and are a disparagement to holy persons by supposing them in a state of misery."

The above is not the only theological or ecclesiastical subject which has been a subject of newspaper discussion; for indeed several of the most stirring questions of the day are closely connected with matters of religion; as the Lord's Day question; the Education question, whether in England or Ireland; the Irish Church question; and the gigantic question of National Church Establishments. This last has been recently urged upon the public in a volume by a statesman of high character and great ability, Mr. W. E. Gladstone. We rejoice to see that Mr. Gladstone has the courage to rise above the ranks of mere political conservatism, and to take up the question upon the sacred ground of Christian obligation. But we lament to say, that he has marred his object, and we fear seriously injured the cause he meant to defend, by occupying ground not tenable; placing the church of Christ upon the basis assumed by the church of Rome and in the Oxford Tracts; causing us to fraternise with the Greek and Latin, and to repudiate all the Protestant churches; so that a legislature, in seeking to promote the glory of God and the spiritual welfare of the people by means of a church establishment, is not to go to the Bible, but to tradition; not to be guided by sound doctrine, but by assumed apostolical succession. We were glad to see that the *Times* newspaper, with a degree of theological and ecclesiastical acumen which we did not give its conductors credit for, has replied to Mr. Gladstone's arguments, which not only subvert the established church of Scotland, and the Protestant churches on the continent, but tend to raise a universal outcry against our own, as bigoted, exclusive, domineering, and persecuting. We have shewn, in a former paper, that no church so little deserves this character; and we defy Mr. Gladstone to adduce from her Articles, Homilies, or Prayer-book, any thing that favours his hypothesis.

We will venture to quote a portion of the strictures in the *Times;* not merely, however, for the sake of the remarks themselves, powerful, and, in the main solid, as they are, but as evincing what from the first we have urged, that the Oxford Tracts, instead of affording a rallying point of union, as their authors professed to hope they would, are a firebrand which, unless timely extinguished, will involve the Church of England, and with it all Christendom, in one wide conflagration. We will only add, that while with the writers in the *Times* we feel astonished that divines who so widely deviate from the doctrines of the Church of England can feel justified in remaining within her walls, and eating her bread, we do not concur in the personal attack upon the sincerity and honesty of Dr. Pusey, and many others who have adopted these unscriptural opinions. Some young men, of neither learning nor devotional habits, give evidence of having taken them up from sheer vanity to be thought somebody, and to be members of a higher ecclesiastical aristocracy than poor snubbed Protestantism can boast of; while we fear there are cases in which the most sordid selfishness has impelled a blustering hypocritical adoption of a system which is supposed to stand in favour in some influential quarters; but for the most part we believe the hangers-on to be sincere, though misguided, as we do not for a moment doubt the principals are. The following are the remarks in the *Times*:—

"Our readers are doubtless aware, that within these two or three years a number of clergymen at Oxford, being disgusted with the supposed abuses and divisions attributable to the Protestant doctrine 'of private judgment in matters of religion,' have fallen back upon

the Reformation as the instrumental cause of these evils, and in their anxiety to deprecate and neutralize the indefeasible right of every Christian conscience to exert its best ability in ascertaining the meaning of Scripture, they have deliberately adopted some of the very worst figments of Popery, which, with the large ecclesiastical funds intrusted to them for the dissemination of the Protestant faith, they are industriously propagating through the entire kingdom, by means of certain stupid and perfidious pamphlets, entitled 'Tracts for the Times.' These men, be it observed, as ordained clergymen of the reformed church of England, are swore to its entire canons and Protestant faith! If they are of opinion, as positively affirmed by themselves, that our noble church is too Protestant for their conscientious convictions, let them show their conscientiousness by resigning the emoluments which they now employ for her disparagement; and let them openly join the Romish confederacy at once, in favour of whose claims to genuine Christian Catholicism they are labouring might and main in the very heart of the Protestant garrison. But as long as, with their present anti-Protestant sentiments, they persist in retaining Protestant benefices and obligations, their pretences to conscientiousness can deserve nothing but unmitigated contempt. Until they purge their consciences from the guilt of compounding them for filthy lucre's sake, we must sternly deny to Dr. Pusey and his associates the smallest credit for moral integrity in their innovations. Their reputation shall not stand them instead of bona fide character. Their professed condemnation of certain corruptions in the Romish apostacy shall not excuse them for their passionate and infatuated defence of her pretended Catholic integrity. The infamy of perjury, as identified with the violation of their Protestant vows, is adhering to them in its most odious form; and as long as they continue to devour and desecrate the shewbread of England's church, we shall not cease to denounce these Oxford Jesuits as meanly endeavouring to effect within our Establishment what the Hon. and Rev. Mr. Spencer is more honestly striving for out of it. It is time for us to speak out upon this subject. It is fit that our slumbering and unsuspecting country should be made duly sensible of the insolent and audacious advances which Popery is now making and avowing against their civil and religious liberties."

"It is quite clear to us, from many passages in Mr. W. E. Gladstone's recently published volume, that that able and accomplished person is deeply, and, we fear, irrecoverably contaminated with these new-fangled Oxford bigotries: and, after having successfully enthralled such a mind as his, their progress must be looked to with jealousy and alarm by every sound Protestant in the kingdom."

We rejoice to see that the plan of commercial or middle schools, which we adverted to in our last Number, is being zealously taken up in various parts of the kingdom; and we doubt not that every diocese will follow the example. The meeting at Lichfield was attended by numerous persons of rank, station, and high character in the neighbourhood; but we select it for notice for the sake of adverting to the important address of Sir R. Peel, who said that it is a great defect in our ecclesiastical institutions that they have no connexion with religious instruction in conformity with the principles and formularies of the Church of England. He thought it better to accomplish the object of national education, if possible, by voluntary efforts, rather than to solicit the aid of authority; for it is in vain, he said, to expect the assistance of her Majesty's government; but, he added, "If the clergy and laity of the Church of England will unite, and resolve to use their voluntary, energetic efforts, they will assume a position, which they have the power to do, of establishing a system of Christian education independent of any government, and of defying any attempt that may be made to proscribe any institution in connexion with the Church." They ought, he said, to avow explicitly that they demand not merely religious education, but education in connexion with the doctrines and discipline of the Church of England. He considered this avowal better, than by compromise or sacrifice to attempt a system that must end in failure and disappointment. We feel convinced that these views are solid. Sir R. Peel, we presume, did not mean that the legislature ought not to aid the work, but only that it will not. The duty and necessity of nationally connecting popular education with the Established Church we are glad to see admitted by this eminent statesman. We do not disparage any thing that can be truly called "religious education;" we honour the conscientious determination of the British and Foreign School Society to secure the habitual reading of the Word of God in every school; and, as a voluntary

society, its members have a good right to say that they will go so far and no farther; but the agent of the Society, when pressed hard before the Parliamentary committee, was obliged to admit that a school strictly neutral in regard to the subject matter of religious instruction, even if it were desirable, is not attainable; you cannot furnish the wine without some vessel; and what do our readers suppose is the test, or code of articles, or church, or synod, or pope, to which the Lancasterian plan, according to its own officer's exposition, would refer the weighty matter of Biblical exposition; in short, of moulding the religious opinions and practices of the nation; and which is to supersede all well-considered and well-defined confessions of faith; all creeds, catechisms, and the oral and written instruction of the ministers of Christ? Let that responsible individual reply to the question.

"Does the master explain the Scriptures to the children in your schools?—He interrogates them as they read daily upon the plain and obvious grammatical meaning of that text.

"According to his own understanding of the text?—It must be so.

"Are the children subjected to any examination as to their reading of the Scriptures?—They are, certainly; they read the Scriptures, and the master questions them upon what they read; he questions them upon the text as it stands. Some of the Unitarians object, on the ground that, by this method, doctrines which are usually denominated the orthodox doctrines are brought out."

"Supposing that this master, a sincerely religious man, when teaching a child, saw that that child was wrong upon a point that he, the master, deemed essential to salvation, would the master allow the child to continue in his error, or would he set before him what he believed to be true?—I cannot tell what the master might do under such circumstances. All the essential doctrines in the Bible are plain and obvious.

"But what would be the view taken by the directors of the British and Foreign School Society, if they found that the master did set right this child upon a point which he thought essential to salvation?—They would hold it to be his duty to confine himself to the simple teaching of the Scriptures."

We are very far from finding fault with the society as a voluntary institution; but when its plan is put forth in Lord Brougham's Bill, and supported by the Evangelical Dissenters, for general education at the public expense, we are constrained in conscience to oppose it as unjust, impracticable, and not at all calculated to secure, upon a national scale, a truly religious training. It is, as we have many times said, a Procrustean scheme to reduce the nation to the exact stature of Evangelical dissent. The society acts as a committee of "triers," as they were called in the days of Oliver Cromwell. The master must teach exactly what they suppose the Bible teaches. What they do not consider "plain and obvious" is to be viewed as not "essential;" and if in the honest exercise of his judgment he should think otherwise, he would be dismissed from his station. This is proper in a voluntary institution; but who are to be the triers for the nation; and what is to be their own creed? National religious education could not be conducted upon such a basis. The legislature must either leave religion entirely out, or connect it, subordinately to the word of God, with a creed, and an established order of ministers. If you in any way take cognizance of the theological opinions of the master; if you refuse him because he is a Deist or Socinian, you so far set up a test; and why, when you abandon the principle of a National Church, prefer one man's test to another's? The master must either be allowed to teach Popery, Socinianism, nay "Socialism," infidelity, or whatever he pleases; or else there must be some creed, some church, some tribunal of theological reference.

We are obliged to omit several articles which we had written on the corn-law question; the poor-law agitation; the Tipperary trials, &c.; but we earnestly recommend our readers to refer to the paper on Ireland in our No. for last June, where there is an affecting account of Mr. Austin Cooper.

ANSWERS TO CORRESPONDENTS.

C. C. C.; E. D.; J. M. H.; H. L. W.; E. W.; A CHURCHMAN; PHILOSYNTOMOS; A SUBSCRIBER; ZENAS; INCERTUS; E. H.; MEDICUS SURRIENSIS; NEMO; A. B.; J. H.; CLERICUS SUBURBANUS; W. N.; PHILOTECNOS; F. S.; DIDYMUS TERTIUS; S. H.; are under consideration.

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 15. MARCH. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

SAUL'S CONVERSION.

(*Continued from p.* 72.)

For the Christian Observer.

THE pathetic appeal and remonstrance which we considered in my last paper, "Saul, Saul, why persecutest thou me?" drew from the prostrate persecutor the anxious inquiry, "Who art thou, Lord?" It was the language of ignorance, or rather of uncertainty; for while it inquires of Christ, it calls him Lord. But it was not the language of self-satisfied ignorance, of contented scepticism, but of earnest, anxious inquiry. God, who moves in various as well as in mysterious ways, when performing the miracle of conversion, sometimes slowly, sometimes rapidly, sometimes with heart-rending convictions and awful terrors, sometimes by gently opening the softened and prepared heart to receive the heaven-descending dews of Divine grace, had advanced Saul by a rapid stage in his heavenward course when he brought the furious and self-satisfied persecutor, half doubting, half convinced, to inquire after Christ; and to make that inquiry of Christ himself, in humble and submissive petition. In reply, our Lord reveals himself to Saul in that character in which he ever presents himself, when he would convince and humble, soften and evangelize, the soul;—not as a triumphant and glorified, but as a suffering Saviour—as a man of sorrows, and acquainted with grief; despised and rejected of men—bearing our griefs, and carrying our sorrows—a partner by sympathy in all the sufferings of his people—crucified afresh by their sins—"I am Jesus whom thou persecutest!"

Nor does He appeal merely to the affections, to gratitude and love, to hopes and fears for the future, but also to the calm and sober judgment of reason and experience as to the present wages of sin. He reminds him of the laborious drudgery and present unprofitableness of the service of Satan, the God whom he ignorantly worshipped. "It is hard for thee to kick against the pricks" anticipates, in spirit, the Apostle's own inquiry, "What fruit had ye, then, in those things whereof ye are now ashamed." It is the voice of pity appealing to the instinct of man's nature, which would not deliberately purchase future misery at the price of present wretchedness; but is ever

decoyed along the broad way which leadeth to destruction, by some phantom of present imagined good. But whenever the sinner has been brought, by whatever check, whether of providence or of grace, to pause in his career—to look in upon himself, and to subside into calm and serious thought, he sees, with the flashing conviction of experimented truth, that he has taken upon him no easy yoke and light burden; and that whatever he may shrink from, in the untried ways of Christ, Satan's ways are not ways of pleasantness, nor all his paths peace. He soon perceives, that in fighting against God in his providential warnings, his checks of conscience, his strivings of spirit, he has entered upon a work not more basely ungrateful to the best of benefactors, and fearfully dangerous to his own eternal interests, than fatal to his present real happiness. He soon feels that to embrute his higher nature by sensuality in its grosser forms, by gluttony and drunkenness, impurity and uncleanness,—that to make the soul a mere drudge to the body, a pander to those sensual lusts and covetous desires whose insatiable appetites increase by indulgence, and crave and famish in proportion as they are fed, is but to hire himself to that citizen of the far country who feels no pity for the wretched prodigal, but sends him famishing into his fields to feed swine. If fame be the idol before which he bows, he, at such moments, perceives that to serve ambition, whether in the field, the cabinet, or the study, is to sell himself to be a tyrant's slave—aye, the slave of many tyrants. He feels that he who would flutter away his ephemeral life in the summer sunshine of worldly gaiety, and "pleasure falsely so called," and float into moral annihilation upon the surface of levity and folly, cannot secure even his base and pitiful object, but must wade through many a scene, and many an hour, of weariness, depression, and gloom—scenes, too, and hours, even more and more frequently recurring as he advances on the road of life, and whose "wilds immeasurably spread seem lengthening as he goes." He painfully feels that to struggle against the iron grasp and galling fetters with which Providence, in wisdom and love, would restrain him from his own undoing, is to contend with Omnipotence—is "to kick against the pricks:" and that to stab conscience is to commit the worst suicide, is to wound mortally his own happiness and peace.

This tender remonstrance, this affecting appeal, disarm the rebel; they soften and humble his proud and stubborn heart. He puts forth the uniform voice into which converting grace moulds the sinner's cry, "Lord, what wilt thou have me to do?" This was the first lesson which the convincing Spirit, when he descended for the first time with evangelical power on the day of Pentecost, taught to the first disciples in the school of Christ. It was the first voice to which the mingled hopes and fears of the jailer at Philippi gave utterance. And whether as expressive of the legal spirit of the awakened and convinced sinner, like Saul "trembling and astonished," before evangelical truth and saving grace have brought him to the foot of the cross, there enlightened, converted, calmed his soul, and "purged his conscience from dead works to serve the living God,"—or whether as expressive of the devoted gratitude, the entire self-resignation, the loving and cheerful submission of the regenerated heart, it is the first, the unvarying voice of the true disciple of Christ, in every stage of his probationary course, from the first throes and quickenings of his spiritual life, till death be swallowed up in victory.

To compel him to dwell upon his convictions, until he had full assurance of their reality, and full experience of their power,—thus to convert them from transient impulses into permanently operative springs of action, and substantial elements of character; to deepen his penitence; to prepare him for and shut him up unto the faith, no direct reply is vouchsafed to his anxious and submissive inquiry: but yet a ray of consoling hope beams from this dark cloud, as when man first sinned, and God prefaced the sentence of condemnation, which that sin extorted, by the consoling promise of a Deliverer. That gracious voice, which ever raises from the dust the abased penitent, bids Saul "Arise:" and, to put honour upon all appointed instruments and means, bids him "Go into the city, and it shall be told thee what thou must do." He obeys. But when he "arose from the earth, and when his eyes were opened, he saw no man." "And he was three days without sight, and neither did eat nor drink"—himself furnishing to his now introverted eyes a picture of the spiritual darkness in which, up to this period, his soul had been enveloped:—and also of that blindness to mere worldly objects, that deadness to things earthly, sensual, devilish, which the light whose first flash had prostrated him in penitence must ever effect.

This blindness to mere earthly things, which the influx of the true light into the soul produces, as the morning sun extinguishes by superior lustre the taper's short-lived and sickly ray, *was* in Saul, and ever *is*, an operation of saving and sanctifying grace. "The men which journeyed with him," who neither saw the Saviour nor heard his voice, experienced none of this. Unlike Saul prostrate in prayer, they "stood speechless." Unlike Saul illuminated by "the light of the knowledge of the glory of God in the face of Jesus Christ," and by that dazzling glory blinded to all sublunary things, they, still blind to spiritual objects, saw clearly the lights of this world; and led by the hands of these, Saul proceeded to Damascus:—to Damascus, the proposed end of his journey, the goal of his most ardent wishes, the object of his proud and palpitating hopes of secular distinction and religious merit. "They led him by the hand, and brought him into Damascus;" but, alas! how changed, might the proud Pharisee contemptuously exclaim. Changed indeed, may the Christian thankfully reply, in spirit, and principles, and objects, and motives, as in circumstances and appearance! Where now is Saul the youthful persecutor, who, like some incarnation of the destroyer, so lately "breathed out threatenings and slaughter against the disciples of the Lord:" whose rapid course was tracked by the blood of the saints: whose dreaded presence "made havoc of the church:" at whose fearful name the Christian matron's cheek grew pale with terror, while she thought upon her faithful spouse, and upon her helpless babes, doubly endeared by those prayers which they had learned at her knee to lisp in the name of Jesus, but which must now expose them to the bigoted zeal of the ruthless persecutor, who thinks to earn the Divine favour by taking her children and throwing them against the stones? Can that blind and helpless creature whom they lead along, astounded, abashed, affrighted—can that be Saul? It is! And a change no less striking and entire, though invisible to all around, has passed upon his inner man—a change which the Divine Mind, that alone is conversant with the essences of things, has condensed into one emphatic and expressive word, "He prayeth!"

Saul, even in his unconverted state, was, on his own subsequent testimony, "as touching the righteousness which is in the law blameless." Seven times a day had he made his supplications to the God of Israel, yet had he never heretofore presented before the Throne of Grace that which, in its high and peculiar meaning, God denominates prayer. There may be many an honest striving after an unseen and unknown God, "if haply we may feel after him, and find him, though he be not far from every one of us," and to this the Divine mercy may condescend, and impregnate it with the principles of life. But that prayer which is a felt converse of the soul with God, can be the voice of a regenerated heart alone; and it ever is the first breath of a soul quickened into spiritual life, and born again of the Spirit. In our natural state "we know not what we should pray for as we ought;" and, therefore, to pray aright we must, as St. Jude expresses it, "Pray in the Holy Ghost:" or, as St. Paul himself exhorts us, we must "pray in the Spirit." The Spirit of grace is a Spirit of supplication: it helpeth the infirmities of nature, and, with groanings which cannot be uttered, maketh intercession *for* and *in* the saints, according to the will of God. That man has passed from death unto life, and from the power of Satan unto God, of whom He who searcheth the heart and trieth the reins can testify, "Behold, he prayeth!"

A few practical observations upon the time and place of Saul's conversion may suitably close our meditations upon this important event.

The time of Saul's conversion was a double mercy—to the disciples at Damascus—and to Saul himself. That the disciples were aware of Saul's approach, and of the object of his visit to Damascus, we learn from Ananias: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and he here hath authority from the Chief Priests to bind all that call on thy name." We may then easily conceive that the disciples had now gathered together, as the affrighted flock on the wolf's approach, to deliberate, and to pray. No doubt, under these awful circumstances, they prayed earnestly and with one accord, that if it were possible this cup might pass from them; if not, that they might be enabled, by Divine grace, in resigned submission to say, "Thy will be done:"—that as their day was, so might their strength be: that they might be Divinely taught so to weigh eternity against time, and to decide that important question, "What shall it profit a man if he gain the whole world and lose his own soul?" that they might on *both* sides "count the cost," and even amid the flames of martyrdom hold fast their faith and integrity. Thus the very persecution itself was a blessing, in bringing them still nearer and closer than before to God. And what a powerful additional motive does this furnish to the cultivation of all godliness, that our sin or sloth may not compel a God of love in mercy to remember judgment, and to chasten us that we may be partakers of his holiness! And now, when they had been brought to their knees, and taught to cast all their care upon God; when they had practically learned the uncertainty of all human happiness, the instability of every human prop; when their faith had been exercised and strengthened; when they deeply felt that vain was the help of man, and were prepared to see and acknowledge the Divine arm alone in their deliverance—the Divine arm was savingly interposed. Omnipotent Power prostrated

their enemy in the dust—nay more, Omnipotent Grace converted their persecutor into their preacher, the devouring wolf into the guardian and shepherd of the sheep.

What cheering encouragement does this furnish to all the people of God, in times of darkness and distress to "trust Him for his grace." In seasons of calamity, whether public or private, when all around is enveloped in gloom, the Christian should act faith in the promises of God. In such seasons we should never fail to remember that "God sitteth above the water floods, be the earth never so unquiet;" that his unsleeping providence watches over his people with a care so incessant, and so minutely observant, that the very hairs of their head are all numbered; that He can, and will, if for their best interests, interpose in due time of trouble for his praying people, "his own elect which cry day and night unto him;" and that whatever He sees good, in his infinite wisdom and love, that the immediate event may be, this at least is infallibly certain—for "the mouth of the Lord hath spoken it"—that "all things shall work together for good to them that love God."

Nor was this timely interposition a lesser mercy to Saul himself. He was now upon the eve of a crime, which, if perpetrated, might have grieved and quenched the Divine Spirit, seared his own conscience, and hardened his heart in obdurate and final impenitence. Had this fierce wolf, flushed with previous success and hopeful prospects, come down upon the defenceless fold, it harrows up the profoundest feelings of the soul to contemplate the probable—indeed, humanly speaking, the inevitable—result. Many a saint, strong in faith, and clad in the whole armour of God, would have grasped firmly, even amid the flames of persecution, a martyr's crown; and his faith, tried in this fire, would have been "found unto praise, and glory, and honour." But this is to contemplate persecution in its most cheering aspect: though surely it is a piteous spectacle to see God's dear children thus compelled to glorify him in the fires; to kindle the incense of their adoration on the altar of persecution, and by the flames of martyrdom; and to be translated to their heavenly home by this chariot of fire. Still this is persecution under its most cheering aspect. How many, alas! weak in faith, who once, in the first love of their espousals, would have exclaimed with Peter, "Though I should die with thee, yet will I not deny thee," would have shrunk from this king of terrors robed in his most appalling attire, and armed with his instruments of keenest torture, if not for themselves, perhaps for their wives and children, their parents, and brethren, and friends! How many would have stabbed mortally their struggling consciences; "blasphemed that Holy Name by which they were called;" and thus immolated their eternal hopes upon the altar of present safety! How many, too, who otherwise would have been, and who actually did become, devoted servants of Christ, and zealous ministers of his Gospel, would have been absorbed into the vortex of persecuting bigotry which Saul's presence and zeal would have created, and thus drawn down upon *him*, and upon themselves, the tremendous judgments consequent upon that crime of which our blessed Lord himself has pronounced, that "it were better for a man that a millstone were hanged about his neck, and he were cast into the depths of the sea, than that he should offend one of these little ones." But Divine Grace inter-

posed, and snatched him, in the critical moment, from these complicated crimes and accumulated judgments.

And have we never been arrested by Providence upon the brink of crime; which, but for that gracious interposition, would now burden our conscience—perhaps have launched us irrecoverably (for the ways of sin are slippery and precipitous) upon the broad way that leadeth to destruction; or even by cutting short our days, have long since precipitated us into the abysses of eternal ruin? Has there been no Providence in the circumstances—minute, perhaps, and trivial as they at the time appeared—which held us back when just ready to plunge into the toils of sin: or which, even after we had plunged, gently, but effectually, drew us back, and extricated us from its entanglements? Should we not, then, prostrate ourselves before the Throne of Grace in a deep sense of our own guiltiness; remembering that the sin committed in intention is committed in act, as respects the heart-seeing God, who looketh not upon the outward appearance, but upon the thoughts and intents of the heart? Should we not prostrate ourselves in deep and devoted love, remembering that we owe a debt of gratitude not less deep on account of the sins from which Providence has preserved us, than for the sins which Grace has pardoned.

The place of Saul's conversion is also worthy of some observation. Like the Ethiopian eunuch, (a monument of Divine grace of another order,) Saul had just come from Jerusalem, where, we know, that he punctually attended the various ordinances of religion, in the holy city, and in that temple where once God had manifested his presence by a visible glory, and which still he selected as the place where he would put his name, and which he would make "the house of prayer unto all nations;" yet there, like the Ethiopian eunuch, Saul worshipped, unconverted and unawakened. It was in the public way, far from synagogue or temple, that the great change passed upon both; that each offered up his first spiritual prayer; and that the heart-seeing God could testify of each, "Behold he prayeth!" May not this lead us to reflect that our meditations on Divine things, and our prayers, should not be confined, as they are by every formalist, to the Lord's-day, to the house of prayer, and to the ordinances of religion, whether public, domestic, or private; but that after the example of the two disciples as they walked to Emmaus, and attracted the Saviour's presence by their pious conversation,—that after the express command of Scripture, we should meditate and converse upon religious subjects as we sit in the house, or walk by the way, as we lie down or rise up. How striking the contrast between this precept and the conduct of many even among those who are not unfavourably disposed towards religion,—who will read and meditate upon the word of God in private, who will enter into their closet, and shut to the door, and pray to their Father which is in secret; yet who shrink, with an invincible, or rather an unresisted shyness, from introducing the all-important subject of religion into their social—and still more into their family—circle. But not to speak of the sincere though timid, how many are there who assume the garb of seriousness and devotion when they enter into the house of God, and there again deposit it, to be resumed on the next sabbath, as if all were mere formality? as if the confessions, and petitions, and thanksgivings, which they present there weekly, in the seraphic and soul-elevating aspirations of our Divine liturgy, had no honesty or sincerity; or at least

no bearing upon, no connection with, their every-day life, than which there can be no more awful and soul-destroying delusion. How many would shudder—and, I admit, justly shudder—at profaning with a sinful act, or a blasphemous or irreverent expression, the house of God, or the Lord's table; who will yet pass from these into the world, and, without scruple or remorse, perpetrate in thought, in word, in act, the most flagrant offences against God's holy law. Now I say that it is superstition, and not piety, which thus invests with a gloomy and mysterious awe, places and times and ordinances, while, at the same time, it leaves its subject in utter and stupid insensibilty to that Divine presence which perpetually encircles and envelops him; in which he lives, and moves, and has his being; which is about his bed and about his path, and spieth out all his ways. Is God confined to our churches? Is He, as the gross superstition which surrounds us falsely asserts, imprisoned in our sacramental elements? Or does God freely range throughout immensity? Does he fill infinite space? As an old writer has forcibly expressed it, is "His centre everywhere, His circumference nowhere?" Or, as the Psalmist has still more forcibly and emphatically expressed it, "If I climb up into heaven, thou art there: if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me. If I say, Peradventure the darkness shall cover me; then shall my night be turned to day." Is there any inaccessible or impregnable fortress amid the everlasting hills—any dark cavern in the womb of earth—any profound retreat amid the wild and desert solitude of nature, which can shield, or hide the sinner from God's all-pervading presence, God's all-seeing eye? No! wherever you sin you profane God's temple—for creation is God's temple! "The heavens declare the glory of God, and the firmament sheweth his handy work." Nay, you at every moment carry about with you a temple far more sacred than that in which you statedly assemble for devotional purposes, because a temple—and the only temple—which is capable of receiving the moral impress of God's image, and being made partaker of the Divine nature: "What? know ye not that your body is the temple of the Holy Ghost which is in you?" "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy? for the temple of God is holy, which temple ye are." Remember then, that wherever you are, whether amid the Sabbath solemnities of the dedicated house of prayer, or the daily avocations of secular business; whether in the noonday scenes of innocent relaxation, or the midnight haunts of vice and profligacy; you are in the full blaze of that glory which once illuminated the temple of Jerusalem, and conferred upon it all its peculiar sanctity;—that the house in which you are, to whatever purposes it may be devoted by man, "is none other than the house of God:"—and that, however you may desecrate it by sin, "the place whereon thou standest is holy ground!"

J. M. H.

STRICTURES ON THE QUARTERLY REVIEWER'S CRITIQUE ON THE LIFE OF WILBERFORCE.

(*Continued from p. 77.*)

To the Editor of the Christian Observer.

IF I may presume to commend where I have so often taken the liberty to censure, I would say that the Quarterly Reviewer makes some very just and excellent remarks on the observance of the Sabbath. But it is painful to perceive the perversity with which the Reviewer misunderstands the slightest observation made by Mr. Wilberforce or his biographers, (I might perhaps rather call them editors,) as if they intended to cast a slight upon those whose religious opinions differed from Mr. Wilberforce's. When it is said that Mr. Wilberforce "began to seek the friendship of those who feared God," the Reviewer complains that the editors insinuate against all the old friends of their father, that they did not fear God. Now it appears plain that no such insinuation is made, or could have been intended; no; not even that they did not fear God according to Mr. Wilberforce's standard, as the Reviewer expresses it, which, though undoubtedly the case with respect to some, was not so in regard to Mr. Thornton, Mr. Elliot, and many others. The meaning is obvious, that in selecting new acquaintance, he then, for the first time, studiously sought the friendship of those who feared God, in preference to all others.

The next remarks are directed to a contrast between some passages from a letter of Mr. Wilberforce to his mother, (which the Reviewer justly commends) and his contemporary Journal, in which he takes himself to task for his conduct, at a breakfast which he gave at Wimbledon; and afterwards at Court; and also when dining at Mr. Pitt's on the King's birth-day. At first sight there is an apparent contrariety between the caution not to overstrain a good principle which he recommends in the letter; and the severity with which he takes himself to task for giving the reins to himself, as he expresses it, during the breakfast. Again, in the letter, he admits that men are thrown into different states, with corresponding duties attached to them; that it is the duty of each person to consider his own peculiar situation; and still he asks what business he had at St. James's on the birth-day, and characterizes Mr. Pitt's party as great waste of time. But notwithstanding the apparent contrariety, there is no subtantial inconsistency between the letter and the Journal, except in respect to the doubt as to what he had to do at Court on the birth-day. His deliberate opinion is given in the letter; and upon that he appears to have acted, for he still continued to shew hospitality even to those friends who did not quite agree with him; and he did not in future neglect to pay his duty to his Sovereign. All who have watched their own conduct, with reference to the obligations of religion, are aware how often in company they have been led to make remarks which, on cooler reflection, they have seen cause to regret; and if they have enjoyed conversation, to give perhaps the reins to themselves without sufficient consideration of the effect which their sentiments may produce; and there are few who have not experienced how difficult it is to preserve the frame of mind which to them is most desirable in places of public resort.

The Reviewer does well in remarking on the proofs which this work affords of the sincerity of Mr. Pitt's efforts to promote the abolition of the slave trade, and of the importance of the support which that great minister gave to Mr. Wilberforce's efforts. It now appears that Mr. Pitt was ardent and sincere in that course, when Lord Grenville (at the close of whose ministry the abolitionists were crowned with success) was lukewarm. It now appears that it was no fault of Mr. Pitt's that the abolition of that detestable traffic had not been accomplished long before; and it was owing rather to a turn in the tide of opinion, than to any greater sincerity in the ministerial efforts of his successors, that it was accomplished in their time rather than in his. Mr. Wilberforce was very near the accomplishment of his wishes on at least one occasion under Mr. Pitt's administration; and the cause of abolition for a moment trembled in the balance even under Lord Grenville's auspices.

To proceed with the Review: Dr. Burgh writes a letter to Mr. Wilberforce, advising him to engage Gibbon in favour of the abolition of the slave trade; and suggests, no doubt absurdly enough, that a fee would be a sufficient motive. Upon which the Reviewer seeks to fasten a charge against the editors, by saying they ought to have given some explanation of the strange proposal; but how is it possible, at the distance of nearly half a century, for them to discern the grounds of such a suggestion by a man who is long since dead; and how could they vindicate Gibbon, when the Reviewer's only ground for discrediting the disgraceful circumstance, is that Gibbon's fortune made him superior to a pecuniary consideration?

It is gratifying to read the Reviewer's just, and to him creditable, eulogium on Mr. Wilberforce's work on Practical Christianity; and as he makes few objections to Mr. Wilberforce's work, I trust he will excuse me if I venture to shew him that he has mistaken his author in the only instance which he mentions where he thinks Mr. Wilberforce in error. He says that it is a main proposition of Mr. Wilberforce's to attribute true religion to the heart, in contradistinction to the understanding. Mr. Wilberforce does contend, and successfully, that our blessed Saviour, the fountain and head of our religion, should be an object of our affections; but so far from insisting that for this purpose the heart should be influenced in contradistinction to the understanding, he refutes the supposition that he is "substituting a set of mere feelings in place of the worship of the understanding." Which objection, he says, "if it be just, it is decisive; for ours must be unquestionably a reasonable service." (Practical View, p. 15. Glasgow edit.) Again he tells us, that to ascertain the real nature and strength of the natural affections, "We must examine whether they appear to be grounded on knowledge, to have their root in strong and just conceptions of the great and manifold excellencies of their object." In another place he says, "We must observe whether these religious affections have got the mastery over the vicious passions and propensities"—"whether they manifest themselves by prompting to the active discharge of the duties of life." (Idem, p. 156.) And when I read the following passage, I cannot persuade myself that the Reviewer ever gave the Practical View a serious perusal; for, as if to refute the supposition "that he attributed true religion to the heart, in contradistinction to the understanding," he asserts that the best conclusions of reason will be shewn "to fall in with what clearly

appears to be the authoritative language of revelation; and to call in the aid of the affections to the service of religion will prove to be not only what sober reason may permit, as in some sort allowable, but what she clearly and strongly dictates to our deliberate judgments as indispensably requisite for us in the circumstances wherein we are placed." And it is therefore in obedience to the understanding—not in contradistinction to it—that he urges, "You should endeavour not only to convince the understanding, but also to affect the heart;" (Id., p. 160.) on this reasonable ground, that man is not a being of mere intellect, but subject to the solicitations of appetite, which are often able to draw us "to act in opposition to our clearest judgment, our highest interest, and most resolute determinations." I agree with the Reviewer that the Practical View cannot be said to have given the first general impulse to that warmer and more earnest spring of piety which has distinguished the last half century; he is quite right in giving the Wesleys (and he should have added Whitfield) the honour due to their exertions in that respect. Mrs. Hannah More's "Thoughts on the Importance of the Manners of the Great," had preceded Mr. Wilberforce's work so long, and had been so well received, as fairly to entitle her to claim the precedence in establishing the beneficial influence to which they both so materially contributed. But the Wesleys chiefly addressed themselves to the lower orders; and Mr. Wilberforce combated errors in opinion and practice, with which Mrs. More did not attempt to interfere, nor would she have been competent to do so. Mr. Wilberforce and Mrs. H. More jointly made an impression on the higher orders, similar to that which the Wesleys and Whitfield had previously made on the multitude; and though I may incur the charge of fanaticism from the Reviewer, I would say that Providence introduced persons of such intellectual powers, who had early received religious impressions, into the society of persons of distinction, in order to qualify them to address themselves to faults of which they had personal knowledge; and enable them to do it in a manner consistent with the habits and tastes of those they addressed; and thus made provision for the general improvement of the whole community, and prevented the injury to society which would have resulted if the lower ranks alone had made so material an advance in what tends to procure the blessing of God, and consequently benefit the nation at large.

Mr. Wilberforce's amendment to the Address in 1794, in favour of peace, does seem to me, as it does to the Reviewer, a most extraordinary step; it may be that it is owing to the clear light which history has thrown upon the transactions of the time, but I wonder how so sagacious and so excellent a person could expect any benefit from peace with regicide France. When the fearful consequences of intercourse with France subsequent to the restoration, and during the second revolution, are considered, I cannot but think if peace had been made in 1794, or on other occasions when it was urged by Mr. Wilberforce, French principles would have flooded the country worse than they did at the periods above alluded to, and there would not have been the experience or the maturity of religious principles to counteract them, by which they were happily met in later times. Looking back now, with the assistance which is afforded by history, and observing the proneness of young persons in this country to adopt the opinions of our neighbours, it appears as if a long period of non-intercourse with France was necessary to allow the

religious principles which Wilberforce and his friend Mrs. More had contributed to plant, to take root and flourish, before they were exposed to the sophistry and seductions of infidel opinions and licentious manners; and that full experience should be made of anarchy and despotism in France, to enable this country to resist (even to the degree to which it has resisted) the invitations of democracy and revolution.

On the circumstances attending Lord Melville's trial, and the part which Mr. Wilberforce took in opposition to that eminent statesman, the Reviewer is less severe than might be expected; though his observations are not without a measure of injustice to Mr. Wilberforce, chiefly in omitting what seems fully to account for the part he took on that occasion; by which, too, some injustice is done to Mr. Pitt, whose motives for supporting Lord Melville, as asserted by Mr. Wilberforce, are very different from what was generally supposed, and are consistent with his character for strict integrity, though he seems hardly to have appreciated the injurious consequences which were likely to ensue; and we are informed by Mr. Wilberforce, that the public voice pronounced that he acted like a fool, though so able at other times. It is very possible that the Reviewer is right in remarking that the defection of Mr. Wilberforce, and the consequent shock to Mr. Pitt's private feelings, rendered him less capable of bearing up against the national calamities which speedily followed; and he does but justice to Mr. Wilberforce, when he says, that at the time the vote was given there was nothing to indicate that such consequences would ensue: but it would have been impossible for Mr. Wilberforce to have staid away, as suggested by the Reviewer. The occasion upon which he did so was such that he could not make up his mind as to what part his duty required him to take; but then he had evidently no doubt, and the nation would, at once, have seen that he evaded a plain and palpable duty from motives of private friendship. He could have no doubt, for it now appears "Pitt was chiefly led into supporting Melville by that false principle of honour which was his great fault;" and "while it was generally thought that Pitt defended Melville out of friendship," Mr. Wilberforce "knew that they were scarcely on speaking terms: Pitt had been wounded by his conduct in the very point where he was tenderest; his own honour had been trifled with, and his confidence abused." It appears that some years before, Mr. Pitt charged Lord Melville with making use of the public money, on the authority of the Governor of the Bank, when Lord Melville assured him no money had been drawn except for public purposes; "when, therefore, the fact came out, Pitt seemed to a degree involved in Melville's fault," which led Mr. Pitt to believe he was bound in honour to protect him, being sure "there was no real pocketing of public money." Mr. Pitt could at once have vindicated himself by stating the inquiry he had made, and the assurance he had received, and the discovery that he could so easily be deceived would have reflected less disgrace on his political sagacity than the conduct he afterwards pursued; but his sense of honour prevented his saving his own reputation by sacrificing one who had once been, though he had now almost ceased to be, his friend, especially as he still believed him to be at least personally pure.

We now come to the examination of a charge, as to which the great-

est injustice seems to have been exercised towards Mr. Wilberforce. The character of Mr. Pitt is extracted from two private letters: the Reviewer adds; "We should have liked better if the just praise of the great minister had been warmed with a little more of personal affection towards one of his oldest and dearest friends." Mr. Wilberforce may not have shewn all he felt on occasion of writing those letters, for the writer of these remarks can himself witness that many years afterwards his feelings of personal friendship for Mr. Pitt were of the warmest description; but the Reviewer makes the charge, and does not even extract those sentences which represent his sentiments most faithfully. The extract, too, is most curiously compiled; it begins at page 252, from a Letter to Lady Waldgrave; and then goes back to page 249, to a Letter to Mr. Hey; and in the last, a sentence is omitted highly creditable to Mr. Pitt; "this strictness in regard to truth is astonishing considering the situation he had so long filled." At page 252, the extract is broken off just before what is now subjoined. "It is an inexpressible satisfaction to me to be able to reflect that I never gave him reason for a moment to believe that I had any object whatever of a worldly kind in view in continuing my friendly connexion." He then says he had been interrupted; but adds, in another place, "your Ladyship will conceive how this event has saddened my heart." At page 245 he says, "deeply rather than pathetically affected by it" (Pitt's death): "Babington went to dine at Lord Teignmouth's, but I had no mind to go out." Twenty years after, speaking to the writer of the present paper, he said of Mr. Pitt: "Nobody can tell how I loved him." Is there, as the Reviewer supposes, less here than when he says of Lord Londonderry, "I cannot tell how deeply I feel his loss." Is he here deeply though not pathetically affected? Again: of Lord Londonderry he says, "Poor fellow, my chief feeling is for himself." This may be, and yet his heart not saddened as at Mr. Pitt's death; nor is his concern for his immortal interests so intense, as when he says of Mr. Pitt, "I own I have a thousand times, aye, times without number, wished and hoped that a quiet interval might be afforded him, perhaps in the evening of life, when he and I might confer freely on the most important of all subjects," (vol. iii. page 245 and 254); and did he express no personal affection when he said, after Mr. Pitt's funeral, "What thoughts occurred to me when I saw the coffin letting down, and just before I thought of our appearance before God in heaven!"

I cannot but concur with the Reviewer in thinking that Mr. Wilberforce lost much weight, and materially diminished his usefulness, by his attempt to be independent. By avoiding any party connexion, he almost insulated himself; and by deciding on almost every separate question, merely with a view to the case before him, and without reference to the influence his decision might have on other matters, he rather gave a character of vacillation to his conduct, which it did not really deserve; for practically it must be allowed he advanced a great national object by one vote, while he retarded it by another; and I think he might have avoided this, without being guilty of preferring Take, for instance, the Walcheren expedience to truth, or doing evil that good might come. and Mr. Wilberforce voted that it was so, though he declined to vote a censure on ministers; but this vote had a tendency to weaken the only ministry who were disposed to carry on the war with vigour,

and therefore had an injurious effect; and I am at a loss to conceive what result he could have expected from his vote of censure, or how the course he took is distinguished, as to its result, from the vote which he declined to support, that would not equally have occurred if he had moved the previous question.

The Reviewer had before referred to the same subject; I allude to a criticism in which experience seems to shew that the Reviewer was right, and Mr. Wilberforce wrong. Speaking of Mr. Pitt's second accession to office, Mr. Wilberforce says, he was then "able to have cast off the corrupt machinery of influence." The Reviewer's remarks seem to me just,—"Enthusiasm may win a battle; it is only the material interests of mankind that can keep the field." Human creatures must be governed by human means. It seems strange that Mr. Wilberforce, who so justly estimated the corruption of human nature, should suppose that mankind, in their present state, could be governed, except by an appeal to their personal interests; a war may be just and necessary in order to protect the commerce of the country, or to secure our independence by the balance of power in Europe,—but individuals who feel the pressure of increased taxation, and the rise of the necessaries of life, will be slow of belief when they are told that they must bear this, to prevent the ruin of our commercial interests, which will ultimately be prejudicial to themselves; and they will be indifferent to the spread of despotism, which may not reach their own shores for five, ten, or twenty years, though ultimately it will be their ruin. It is therefore necessary to controul the selfish bias in one direction, by the exercise of influence to induce them to decide for their own ultimate benefit. I am surprised too to find that Mr. Wilberforce thought that parties could be dispensed with in our popular government. The truth is, that men of kindred minds naturally act together, and their sentiments acquire additional force, in consequence of their connexion. Mr. Wilberforce himself owed the influence which he so often exercised beneficially in the House of Commons, to the circumstance of some ten or twelve gentlemen constantly acting with him. It is impossible but that one set of men should be more calculated to govern the country beneficially than another; and if so, there seems no reason why a good man should not favour their pretensions.*

---

* Upon this question of going with one's party, in which our correspondent thinks the Quarterly Reviewer right, and Mr. Wilberforce wrong, we expressed last September, p. 581, in our review of the Life of Mr. Wilberforce, the opposite opinion to that of our correspondent. We will simply quote the passage, leaving the decision to our readers. It seems to us, that in the matter of the Walcheren expedition Mr. Wilberforce's conduct was wise, considerate, and scriptural. If he thought the expedition bad, we cannot think that for the sake of not embarrassing his party he ought to have voted that black was white; but as the projectors had acted to the best of their judgment, he very properly refused to censure them. The following were our remarks:—

"The friendship of Mr. Pitt and Mr. Wilberforce continued to the death of the former; clouded indeed occasionally by some political differences; for though Mr. Wilberforce, for the most part, sided with his friend, and in several emergencies rendered him most valuable aid, he was too conscientious to be a partizan, and asserted his right to judge for himself. He thought Mr. Pitt not sufficiently willing to listen to the question of peace with France; he was not satisfied with his conduct respecting the Slave trade and some other questions; and he strongly

The remarks of the Reviewer, where he slightly touches upon Parliamentary reform, are well worth perusing. Mr. Wilberforce was "friendly to a moderate, gradual, and almost insensibly operating Parliamentary reform." These are not the characteristics of the Re-

---

opposed him in the case of Lord Melville, just as he afterwards opposed his beloved friend Perceval in the case of the Duke of York, justly considering that a public delinquent or wrong-doer ought not to be shielded as a matter of honour by his political colleagues. The Quarterly Reviewer is too sturdy an advocate for 'going with your party,' not to be extremely wrathful at this conduct of Mr. Wilberforce. If we thought that any argument, however rational, constitutional, or Christian, would change the opinions of the veteran politician who is alleged to have written the ill-natured and unjust critique on the work before us in that publication, we would urge him to peruse some remarks of Mr. Wilberforce himself, in an admirable review from his pen, of Fox's History of the reign of James II. in the Christian Observer for 1808. (Page 723, 728). Mr. Fox, like the Quarterly Reviewer, was a zealous advocate for the doctrine of 'men not measures;' a doctrine acted upon by too many statesmen of every grade, and leading to the practice of voting black white to uphold your party. Mr. Wilberforce considered the maxim immoral and most mischievous, and never would act upon it; and the reasons which led to this conviction he has ably stated in the paper just referred to. We have always endeavoured to keep in mind our valued friend and coadjutor's suggestions on this subject; and we rejoice that we have done so, notwithstanding the adage that men do not read newspapers or magazines to discover truth, but to see their friends lauded and their foes abused; and that not to be party-spirited is to fall between two stools, as we confess we have too often found it. But the duty is clear and scriptural nevertheless."

It is somewhat inconsistent in the Quarterly Reviewers, after censuring Mr. Wilberforce for not sacrificing truth to party, to praise the Duke of Wellington and others as they have lately done, and most deservedly, for the same conduct in regard to the poor-law question. They remark:—

"If the Tory noblemen and gentlemen were to act as the Whigs in like cases have always done, and always would do, namely—to take advantage of a grievance, real or imaginary, to exasperate the populace against the government—the ministry and the poor-law would have been long ago swept away together. The candid and generous conduct of the Duke of Wellington and Sir Robert Peel, in not merely abstaining from embarrassing the government on this most delicate subject, but in honesty accepting their share in the unpopularity of the measure, is a prostration of party before patriotism, of which we defy the annals of whiggery to exhibit any thing like a parallel."

According to the Quarterly Reviewer's scale of political morality, this was a severe test of virtue; though, to be sure, the question was one respecting which both "Tory noblemen and gentlemen," and Whig noblemen and gentlemen, have a personal interest and a bond of union, far more important to them than party distinctions; for pauperism was dilapidating the estates of both. But why, after all, should the discharge of an obvious duty of common honesty be exhibited as a subject for panegyric? Supposing even that it had been a case in which a party triumph could have been achieved, without endangering what was common to both sides, and was more valuable than any political victory or its results, still, upon the ground of moral obligation there can be no doubt that the case ought to be decided upon its merits. The *Times* newspaper, in referring to the above remarks of the Quarterly Reviewer, justly says: "If the Duke and Sir R. Peel approved the measure, they would have acted very basely if they had embarrassed the government by pretending they were opposed to it; if they did *not* approve of it, they have acted with equal baseness in pretending that they did." This is our political creed.

Respecting Mr. Pitt's conduct in the matter of the slave-trade, which is touched upon in the preceding extract, and by our correspondent, there was a

form Bill, which is now part and parcel of the law of the land, and therefore not lightly to be disturbed or interfered with in any way.

---

defence of Mr. Pitt in our Volume for 1810, p. 114, in the review of various poems published upon the abolition of that nefarious commerce. Mr. Graham had not admitted Mr. Pitt into his list of worthies; and Mr. Montgomery had alluded to him with covert sarcasm, as talking eloquently but effecting nothing. The defence was not what is called "through thick and thin;" but it was discriminating and impartial. The reviewers said:

"Sincere friends as we are to the fame of a man who was, under Divine Providence, the preserver, at some most critical seasons, of the best interests of this nation, and whom we believe to have been animated with a patriotism as ardent as ever swelled the heart of a human being, we earnestly wish that he had placed this matter out of all doubt; that either he had somewhat altered his conduct, or that, if he was right, he had, laying aside his disdain of popular opinion, condescended publicly to explain it. But in thus questioning his conduct, it is highly necessary to mention that we are trying this great man by a far higher standard than that of those who commonly urge the charge which we are considering; for Mr. Pitt, at the worst, did nothing in this instance, which was not fully justifiable according to the average political morality of the day."

The Reviewers went on to shew that Mr. Pitt gave far better evidence of his sincerity in this matter, than some zealous abolitionists who hazarded nothing by their zeal. They did not indeed deny that Mr. Pitt had "entered into compromises which greatly crippled his usefulness in this cause," being probably led thereto by "an unwillingness to devote himself to the cause of Africa at the risk of sacrifices which no other parliamentary supporter of it was called to make; a fear of disgusting faithful and tried political associates, of dividing his cabinet, of shaking his parliamentary power; from a false principle of delicacy with regard to feelings and wishes in quarters highly to be considered;"—alluding to the determined opposition of the king to the abolition; but, all this notwithstanding, they considered Mr. Pitt "among the most valuable patrons of the cause;" for though he declined making it a Cabinet question, "he lent to it, from first to last, the whole weight of his individual opinion, of his stupendous intellect, and his overwhelming eloquence;" so that without his aid "it might not have been successful for twenty years to come."

There are one or two other points in which we could exchange a word or two with our correspondent, if this note were not already too long. We do not include among them his remark that the Reform bill has not proved what party-men on either side respectively hoped or feared; for it has worked precisely in the way, both for good and evil, which we, not being party-men, but wishing to measure political questions by Christian principles, ventured to predict. Thus we remarked in our volume for 1832, p. 558:

"It seems too probable that upon the first enlargement of the elective franchise, there will be an ominous protrusion of men of evil principles and damaged character; men who have a fortune to make, and no conscience as to how they make it; men of vast pretension and little value; speculatists, visionaries, rash innovators, political quacks, and legislatorial mountebanks. Thus it has ever been; but the characters of such men are soon discovered, and their countrymen are not likely to confide to them the management of their concerns." "It may be otherwise at a particular moment of excitement; but such we feel assured will, *in the end*, be the usual result."

We do still believe that the great mass of the property, intelligence, religion, and virtue of the country, is attached by principle and affection to the solid institutions of the land; and that this moral, mental, and pecuniary power, if duly combined, would easily frustrate every wild and dangerous machination. The outcry of the Radical party, down to the Chartists, for "universal suffrage," as it is called, proves this.

It has worked better than its opponents could have anticipated, and somewhat differently from what the framers expected. That something should be done was perhaps unavoidable; although when the frenzy of the last French revolution occurred, as Mr. Wilberforce says, a prodigious majority of the more intelligent people of the country were averse to the measure; but that great innovator, time, was making changes which gradually operated on the constitution of Parliament. The small boroughs were many of them throwing off their connexion with the great families, and connecting themselves with persons who made a more sordid use of them. The constituencies in many places were becoming more and more corrupt, while the counties were gradually getting exclusively out of the hands of the population of the towns; the small country freeholds being, in many instances, absorbed by the neighbouring estates; and the reform at least effected this good, that it restored the elective franchise to the yeomanry and agricultural interest of England. But I agree with the Reviewer in lamenting the loss of so useful a corrective of the inconstant and exclusive influences of mere popular representation, as was afforded by some of the nomination boroughs in the hands of men of such large fortunes as in critical times made their interest in the welfare and prosperity of the country of more importance to them, than any personal advantage which could be held out to them. One object of the Reform Bill was, to represent fairly the interests of the great manufacturing towns; but in doing so, it has given undue weight to the Republican and Dissenting opinions which chiefly prevail in those boroughs; while the ancient institutions of the country have lost the support they derived from the nomination boroughs, and are thrown for support on the counties, which would perhaps be equal to the task, if it were not for the compact alliance between the English Dissenters (the descendants of those who saw Popery in a surplice, and idolatry in the sign of the cross in Baptism,) with the Irish Roman Catholics;—and the nineteenth century has beheld a political union of Roman Catholics with those who left the Church of England because she had not sufficiently reformed: the great misfortune is, that the members of these boroughs for the most part do not represent interests, but persons: and are chosen, not to protect but to change the constitution of the realm.

I now come to the last of the observations of the Reviewer which appears injurious to the memory of Mr. Wilberforce, and upon which I propose to animadvert. These remarks, though unjust, and not quite candid, are mixed up with so much that is favourable, and even kind, that the injustice would seem to proceed from somewhat of a habit in criticism; and the apparent want of candour to inadvertence rather than intention. The charge is, that Mr. Wilberforce squandered his fortune by unbounded, and therefore erroneous but unostentatious, charity; and that his diminished fortune may be attributed to this cause, in addition to the loss sustained by the speculation of his eldest son. The Reviewer mentions the fact, that his son was obliged to relinquish the representation of Hull, for want of a qualification; and adds, "the decision, it is true, was a mere technicality;" "but still it is most painful to think that the eldest son of Mr. Wilberforce should be in a condition to enable even the Hull Committee to exclude him for the want of a qualification of £300." This is true, but it is not candid. The technicality in question, arose out of the mode

in which Mr. Wilberforce entailed his estate, which was found to be worth £1600 a year; but if it had been ten times that sum, the notorious Hull committee would equally have excluded him; and they would have the same reason for doing so. In another place it is said, Mr. Wilberforce "ought at least to have left behind him as much as he received;" and perhaps he would have done so, or at least so nearly so as to make any public animadversion improper, if it had not been for his son's speculation.

I have now done; and though a reader of reviews, I must confess I never perused a piece of criticism which so baffled all conjecture as to the motives which impelled the Reviewer, as in the case of the Life of Wilberforce, or the objects he had in view. In many places he is not unfriendly to Mr. Wilberforce; personally he is not indifferent on the subject of religion; and from many sentiments which are expressed, appears to be not insensible to its impressions. To what, then, are we to attribute the injustice of which I have complained? I will not trust myself to conjecture where I am so likely to be wrong, and when an erroneous assumption may do an individual so much injustice.

X.

THE BISHOP OF CALCUTTA, THE BISHOP OF CHESTER, AND DR. CHALMERS, ON GEOLOGY.

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for January, quotes the Bishop of Calcutta as saying that "much of the theory of geology is hypothetical," and its "induction of facts feeble." General declarations of this sort are easily made, and are taken for granted by unreflecting hearers and readers; but those who are not satisfied, in matters of science, by bare assertion without evidence, will try to distinguish between what is hypothetical and feeble, and what rests upon solid grounds. Now it happens that the very point upon which Bishop Wilson predicates so much uncertainty is the very point on which well-informed geologists are unanimous. "We conclude," said Dr. Chalmers, five and twenty years ago, in a paper in the Christian Instructor, "with adverting to *the unanimity* of geologists on one point—the far superior antiquity of this globe to the *commonly received date* of it, as taken (assumed) from the writings of Moses. What shall we make of this? We may feel a security as to those points in which they differ; and confronting them one with another [one hypothetical theory with another] may remain unsafe and untouched between them. But when they agree, this security fails. There is no neutralization of authority among them as to the (great) age of the world."

Now, if unanimity admitted of increase, it would be greatly strengthened by the vast accumulation of facts since Dr. Chalmers wrote the above. Did Bishop Wilson ever hear of any man who went to the study of geology fairly as a matter of science, who did not come to the conclusion that the earth and its earlier animated races must have existed long before the six thousand years of human duration?—which late date of the creation of man geology so remarkably confirms, as to yield a new and striking evidence in proof of the inspiration of the Mosaic narrative. He may have heard of many

who take for granted that the geologist's conclusion must be wrong, without duly weighing his facts; and he may have heard of a few, who beginning the study of geology expressly with a view to find out something which they could work into a proof that the "commonly received date" is the right one, have managed to find what they sought; but what no person is likely to find who goes to the study to learn facts, and not to substantiate some "commonly received" interpretation. But, on the other hand, hundreds, probably thousands of persons, including many men of eminent piety as well as exalted talent who set out as adherents to the commonly received opinion, have been driven from it by the force of evidence, and have found it necessary to distinguish between what the inspired writer says, and what his fallible commentators say for him. It is rightly asked, Will your geology bear the test of Scripture? but it is also rightly replied, Will your interpretation of Scripture bear the test of incontrovertible facts?

It is a striking proof that the Bible is the word of God, that its evidences are accumulative; new discoveries never take any thing from them, but often add to them. Let us then trust God with his own truth; and let us not in unbelief, as though there were some weak point, attempt to shore it up with "commonly-received expositions." Many persons have been led into infidelity by the well-meant repressions of injudicious friends. We may silence by authority; we may alarm by denunciations; we may drive the timid to hypocrisy, and the bold to scoffing; but unless we can cork up facts, and secure "blissful ignorance," there is but one refuge from scepticism: namely, full and honest examination, based upon a willingness to follow wherever truth shall lead. One series of invincible proofs conducts us to the irrefragable conclusion that the Mosaic narrative is inspired, and therefore infallible; and we are to hold fast to that conclusion in all our researches; nothing that we may discover in history, metaphysics, or science, can disprove what we have thus proved; but it was not demonstrated that our interpretation of every concise and difficult passage was infallible; and therefore, though we are to adhere to that interpretation till we see sufficient reason to alter it, we are not to refuse a better if the voice of truth force us into it.

As an emollient after the somewhat severe castigation inflicted upon geologists by one right reverend prelate, I would apply the balm afforded by another; and highly as I venerate both those eminent servants of their Divine Master, no person would be more ready to confess than the Bishop of Calcutta, that in a matter of science the Bishop of Chester is the higher authority. Now Bishop Bird Sumner remarks, in his admirable "Records of the Creation," as follows:—

"The expressions of Moses are evidently accommodated to the first and familiar notions derived from the sensible appearances of the earth and heavens; and the absurdity of supposing that the literal interpretation of terms in Scripture ought to interfere with philosophical inquiry, would have been as generally forgotten as renounced, if the oppressors of Galileo had not found a place in history. The concessions, if they may be so called, of believers in Revelation on this point, have been amply remunerated by the sublime discoveries as to the prospective wisdom of the Creator, which have been gradually unfolded by the progressive improvements in astronomical knowledge."

"According to the Mosaic history, we are bound to admit, that only one general destruction or revolution of the globe has taken place since the period of that creation which Moses records, and of which Adam and Eve were the first

inhabitants. The certainty of one event of that kind, would appear from the discoveries of geologers, even if it were not declared by the sacred historian. But we are not called upon to deny the possible existence of previous worlds, from the wreck of which our globe was organized, and the ruins of which are now furnishing matter to our curiosity. The belief of their existence is indeed consistent with rational probability, and somewhat confirmed by the discoveries of astronomy, as to the plurality of worlds."

The controversy is not stirred up by the scriptural geologists. They quietly pursue their delightful study, rejoicing in the many wonderful proofs which it exhibits of the wisdom, power, and goodness of God; and the corroborations which it affords of the truth of the Mosaic narrative of the creation and deluge; more especially in the remarkable fact, that whereas the organic remains of the inferior animals indicate high antiquity, there is no authentic vestige of the human race which extends back many thousand years—a fact inexplicable upon the received hypothesis, that the extinct genera of animals were coeval with man; but perfectly consistent, as are all the discoveries of geology, with a very plain and simple interpretation of the Mosaic record. But while thus peacefully and usefully occupied, they are called to defend themselves against charges of neology, scepticism, and infidelity, by certain of their brethren who cheaply avoid all difficulties by shutting their eyes, and requiring that other persons should do the same. The scriptural geologists are a much-enduring race of men. They are taunted at once by infidel philosophists and anti-scientific Christians, for reconciling geology to Scripture; the former accounting the task impossible, the latter superfluous.

The facts mentioned by the correspondent in your Number for January, with the extract from Mr. Melvill, clearly shew that in regard to difficulties the popular interpretation labours under heavier ones than that of the scriptural geologist; but I fear that such argumenta ad hominem are of very little service; for there is a class of minds upon which inductive science makes no impression. Argue with a person of this order of intellect, (he may be a good linguist, a critic, a historian, a man versed in polite literature,) upon the known and incontrovertible facts of geology; he cannot deny them; but when you press the conclusion, you perceive that his mind has not really grappled with them. He replies, "How do we know that it was not a miracle?" or, "How do we know that things were then as they are now?" or, "I will believe God rather than man;" or, "We know nothing at all about the matter;" or something equally vague, and to which of course no reply can be given. But the most common resource is, "The Deluge did it all." This reply exhibits either complete ignorance of the facts, or a rejection of the inevitable conclusions which they suggest. No epitome of those facts would do justice to them; for they would require at least a hundred pages of minute detail; and yet, without having even glanced over the outlines, some persons are not ashamed to say, "It was the deluge;" or "It was a miracle;" and they persuade themselves they do God service by this sort of obtund argument. Geologists have carefully examined some ten miles' thickness of solid fossiliferous strata, to the number of hundreds, which they are able to do by means of their slanting position, where the edges crop up. These strata are not homogeneous; but consist of successive layers differing widely in their character and contents. They are divided into groups;

they are not jumbled confusedly—fresh-water productions with salt, land animals with fishes, present with extinct genera or species; but they lie as methodically as the shelves of specimens in a cabinet; being to all appearance successive sedimentary depositions, gradually accumulated through a period of very long duration; the footsteps of animals on the once soft moist sand (now hard rock), and the ripple marks of water, being in many cases still visible, and the most delicate and brittle species of shells being unfractured. At the bottom are numerous strata of slate, shell, limestone, and sand-stone, containing vegetable and animal sea-water remains now wholly unknown. Over these come sand and clay, interlayed with vast forests of coal, and other land and fresh-water productions. Then come limestone, and sandstone, and clay; all containing organic remains quite distinct from those of the former groups. Then come the upper fossiliferous rocks, in which, for the first time, appear land animals; but even these quite distinct from any that now inhabit the world. These ten miles of strata upon strata bear marks of successive changes in the crust of the earth, both by dislocation and gradual accretion, every particle of clay or sand, for example, being so much pulverised rock; and the vast masses of fossiliferous stone, often composed almost entirely of shells, having every appearance of being the sediment at the bottom of oceans during very lengthened periods; how long no man can calculate; but this we know, not through eternal ages, for the very first announcement of Holy Writ is, that God created all things; they were therefore not self derived, or eternal; but to pretend that there is any proof in Holy Writ, that God created them about six thousand years ago, and that to doubt this is infidelity, is to foist the received interpretation in the place of the inspired word, as well as to deal very harshly by our Christian neighbour who thinks otherwise. The geologist only asks a hearing; but he is not heard; he is taunted, declaimed against, and silenced; whilst the infidel stands by and admires the proceedings of the Protestant inquisition, as often as a new Galileo demonstrates a truth which accords not with some received interpretation. Let God be true, and every man a liar; but we are not to lie for God, and, for what comes nearly to the same, to refuse to open our eyes to truth, because we are apprehensive, as the Roman Catholics are in regard to the doctrine of transubstantiation, that our senses and our faith will contradict each other. We may feel quite easy on that score; for the more we know of God's works, the more clearly shall we see their accordance with his word; though not, it may be, with some popular comments on it.

BACONIANUS CHRISTIANUS.

A CHEAP WAY OF SUPPORTING NEW CHURCHES.

To the Editor of the Christian Observer.

IT is very desirable to have additional churches where new neighbourhoods have grown up; for it is convenient and respectable, and saves long walks or rides. But it may be said that there is sometimes a difficulty in raising a sufficient sum to support a clergyman and his family in comfort. Now this I submit is quite an unnecessary scruple. In my own neighbourhood, which is populous and

opulent, we built a church; and as we wished to do ourselves credit we made it rather tasty, and the exterior was an ornament to the vicinity, which was much improved in its character and rental by the importation of a church, the want of which had been a great drawback on letting the better class of houses. Commercially, therefore, it has answered very well. We obtained a grant; though I confess, the landed proprietors whose property is benefited, the families whose convenience is consulted, and the shopkeepers whose business is improved, would not have been much injured if they had raised the whole sum in the district.

But there was, I said, a difficulty about supporting the clergyman; at least some persons would have made one of it. The bishop was extremely hard on us by requiring somewhat of an endowment; but this at the present rate of interest does not yield much; and it was a condition of the grant that the rental of the pews should be moderate, and that there should be a great number of free sittings. But then, sir, what are considerations like these to a clergyman willing and anxious to discharge his holy office? How gladly ought he to spend and be spent for his flock. Besides, all pampering of the flesh is injurious to his usefulness; and how is he to set us an example of humility and self-denial, if he be placed in what are called "easy circumstances," and his children are exposed to the danger of forming as high notions as though their father were a thriving tradesman. A retired tobacconist, who purchased a large property in a village near us, and built a splendid mansion on it, said that he looked with such reverence upon the sacred office, that he would never enter the church while the clergyman kept a gig, or used silver forks, or allowed his daughter to play upon the piano-forte. This coming to the good old rector's ears, he said he supposed that if it were necessary, or would do any good, or were the ordinance of God, he could alter all his habits of life from his childhood, and eat his dinner on his knee with a clasp-knife; and bring up his son to scare crows instead of teaching him Latin; and set his daughter to sweep the church-yard crossing, that the wife of his worthy neighbour the tobacconist might not soil her shoes in getting out of her carriage; though the gig he feared he must retain, as at sixty-five years of age he could not conveniently visit the distant parts of his parish without it; and exercise was also medically prescribed for his invalid wife.

Well, sir, to shorten a long story, we widely circulated an advertisement, announcing what kind of a clergyman we wanted. He must, besides his religious qualifications, be a man of talents and learning; must have taken a high degree; must be a gentleman in his habits; possess considerable powers of eloquence; devote all his time to his public duties, and keep a curate to aid him; "the sphere of usefulness," it was added, "being large and full of promise." The proceeds of the endowments and the pews would very well pay his rent and taxes (ours is an expensive neighbourhood) in a respectable house; for the clergyman should be a married man, and live in a decent situation not to disgrace his flock; making up by private domestic economy whatever sacrifices are demanded by the public character of his profession, and the claims of charity. Besides, I have heard of a useful plan for supplying clergymen's families with cast-off clothes; and we might get a subscription for a volume of sermons.

I am happy to say we have been very fortunate in our choice. Several clergymen applied who did not suit us; we thought some not sufficiently talented, and others not up to our mark in theology. We also applied to several others, highly qualified in every respect; but after examining the particulars, they declined the appointment, as they feared their private resources were not sufficient to meet the necessary demands of the station, and that thus they might be involved in pecuniary difficulties, and bring disgrace on themselves, their families, and their office;—but might they not have applied to the Poor Pious Clergy Society? One or two very young men were desirous of the post; who evidently wished to make it a stepping-stone to popularity; and had the vanity to think their abilities and eloquence would turn the church into a theatre or a gold-mine, or both. At length the circumstances being represented to a middle-aged clergyman, who besides being a good divine, a sound scholar, and a man of great piety and zeal, has a handsome private fortune and few claims, he accepted the appointment; and has very liberally aided all our institutions, almost maintaining some of them at his own expence, besides keeping a curate and helping the poor. This is a great advantage; as the money which his congregation thus save, fructifies and enables them to do good in many other ways. Had we raised an income for the clergyman as well as built a church, these benefits would not have accrued. If all places would imitate our good example, we should soon have a truly self-denying race of clergymen; and I am sure I feel, as an opulent tradesman, how great are the temptations to luxury and indulgence, and how necessary therefore it is that our spiritual guides should set us a good example.

URBANUS.

ROMANIST SUPERSTITION IN GERMANY.

To the Editor of the Christian Observer.

WHILE the eyes of men are upon the struggle which Popery is making in Germany, and when our own Church, both from within and without, is so severely threatened by the same power, it may not be uninteresting to your readers to see one proof among others which I collected, during a late tour in that country, of the gross superstition of that system wherever it is dominant.

It is often urged upon us, by the honorary members of all religions, that Popery is changed; that her dark age is gone by; that she now partakes of the general illumination so highly bruited of as peculiar to the present one; and this may partly be the case in this country, where she enjoys the happy influence, and, as it were, the reflected light, of a Protestant Establishment, whose members are ever ready to expose her absurdities and check any aggression; not to mention that she acts, along with some in our own Church with whom she fraternizes, upon that uncandid principle, that no more must be given than can be received. But does she allow herself to be changed; and is she in truth, where her power is uppermost? where she maintains undivided sway, and is not merely endeavouring to gain back the ground she has lost. Are not the peasantry of Austria, Bavaria, and Popish Prussia, as ignorant and superstitious as those of our own country were three

centuries ago? And have they not still their Main Zill, St. John Hepomuc's shrine, and the 11,000 sculls of St. Ursula and her goodly company, corresponding to our Rood of Kent, and Lady of Walsingham, and Glastonbury Thorn; and working equal wonders by the skill of the priesthood on the one hand, and unlimited credulity on the other? No; she is not changed; but where the whole eye is darkness, the darkness is as complete and Egyptian as ever. Her's is only a time-serving change; and there is no more true difference between Popery in England, and Popery in Germany, than between Reynard in the fable wheedling dame Partlet off her perch, and Reynard growling over her in his clutches, while he picks her bones.

On the 15th day of August last, I travelled from Freysing to Landshut in Bavaria; and the day being the Feast of the Assumption of the Virgin, the whole population were dressed in their best; all labour was at a stand still, and masses were celebrating in all the churches. At Moosburg, a small decayed town, I staid an hour or more, and proceeded to the old church of St. Castulus, which was open; and in the chancel, on the edge of the step, between it and the nave, in full sight of the congregation, I saw an image of the Virgin dressed in a faded stiff yellow brocade silk gown, with the Child Jesus in her arms, seated in an old gilt arm chair, receiving the adorations of numbers who knelt before her, and some of whom, in the warmth of their devotions, conveyed their kisses to her mouth with their hands. The church is full of statues; and on the rails that surrounded one group of the Virgin with the Dead Christ on her knees (a Pietà), I found an inscription, (which I copied on the spot) printed in a representation of the sole of a shoe; and which may be thus translated: "Long live Mary, the most holy Virgin and Mother of God. This is the true measure of the foot of the most blessed Mother of God, taken from the true shoe, which is preserved in a monastery in Spain. Pope John XXII. granted 300 years' indulgence to all who should kiss this measure three times; three times pray, Hail Mary, &c. This was confirmed by Pope Clement VIII. in the year 1603. Now, in respect to this indulgence, no number is prescribed, so that a man may take it as often as he will. Also this indulgence may be sent to poor souls in Purgatory. After this measure to make the like is entirely permitted, and these have the same indulgence attached to them. Mary, Mother of God, pray for us." The same I also found in a similar situation, in a church at Landshut, evidently hung up, among other prayers to saints, for the use of the people; and by its dirtiness bearing testimony to its having been used. The one at Moosburg was framed and glazed, and appeared to be a votive offering.

It may be only just to add, that in the Appendix to Vol. II. of Dunham's History of the Germanic Empire, I find Extracts from a French work on Indulgences written by two Dominicans, in which the above, granted by Pope John, is classed under the head of "Indulgences fausses, ou apocryphes, ou revoquées, ou nulles par quelque endroit." If false, how strange that the priests of Bavaria should exhibit it to their flocks; or probably they may think it apocryphal, but give themselves and people the benefit of any doubts as to its authenticity; or if revoked, the revocation may not have reached that country. It is inexplicable—but the whole of Babylon the Great is a mystery.

S. H.

[Having already inserted in our present Number one paper on Geology, which was left from last month, we fear overdoing our readers with a second; but as the writers view the matter on opposite sides, it is most fair that they should appear together: only the great length of the following obliges us to divide it.]

OBJECTIONS TO MODERN GEOLOGY.

To the Editor of the Christian Observer.

A WRITER, who signs himself "A Scriptural Geologist" in your Number for January, 1839, has attempted to vindicate the hypothesis of modern geology, supported by the eloquence of the Rev. R. Melvill and Dr. Chalmers, against the charge of infidelity which has been levelled against it by the present Bishop of Calcutta. The article is very plausibly and ingeniously written, and the quotations are apposite; but they fail of carrying conviction to my mind. Having been myself once a member of the Geological Society, not very long after its first establishment, the subject at that time engaged my attention. Since then much fresh information has been acquired, and there have been some alterations in the vocabulary and nomenclature; but I do not apprehend that they interfere materially with the first principles which have been professed to be laid down; for if every additional fact, to the practical utility of which I attach all due weight, were sufficient to shake and overturn the basis, the whole structure would need no reasoning of my own to demonstrate its futility. Without implying the incompatibility between Christianity and science, or casting discredit upon the labours of those natural investigators to whom society is indebted for many of its necessaries and comforts, I shall examine those principles, and compare them with the pages of Holy Writ, which are descriptive of the creation and deluge of the world; and with reference to the paper of "A Scriptural Geologist," to whose candour and talent I shall appeal for the solution of any difficulties which may arise in regard to the truth of his premises, and for the satisfaction of my own doubts as to the credibility of his arguments. I would here observe, that I had drawn up a geological compendium from some of the most esteemed authorities; but fearing that the quantity of letter-press would exceed the usual proportion of room which you assign to similar articles in your very useful journal, I relinquished my design; and therefore must only refer your readers to such works as Ure's Dictionary of Chemistry and Mineralogy, Phillips's Mineralogy, edited by Allen; and Bakewell's Geology, 5th edition, 1838. It may suffice to notice, that the two systems of geology are the Huttonian and the Wernerian—the one of fire, and the other of water—or those powers of nature, both of which have been cited as solvents of material substances. The same doctrines were entertained by the ancients. Of the Plutonic, Heraclitus was the defender, who was a celebrated philosopher of Ephesus, and lived B. C. 504. Of the Neptunian, Thales was the supporter, who was the founder of the Ionic school of philosophy, and was born at Miletus, B. C. 580. Learned men likewise among the moderns have advocated both. Among the former, Dr. James Hutton, Professor Playfair, Sir James Hall, and others; and among the latter, Werner, Saussure, Kirwan, Cuvier, and Jameson. The opinions of most other geologists are in favour of the water theory; but some later writers have adopted both, and classed

rocks under the designation of aqueous and volcanic. The Wernerian classification is divided, First, into Primitive formations; or those which, according to the order of nature, are supposed to have been the oldest, and the lowermost, though they are often found uplifted above the rest, and which contain no animal or vegetable remains. Secondly, Transition formations; or those which lie immediately over the preceding, but are irregularly stratified, and in which are discovered those organic relics which form the lowest scale in animal and vegetable life, and whose species are extinct. Thirdly, Flœtz or Horizontal formations, in which petrifactions occur abundantly, which more or less resemble existing kinds. Fourthly, Alluvial formations; or those which constitute mainly the superficies of the earth, in which have been deposited the bones of the largest land animals, many of which are of unknown, but some of known, genera and species.

No traces of human skeletons, however, are discoverable in any of these formations to which the same date can be attributed as that of other fossils; though there is nothing in their composition which physically is more destructible than that of others. It would be a still more adventurous digression to enter upon chemistry, which is the artificial analysis of mineral substances; or mineralogy, which is their more minute natural arrangement according to their properties, accompanied by crystallography, which is the geometrical classification of their forms. Empedocles, a native of Sicily, who lived about four centuries before Christ, considered earth, air, fire, and water to be the elements of nature; and the Chinese, to this day, are narrated as entertaining the notion that these same elementary principles of things are the compounds of their own bodies. Alchymy is reported to have been introduced into Europe by the crusaders after their return from Palestine, who taught the fallacy of metallic transmutation. In addition to the very few ores comparatively which were known by our ancestors, it has been left to Sir Humphry Davy, and to other modern chemists, to ascertain that these elements are themselves compounded, and that the bases of the earths and alkalies are metals; to increase the simple substances of the mineral kingdom to fifty-two in number, including non-metallic and metallic; as well as to add to them by the discovery of new metals, their component parts having certain determinate affinities, and uniting in definite proportions; at least in well characterized and particularly in crystallized specimens, whose quantities can be analyzed to the fraction of a decimal; whence, likewise, is derived the knowledge of chemical equivalents.

It was the dogma of ancient philosophers, according to the versification of Persius, the Roman Satirist,

> "gigni
> De nihilo nil, in nihilum nil posse reverti."

Some of them embraced irrational ideas of matter as a first cause; others maintained the more rational notion of an intelligent one, or a vague and incoherent unity of materialism and immaterialism. The Platonic philosophy was framed upon a confused apprehension of a Trinity, who gave existence to the universe; evidently transmitted, like the fragment of a partially obliterated and scarcely legible truth, by oral tradition since the Fall, but rendered more distinct after the dispersion of the Jews, together with the Divine oracles, among

Pagan nations, and undefined vestiges of which are traceable at the present time in Asiatic mythology. In the system of Plato some of the early fathers of the Christian Church were versed, and their argumentative writings too much partake of his scholastic divinity. We are not, however, dependents upon the brains of logicians and metaphysicians from which to draw our processes of induction. The volume of Revelation bears its testimony to the religion of nature; and to that acquaintance with its Author, which is deducible from his works. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. i. 20.) The Apostle Paul, in another place, speaks of faith as the origin of natural wisdom: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. xi. 3.) Again, Peter thus reproves infidels: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." (2 Pet. iii. 5, 6.) In arguing, therefore, against your Christian correspondent, I must be understood to uphold this axiom, that the Bible ought not to be bended and conformed to philosophy, but more plastic science should rather be assimilated to a cast which is framed by the hand of the sculptor from the primitive model of Scripture. It is quite true, that there are many scientific departments which are not classified by the inspired penmen, and much local and detailed information which is not described by them; but, at the same time, there ought to be no contrariety between natural research and revealed truth; and if there be, the former must succumb to the latter. The main argument of "A Scriptural Geologist," in advance of his own position, is grounded upon the eternal succession of created matter, consistently with the wise and merciful intention of God; which he believes to be more capable of proof upon the theory of modern geology, than upon that of its opponents, and to be attended with fewer difficulties. This statement, however, at present I must doubt and deny; and if it were demonstrable, our appeal must be to the sacred records. If both of those propositions appear to be agreeable to the exposition of Holy Writ—or in other words, if there be in neither of them anything contradictory to it, and decisive on the question—then we may be left at liberty to adopt whichever opinion we please, and we believe to be most consonant with matter of fact, with the general tenor of revelation, and with the Divine attributes; the word of God being only an index of his will, and the natural law of the universe its embodied exemplification. But, on the other hand, should we find, in regard to either of these assertions, a scriptural attestation for or against them, then are we called upon to submit our reason to faith, and to credit what, when, where, and how we cannot sufficiently comprehend. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world; and not after Christ," (Col. ii. 8.) Scripture is like the granite, which stands unshaken by the deluge of the world:

> "Amid the flux of many thousand years
> That oft has swept the toiling race of men,
> And all their labor'd monuments away."

(*To be continued.*)

ON THE AUTHORIZED VERSION OF THE ENGLISH BIBLE.

To the Editor of the Christian Observer.

In the extract which appeared in your Number for November, 1838, p. 697, from a document recently put forth by the American Bible Society, great stress is laid upon the investigation which it has instituted, as having "placed that incomparable translation of King James on higher ground, in their estimation, than ever;" and as leading them "to hope that every friend of Divine truth, using the English tongue, will seek to guard that translation, in future, from all emendations." You add, "To these statements and recommendations we heartily respond." The examination however, it appears, did not relate in the least to the merits of the translation. The supervising committee was appointed, not to compare the translations with the originals, but the successive *reprints* of the translation, with the first edition of it, in 1611. It is to this *only* that they refer in their Report. "While it is found," say they, "that numerous variations exist between the early and the present copies of the English Scriptures, it is also found that they pertain only to unimportant particulars, such as capital letters, commas, italic words, &c., not affecting the sense;" and "this" is the "investigation" which has placed that *translation* so high in their esteem, that they hope it will be guarded, in future, from all emendations. I am at an utter loss to trace the connection between "this investigation" and the inference which is drawn from it; between the "unimportant variations" in the different copies of a translation, and the excellence of the translation itself. (1.)

(1.) The writer of the above (who has favoured us with his name, and who, we understand, is a Baptist minister) must be a very hasty reader of documents. He says that we made a wrong use of the testimony of our American brethren, for that it related "ONLY" to the merits of the reprint, and not of the translation. Whereas what it does say, is that the minute examination which the committee instituted in order to ascertain the merits of the reprint, ended in their being not only abundantly satisfied on that point, but also to their discerning more than ever the excellence of the translation. The circumstance that this last was no part of the inquiry allotted to them, but that the result was forced upon them incidentally, so far from diminishing the weight of their testimony, adds greatly to it. We are not surprised that a Baptist minister—and one, mayhap, who has taken some share in the opposition to the British and Foreign Bible Society, for refusing to accede to the request of the Baptists to aid the printing of "sectarian" versions—should be displeased at the American Bible Society committee for lauding King James's translation, and especially for their pointed rebuke to the Baptists, who are demanding to have the word "immerse," or some equivalent, substituted for the word "baptize;" but that any man's feelings should so mislead his understanding as to make him assert that the document in question has no reference to the translation, is very wonderful. The reader will do well to refer back to it; but we will requote a portion of it, as the endeavour to set aside its application shews its value and importance; and we are glad to see that Mr. Hartwell Horne has thought it worth insertion in the eighth edition of his "Introduction," just published, and in his Supplementary pages," containing a large quantity of condensed bibliographi-

I was equally surprised at your concurrence in the hope that the English version would never be amended. Our ears have become familiarized with the ardent wishes expressed by the most learned and judicious Biblical critics, that such a work might be undertaken; and the imperfect knowledge which the less informed among us have of

---

cal matter, to bind up with the seventh. Let the reader mark what nonsense would be made of the document, if the word reprint were substituted for translation.

"This investigation of the Board has placed that incomparable translation of King James on higher ground, in their estimation, than ever; and their hope is that every friend of Divine truth, using the English tongue, will seek to guard that translation, in future, from all emendations. No Bible, among any people, has ever had such sway over its readers, as that now referred to; a fact to be accounted for, in part at least, by the wise principles on which it was made. It was obviously prepared in a spirit of Christian compromise, as well as with great ability and faithfulness. It was so made that to this day sincere lovers of the Bible, of every religious creed, appeal to it as authority. How different would have been the result had it appeared *in a sectarian garb*. Other versions with different party costumes would then have followed; the confidence of the unlearned Christian in what he read would have been weakened; and the rejecter of revelation would have rejoiced in finding a series of clashing versions, all claiming origin from the same inspired mind. Your Board cannot but express their solicitude that the wise and salutary example of those who prepared the English Bible, may be imitated by those who are called to the responsible work of making translations into the pagan tongues. While no unfaithful versions should be encouraged, none which misstate in any degree the mind of the Spirit, they should still be so made that all serious readers of every name can use them. The Bible should itself convey but one sentiment to any nation. And this desirable object is attainable by domesticating, in every tongue, those few Greek words about which good men of every modern age, at least, are unable to think alike. As the Greek language is that in which the New Testament was originally written, and as numerous words now in the English Bible were transferred from that tongue without inconvenience, your Board can see no solid reason for not making such transfers into all tongues as shall enable the friends of Divine truth to use the same version. They are happy to learn that this course has been adopted with perfect facility by the missionaries at the Sandwich Islands and other mission stations."

We object to but one word in this passage, the word "compromise," which, on this side of the Atlantic, is usually employed in a bad sense, though it is not meant so by the American committee. We will only add, that if King James's translators had not used the word "baptize," which is an œcumenical term throughout Christendom in all ages, they would probably have used the word "wash," and not immerse or plunge; for they themselves say in their Preface, "We have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *church*; as also on the other side we have shunned the obscurity of the Papists, in their *azimes, tunicle, rational, holocaust*, &c."

Our correspondent says that he is "at an utter loss" to understand how a minute investigation respecting capital letters, stops, italics, and so forth, could lead to any conclusion as to the merits of the translation. But does he not perceive, that to ascertain these matters satisfactorily, there must be a most patient and laborious attention to innumerable points of biblical criticism; for how can any man decide, for instance, when the word "Lord" ought to be in capitals, and when in small letters (as meaning Jehovah or Adonai); or whether a particular stop best brings out the sense, or whether a word ought to be italicised or not, but by a careful and minute investigation of the original text?

the original Scriptures, leads many to feel the propriety of their judgment.

"When we consider," says Bishop Marsh, Lect. p. 297, "the immense accession which has been *since* made, both to our critical and philological apparatus; when we consider, that the whole mass of literature, commencing with the London Polyglot, and continued to Griesbach's Greek Testament, was collected *subsequently* to that period; when we consider that the most important sources of intelligence for the *interpretation* of the original Scriptures were *likewise* opened after that period, we cannot possibly pretend that our authorized version does not require *amendment*." On this subject we need only to refer to the work of Archbishop Newcome, entitled, "An Historical View of the English Biblical Translations; the expediency of revising by authority our present English Translation; and the means of executing such a revision." Indeed Dr. Macknight, in the second section of his general Preface, goes so far as to say of our authorized version, "It is by no means such a just representation of the inspired originals, as merits to be implicitly relied on for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the Church." Dr. Kennicott says, "Then only shall we see the great *expediency*, or rather the *necessity*, of a more exact English Bible; when we reflect that the Hebrew text itself is now found to be wrong in many instances, some of which are of considerable consequence." (Kennicott's Remarks, &c., p. 6.) Dr. Blayney "indulges the hope that the time is not far distant, when a select assembly of learned and judicious divines will be commissioned by public authority, to examine into the state of the Hebrew text, to restore it as nearly as possible to its primitive purity, and to prepare from it a new translation of the Scriptures for the public service. This has been most devoutly wished by many of the best friends to religion and our Established Church." (Prelim. Discourse to Jeremiah.) "The expediency," says Bishop Lowth, "of setting forth the Holy Scriptures for the public use of our Church, to better advantage than as they appear in the present English translation, grows every day more and more evident." And Archbishop Secker: "Novam Scripturæ versionem desiderari plurimis videtur: nempe ut populus Christianus ea luce fruatur, quæ favente Numine oraculis divinis per continuas virorum doctorum vigilias affulsit, hisce 150 annis proxime elapsis, ante quos confecta est Anglica Versio. Et quis refragitur honestissimæ petitioni?"

With testimonies such as these in favour of the amendment of the authorized version, it will be interesting to some of your readers at least, to learn the reason why a hope is expressed, that it may be guarded in future, not from injudicious, but "from all emendations." The papers in your recent Numbers, "On the Modern Impressions of the English Bible," while they shew the improvement which has been made by some of the deviations from the editio princeps, afford equal evidence of the need there is of a revised translation. For your correspondent acknowledges that the italics are in some places "not a translation but a comment;" that some of them convey a sense very different from that intended by the Author; and that, in these cases, "they ought not to be admitted." It surely cannot be right that such passages should continue to be circulated in a version declared to be "without Note or *Comment*;" and that it should be set

forth as an "incomparable translation," while it is, at the same time, known to be, in many respects, imperfect and defective? (2.)

(2.) Our correspondent as much mistakes what we said, as what the American testimonialists said, when he confined to reprints what they predicated of translation; as he now extends to translation what we spoke of reprints. Where did we ever express a hope "that the English version would *never* be amended?" What we meant, and what we concluded the American committee meant, was, that whereas since the edition of 1611 there have been various alterations in the printing, which upon the whole are a decided improvement, we should not now go back to the old text, but adhere to the modern reprint. We have expressed our views upon the whole question so often during the discussion raised by Mr. Curtis's committee, as well as on many former occasions, and more recently at great length in the numerous papers on the English version in our volume for 1836 (see inter alia, p. 484, 586, 734,) that it were superfluous to re-state them at large. We remarked (1834, p. 365), after speaking of the improvements in the text since 1611, that notwithstanding they were not duly authorized, "to go back would be folly," though it is very right to re-examine them; as Dean Turton and others in England, and our transatlantic brethren also, have done; but we added, "A revision of *the translation*, if that should at any time be thought desirable, would be a perfectly distinct consideration. We do not suppose that the authorized translation is perfect, and ought never to be revised, but we thank God it is as it is; and most alarming to our minds would be the idea of any material change at the present moment."

The charge that we would wilfully retain as the word of God what is not his word, is so serious, that our correspondent ought to have referred to the discussions above alluded to before he preferred it. As some of the readers of our New Series may not have former volumes at hand, we will quote enough to place the subject in what appears to us a just light; for there is much plausible sophistry abroad about a new translation, grounded upon exaggerated notions of the advances in biblical criticism, and rendered plausible by the assertion that to refuse it is to deny the people the pure waters of life, and to confine them to the muddy streams of antiquated versions. We observed (1836, p. 586):

"Our object, in our cursory remarks upon the Authorized Version, was certainly not to claim for it infallibility (and without infallibility there must, of course, be ample scope for revision and improvement), but merely to ease tender consciences, and to repel unfounded cavils, by shewing, that, upon the whole, it is admirably executed, and is perhaps the best transfusion extant, into any language, ancient or modern, of the original words employed by the Holy Spirit.

"In considering practically the propriety of a public revision, respect must be had, not merely to the question whether in every instance the text and renderings are accurate, but whether upon the whole, and under all the circumstances of the present moment, there is the least hope that Biblical scholars would agree as to what are errors, either in text or rendering, and what ought to be substituted for them. It were impious to say that any thing should be retained as the word of God which is not His word; but the very point in discussion is, What *is* His word? and in proposing a new translation, or a revision, it is a just and necessary inquiry, whether it is practicable to get a more correct version. Numerous writers have given rules, and suggested corrections; but how few of them have agreed among themselves, as to what ought to be changed, and in what manner! Among the many hundreds of alterations which have been proposed, few or none have been generally accepted. An individual may very properly suggest any modification he thinks right; but in a public version, which is common property, no change ought to be made without a very general concurrence of intelligent opinion; and we do not think that such concurrence could at this moment be expected. Professor Scholefield and others have very properly suggested various

Mr. Hinton says, that he believes no change in the practice of the English version has been even "thought of" by the Baptists. It is

improvements towards a revision, when the time is ripe for one; but many, even of what appear to us to be the most satisfactory amendments proposed by them, have been, and are, controverted. All scholars acknowledge that modern collations of the original text, Greek and Hebrew, and the advances made in Biblical criticism, have afforded materials for revision; but they are as far as ever from arriving at any general conclusion as to what that revision should lead to. Under these circumstances, can we venture to say that there is no hazard in a revision at the present moment? Can we dare to hope, that, upon the whole, a purer version would be drawn up; or that, if it were, it would be accepted by the various bodies of Christians who reverence the present, and find it admirably adapted for their use—though one may wish one text altered, and another another; but not to such an extent as to derogate from general edification, since each can notice and correct the few passages which he thinks might be better rendered? As the translation is not imposed as an article of faith, no person's conscience is bound by it; each may take or reject what he thinks proper; but the common stock should not be touched without common consent, and that consent is not declared.

"At the time when the present version was set forth, the Bible had been in use in the vulgar tongue, deducting Henry VIII.'s vacillations and Mary's reign, not much more than half a century; and during that short time there had been so many translations that the people were not accustomed to any fixed reading: besides which, the Scriptures were not circulated by millions of copies as they now are, nor was their diction embedded in two centuries of the religious literature of all nations where the English language is spoken. Again, there was not such a multiplicity of contending sects as at present; nor was there any question as to the right and duty of the public authorities of the land to set forth a version (which Dissenters now argue it was unlawful for a King to do, unless he paid for it out of his own purse, or by private subscription). This version, therefore, went forth with a weight of influence which no version, however excellent, could at present command. Nor do we believe that a revised version would be generally accepted. There are in the French language several versions, but, none of them having come out under public authority, each man selects his own, and the want of uniformity is found to be a serious evil. In this condition we fear the whole of the English-speaking portion of the world would be, if we discarded the present version; for there is no reasonable hope that such a revision could be effected as would be generally acceptable."

Again, at p. 734, we argued to the same effect in reply to the very remarks of the right reverend translator of Michaelis, quoted by our correspondent; concluding our statement with a still unanswered challenge.

"The most faulty translation that ever appeared in our language, if we except versions of a directly Socinianized character, would be better than the best that could be framed in the school of such perverted scholars as Michaelis. A verbal error is nothing to systematically eliding a miracle; and it were better to err, if err we must, with the unlearned peasant who finds Christ in some text which does not primarily refer to him, than to become infected with the boasted rationalism which sets aside the spirituality of Scripture, and cools down the glowing ardour of Holy Writ to the frigid temperament of an unevangelical philosophism; for to this issue would matters have come, if, some quarter of a century ago, the demand for a new version had been complied with. Nor, judging from such specimens as we have seen of modern original translations, even where there was no corrupt bias, is there any temptation to exchange them for our own current version. We never saw even a single chapter which appeared to us, as a whole, better than the current reading. An occasional phrase might be improved, or an obscurity avoided; but some doubtful rendering, some refinement of criticism, some tampering with dictionaries and grammars in order to avoid an apparent difficulty or contradiction, some harsh obtrusion of modern phraseology and "ink-horn" terms, soon mars our pleasure; and the best part of the chapter is usually that which follows the accustomed version; which, in nineteen words out of twenty, even these "original" translators must do, to be tolerable: so that such a version as would be made by a translator who had never read a single page of our current copies, would not be endurable. If any ripe Biblical scholar will send us a single chapter, from any English version extant,

a little singular that he should have made such an assertion at the very time when many of his brethren in America, and some of them in this country, are thinking seriously upon this very subject. Some of them "think," as you suggest they ought to think, that "the English authorized version *ought to be altered*," because it is "sectarian;" and "more especially because the word baptize, which Mr. Hinton supposes might be regarded by the Baptists as sufficiently Anglicised for their purpose, assuredly does not, to the popular ear, convey the idea of immersion." "They cannot in conscience" consent to the use of the untranslated word in India, and they believe that the word baptize should "be expunged from all English Bibles," and a translation of it "inserted in its place." (3.)

Βαπτιστης.

SUSCEPTIBILITY IS NOT VIRTUE.

To the Editor of the Christian Observer.

I HAVE been led, in contemplating the literature of the present day, its character and influences upon the public mind, to the study of one of its grandest utterances, Fiction in its varied forms of novels and theatrical representations; and there is one thing in particular which

---

either of the whole or of a portion of Scripture—including even the highly valuable labours of Doddridge, Macnight, Lowth, Horsley, Stuart, and many others—which he would substitute for our vernacular text, we will present it to our readers; pledging ourselves to shew, that, as a whole, it is not superior to the Authorized Version; and that its chief renderings, so far as they are true to the original, and expressed in plain idiomatic English, are based upon it.

"We of course admit, that, as nothing is perfect in this imperfect world, our English Bible is not so; and we shall be glad to see a revision of it, so soon as we can reasonably hope that a revision will be attended with real and generally acknowledged improvement: but, our expectations on that score not being sanguine, we think it best for the present to keep the common property untouched; leaving each scholar, and critic, and even each vernacular reader, with such lights as he can collect, to exercise his own judgment upon disputed renderings."

Such have always been our own views; and with regard to the American committee, we think they mean much the same thing. Indeed, as before remarked, our impression was that they intended only that alterations should be guarded against in printing the translation; but upon reconsidering their words, which we are much obliged to our correspondent for leading us to do, we think they go to the whole question of revision under present circumstances, and we cordially rejoice in their concurrence.

(3.) We trust that the above frank statement of the views of the Baptists will operate as a salutary warning to their fellow Christians. We protest, however, against our correspondent's assertion, that we stated that the Baptists ought to think that the English version requires alteration, as being sectarian. We think it very sectarian of them to think so. What we said was, that if they cannot in conscience use the word *baptize* in India, why do they use it at home? and why, instead of attacking the Bible Society, do they not attack the English version? This, it seems, the more rash among them are now prepared to do. We have no fear of the experiment. We trust also that their so doing will at length open the eyes of the Religious Tract Society to their designs.

struck me in relation to the uses of fiction as a moral instrument, which, in the course of a pretty general reading, I do not remember to have encountered, and which I now beg leave to propose.

God, in his infinite wisdom, has so made us, that certain pleasurable emotions are awakened by, and attend upon, actual realized virtue; that the performance of virtuous and noble actions is inducive of a feeling of gratification and self congratulation on the part of their author. This is, I think, part of the meaning of the Psalmist, when he says, "In the keeping of thy statutes there is a great reward;" for what greater reward can there be than the approving testimony of a good conscience? But the mere susceptibility of these emotions is not virtue; the degrees of that susceptibility in different characters are by no means the measures of their degrees of virtue. The virtuous man earns the enjoyment of these feelings always, and only, by sacrifice. Reality offers that enjoyment on the stern condition of this, the grand instrument of our earthly training. Fiction offers it, at the cheap easy condition of a transient superficial self-identification with the hero or heroine of a common novel, a play, or a poem. In its offering so much of the reward of virtue, the enjoyment of generous, sublime, compassionate, nay, just emotions, apart from the act and the difficulties of virtue, lies, I conceive, the great evil of the mental dram-drinking of a reading too exclusively imaginative. Add the self-congratulation and self-flattery attending such emotions, which attending actual virtue is a good conscience, attending the unearned noble feeling of the sentimentalist is self-delusion. There must be less virtue, if her rewards can, in a larger measure, be had elsewhere than from herself.

Facts attest all this. The people most electrified by noble and tender emotions derived from scenes and fictions—or, in other words, the most novel-reading theatrical people in Europe—are the least virtuous of her great nations: I mean the French. They are a nation whose heads and hearts alike are dieted on fiction and fictitious scenes. The same holds true of individuals.

The most perfect character will have the largest capacity and susceptibility of these emotions, but will seek their satisfaction in a legitimate way. A certain degree of the enjoyments of fiction will send such a man to realities with a keener sense. The zest of shampooing lies in its offering so much of the reward of exercise without action.

A. K.

*** The above remarks appear to us correct and useful in shewing that the admiration of virtue is not virtue; that sympathy is not principle; but we must protest against any implication that the great mass of what passes for virtue, and excites sympathy, in plays and novels, is really virtue. It is often but splendid vice, even upon the principles of conventional morality; and it is oftener "sin," either gross or covert, when judged of by the word of God, which every Christian is bound to make the standard of his appeal.

PRACTICAL EFFECT OF ADMINISTERING BAPTISM AFTER THE SECOND LESSON.

To the Editor of the Christian Observer.

THE attention of the Church has been so much directed lately to the importance of administering the Sacrament of Baptism after the second lesson, that I do not intend to occupy your pages with any arguments on the subject; but, as there are some practical difficulties in carrying the plan into execution, I have thought it might interest some of your clerical readers to know the result of an experiment.

The population of our parish is 8,000, and all the baptisms take place at the parish church. They used to be administered after the morning prayers, on Wednesday and Friday, and after the afternoon service on Sunday. Under this system the sacrament was very little respected amongst the poor. The sponsors were often observed laughing and talking during the service: they used to come hurrying into church in their working dresses, and express the utmost impatience to have the tedious ceremony brought as soon as possible to a close; they were often hired for money, if not for beer, and the sacred character of the office was, in most cases, altogether forgotten.

We did what we could to prevent this, by preaching (which the guilty parties never heard, for they did not come till it was over); by reproving them at the font; and by circulating a short paper which was drawn up on the subject; but, with the exception of one or two instances, all was in vain. We then determined to try the effect of public baptism. We had the font placed in a conspicuous part of the church, and gave notice that all baptisms would take place after the second lesson on the week days, and on the last Sunday of the month, the old plan remaining in force on the other three Sundays: but this did not succeed, for the people, and especially the bad ones, did not like coming forward publicly, and avoided all the public days; so that baptisms rarely took place except on the early Sundays of the month, and none but the most respectable ever came forward on the last.

We then resolved strictly to act out the directions of the rubric. It was read in church, and notice given, that, for the future, baptism would not be administered except after the second lesson; that notice must always be given to the clergyman, either over night or before the beginning of morning service; and that parents were *particularly requested* to bring their children on no Sunday except the last.

Some little difficulty occurred at first. There was a measure of irritation produced by the idea that we had refused to baptize on other Sundays; but when the mistake was corrected, the irritation subsided. We had difficulty also in making the thing understood throughout our large parish, and for the first six weeks we had baptisms nearly every Sunday; but we have since adopted the plan of telling all the women when they come to be churched, and the difficulty has altogether ceased.

The result has been, that we have never once had to complain of improper conduct. The regular hirelings, who used to present themselves again and again, have never appeared since the change. We have procured several copies of the Baptismal Service, on boards, as published by the Society for Promoting Christian Knowledge, and the sponsors generally make the responses with great attention.

Many persons have expressed their admiration of the service; which, they say, they never heard before. The congregation generally like the change, and there is a larger attendance at church on the last Sunday than on any other in the month. There are, however, exceptions; but while one has expressed a dislike, twenty have expressed their pleasure, and none their disapproval.

I ought, perhaps, to state that we take care not to add to the length of the service: the voluntary is omitted, and the sermon shortened, so that the congregation are never detained above the usual hour.

The number of baptisms has rather increased than diminished. We were afraid that the publicity and the inconvenience of being required to give public notice, would induce some of the parents either to leave their children unbaptised, or to take them to the Dissenting chapels. This has been the case in one or two instances, but the general effect has been the very opposite, as you will see by the following table. Children baptized in September 1837, 11; October, 15; November, 6; December, 13; Total 45. In September, 1838, 12; October, 24; November, 12; December, 10; Total 58.

On the whole, then, I think we may conclude that the blessing of God has rested on the change, and that if clergymen are satisfied as to the principle, there will be no real difficulty in carrying it into effect. I remain, sir,

NOT A PUSEYITE.

*** We wish our reverend correspondent had not adopted this signature; for though the word is often used, for brevity sake, in conversation, it is not correct; seeing that Dr. Pusey was not the originator of the opinions alluded to, though he is one of their most zealous and able modern abettors. The epithet has never appeared but once in our pages, and then not by adoption, but in protesting against the classification of the Dublin Quarterly (Romanist) Journal, which affected to divide the members of the Church of England between Dr. Hampden and Dr. Pusey. It is often difficult to find words at once correct and inoffensive to designate sects, (for a sect we scruple not to say the divines of the Oxford Tract school are,) and we are not bound to adopt their own laudatory nomenclature of "Apostolicals," "Catholic Christians," and so forth; but still we should not wish, in our solemn contest with them, to be personally offensive.

We have, however, a yet stronger objection as connected with the subject of our correspondent's paper, since it seems to imply, what we are sure he did not mean, that a due attention to the rubrics of the Church might be confounded with the system of the Oxford Tracts; whereas one of our oft-repeated charges against the Divines alluded to is, that they violate the spirit, and sometimes the very letter, of the Anglican ritual; as, for instance, in their bowings and crossings; their deacon's stole, with St. Andrew's crosslets; and their habitual and significant recurrence to the words altar, sacrifice, the sacrament of the altar, and so forth, which our reformers rejected as redolent of Popery.

The divines of the Oxford Tract school borrow their phraseology, their arguments, and often their very quotations, from popish writers. Of this last practice, an instance just occurs to us worth noticing. In our paper on the stealthiness of the writers of this school, we exposed one of the most gross frauds which ever disgraced the least scrupulous of Jesuit writers. We allude to the forged title-pages to the "Tracts of the Anglican Fathers;" as to wit, "The Blessed Sacrament of the Altar, a sermon set forth by the most reverend Father in God, Thomas Cranmer; reprinted from the first edition of his Catechismus of 1548;"

whereas there is not a syllable of the sort in the Catechismus; but a marked rejection of such language; the title from which the above professes to be "reprinted" being simply "A Sermon of the Communion of the Lord's Supper." We pointed out much more of the same fraudulent character in the headings, notes, and advertisements of this work, which have been blazoned forth to the deceiving of many persons, who could not believe that such artifices of controversy could be practised by honest men.

We will now exhibit an instance of the manner in which these divines collect arrows from popish quivers.

The Roman Catholic bishop, Milner, in his "End of Controversy," speaking of the "real presence," quotes Hooker's Ecclesiastical Polity, among other Protestant authorities, in support of it. Tom Moore (as he is familiarly called), in his "Travels of an Irish Gentleman in search of a Religion," gives the same quotation on the same subject; a proof that he quotes second-hand from Milner; for the extract is made up of two fragments of sentences, one of which will be found at p. 286, and the other at p. 289, of vol. II. London Edit. 1830, of Hooker's Polity. There is a note at page 46 of No. 3 of the "Tracts of the Anglican Fathers:—The Blessed Sacrament, &c.—by Cranmer," PRECISELY THE SAME AS MILNER'S, with a little addition; and a few asterisks, as a line of demarcation between the TWO passages. The writer of this Tract must have studied Milner better than Hooker. Are there Jesuits among us in disguise? Perhaps our readers may wish to see the passages which Milner, Moore, and the "Apostolicals" have thus fraternally united in splicing together to make a bowsprit for their common bark. We reprint them as they stand in these Anglican Fathers, flanked with a re-quotation from the Tracts for the Times, and a Popish ode from the Lyra Apostolica, beginning, "Whene'er I seek the Holy Altar's rail," &c.

"I wish that men would more give themselves to meditate in silence what we have by the Sacrament [of the Holy Eucharist], and less to dispute of the manner how. . . . . 'This is My Body,' and 'this is My Blood,' being words of promise, which we all agree that by the Sacrament Christ doth really and truly in us perform His promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation, the Sacrament itself be first possessed with Christ or no? A thing which no way can either further or hinder us howsoever it stand, because our participation of Christ in this Sacrament dependeth on the co-operation of His omnipotent power, which maketh it His Body and Blood to us, whether with change or without alteration of the element such as they imagine we need not greatly to care or inquire."—*Hooker's Eccl. Pol.* book v. ch. lxvii. 3 and 6.

It were quite superfluous to lengthen this note, in order to shew that Hooker did not teach the "real presence" and the "sacrifice of the altar." If our readers will refer to sect. 67 of his fifth book, they will see how exceedingly unfair it is to try to make the world believe that Hooker was of the Altitudinarian school, when the contrary is notorious; and is admitted even by Mr. Keble himself. In that section he expressly says, "The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament;" that is, as our Church expresses it, "in the heart by faith, with thanksgiving." He adds, "I see not which way it should be gathered by the words of Christ, when and where the bread is his body, or the cup his blood; but only in the very heart and soul of him which receiveth them." Again, he says: "There is no sentence of Holy Writ which saith that we cannot, by this sacrament, be made partakers of his body and blood, except they be first contained in the sacrament, or the sacrament converted into them."

ON GOD'S GRACE BEING FRUSTRATED BY MAN'S UNFAITHFULNESS.

To the Editor of the Christian Observer.

HAVING for the last two or three years been a reader of the Christian Observer, and having also been much edified by the tone of your remarks on different subjects, I am induced to trouble you with an observation on a part of one of the quotations which you made in your Number of last month (December), from the Rev. Mr. Nicholson's Essay. Mr. Nicholson says, "A ministry essentially defective in qualifications involves the loss of souls, and thereby a frustration of the grand design of its institution."

Are God's purposes to His people frustrable by man? and if any of those whom Christ died to save are lost by the unfaithfulness of ministers, will He see of the travail of his soul, and be satisfied? Can it be that the salvation of one soul hangs on the faithfulness of the minister? Is not this at variance with our Church Article?

And yet faithfulness is all-important, as without it the *means* of grace cannot be duly administered to either saints or sinners. I doubt not you possess the power, and also the will, if within the sphere of duty, to explain this subject. Should it occupy too much time, or be otherwise objectionable, I beg you to dismiss it, and in the exercise of that "charity" which "beareth all things" to forgive also this intrusion.

INCERTUS.

*** The question so candidly put by our correspondent would open up the whole subject of grace and means, God's sovereignty and man's responsibility; the ultimate relations of which no human understanding ever grasped. In quoting Mr. Nicholson, we imagined that he only meant in substance what is intended in such passages as the following: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." He "hath given to us the ministry of reconciliation." "Woe be to the pastors that destroy and scatter the sheep of my pasture." "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity." "Through thy knowledge shall the weak brother perish for whom Christ died?" "What knowest thou, O wife, whether thou shalt save thy husband," &c. "Take heed to thyself and unto the doctrine; continue in them, for in so doing thou shalt save thyself, and them that hear thee."

Here then we read of God's grace being frustrated; of his sheep being destroyed; and of those perishing for whom Christ died; and all this by reason of man's unfaithfulness; and our church, in accordance with such declarations, says, in the service for the ordination of priests, "Have always printed in your remembrance how great a treasure is committed to your charge; for they are the sheep of Christ which he bought with his death, and for whom he shed his blood; the church and congregation whom you must serve, is his spouse and his body; and if it shall happen the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence," &c.

The ultimate bearings of such questions, we have said, cannot be traced by human intellect. The ruin of mankind through a federal head and representative; a vicarious atonement; the free, and we cannot suppose deceitful, offer of mercy, combined with the fact that some have not the will to embrace it, and that God only can give that will, and must work with us when he has given it;

such points as these involve inscrutable mysteries; and we shall do well, without bending God's word to man's intellect, to follow it wherever it may lead us; not taking much account of theoretical objections from which few things are free. Our correspondent's own remark, that "without (ministerial) faithfulness the means of grace cannot be duly administered to either saints or sinners," embodies the very difficulties which he alludes to. Means are ours; the issue is of God.

DEFENCE OF EXTEMPORE PREACHING.

To the Editor of the Christian Observer.

A DISCUSSION was lately revived in your pages upon the comparative merits of written sermons, and those which (in the absence of a juster designation) I must call extempore. It appears to me that the latter are hardly dealt with by some of your correspondents; and as I believe the Church of England and the cause of God are suffering not a little from the contempt in which extempore sermons are in general held among us, perhaps you will favour me with a page, in order that I may offer a few hints upon the subject.

I have said that in general extempore sermons are held in contempt among us; and though the expression is a strong one, I fear it is but too correct. Even in your own pages one of your correspondents seems to think he has decided the question, when he has asked whether the extempore preacher can say that he has *given his best* to God! Thus an extempore sermon is condemned at once as the work of sloth and self indulgence. A worthy incumbent lately advertised for a curate in the *Ecclesiastical Gazette* thus: "None but a graduate need apply; nor any one *who thinks he can preach extempore!*"

Many able ministers who occasionally preach extempore, at once attest the existence of this contemptuous estimate, and lend their aid to deepen it by their own conduct. If an occasion of great importance present itself, the sermon is laboured with much care, and the manuscript is seen in the pulpit. When they are sick or indolent, or when they preach to rustic audience, they preach extempore. Thus it is the constant practice of many clergymen to preach without notes in the afternoon to a congregation of the poor, who *in the morning* invariably read their sermons. So that of course an extempore sermon is regarded as an inferior thing; something "very suitable for the poor." And it is no uncharitable surmise that many a man of God is prevented from using this two-edged sword from a deference to the fastidious ears of his flock; or it may be, a regard to his own high intellectual character.

Thus it has come to pass that a vast deal of extempore preaching is of a very ordinary character. Few of our greater minds attempt it; those who do so, are careful to have it known that they only preach extempore in the country, or when ill prepared;—and then there are the vain, the shallow, and the idle, who heap discredit upon this species of address, by presenting their hearers with what is merely crude, superficial, and declamatory.

But all this—and much more than this; for I am not blind to the many dangers which lie in wait for the extempore preacher—all this detracts in no respect from the importance of this sacred exercise. I

will venture just to mark down briefly the advantages of this mode of address; more especially with a view to our younger brethren in the ministry.

1. Preaching is a complex idea, including far more than the mere utterance of so many sentences, from the elevation of a pulpit and on the subject of religion. A preacher must be "apt to teach," and therefore he must have it in his power to command the attention of his hearers: for until this point is gained his "teaching" will be of small account. A college tutor commands attention by the authority of his station; by the interest of his subject; by the keen rivalries which stimulate his class; and therefore his business is merely to instruct a prepared and listening audience. He finds in them a predisposition to be taught; and he is the best lecturer who affords them the greatest amount of instruction, in simple and lucid terms, in the given space of time.

With lamentable ignorance of human nature it seems to be at once assumed that the scholastic method of instruction, because suited to the college, is the model for the pulpit. Because the accurate and logical lecture is full of interest to academical students, therefore the Gospel must be presented in the same form to servant maids and village shopkeepers. And hereupon has arisen a mighty feud between the teachers and the taught. We blame them for neglecting our ministrations; they reply in effect, and sometimes in plain words, "your sermons are uninteresting:" and ever and anon some straggler to the Dissenting or Wesleyan Chapel reports that they "hear better" there.

This "hearing better" perplexed me sorely for some time. I thought, sir, the poor and tradespeople must be deaf, so I raised my voice, and cruelly distressed my chest and lungs. But at length I discovered that by "hearing better," they meant being more interested and better taught. A clerical friend of mine has endeavoured to meet the wants of these complainers by lingering always among the elements and outworks of religion. But here again he has failed. Bishop Horsley was undoubtedly right, when he said that we mistake both our own duty and the capacity of our common hearers, when we thus avoid all that is profound and difficult; and doom them to grow old in ignorance of the deeper things of God. Even the poor and unlearned soon display an impatience of that ministry which supplies them only with the "milk" of "babes in Christ."

2. No, Sir, it is not that the people do not understand us. It is not that we are too profound; nor do I think the hard long words we use (it were better to avoid them) explain the evil; for I never hear a Dissenting or a Wesleyan minister speak upon a platform, but I observe he is sure to carry off the palm for long words and hard ones too. And the common people are marvellously fond of catching up new sounding words, while they still scarcely understand their meaning. It is not our learned speech, it is our *learned* scholastic *manner*, which they quarrel with. Reading is an exercise, either mentally or physically considered, very different from speaking; and if human nature says the former exercise is uninteresting to the hearer, compared with the latter, I fear the wisdom of both Universities will never bring the world to another mind.

3. For "the wise and the unwise" are both arrayed against us. I have met, sir, with many a man who declaims against the repetition, the poverty of thought, the baldness and the vulgarity of extempore

preaching; and I meet with some who declare that the manner of the preacher is nothing; they merely wish to hear *what he has to say*. But this is either pedantry, or the vexation arising from the repeated disappointment of hearing a poor extempore preacher. It is not in man, until rendered callous by some malign influence, to defy the influence of man upon him. Let the speaker throw his soul into his sermon; not in the affectation of a warmth which he does not feel; not in the vehemence which is meant to conceal the lack of thought, and argument, and illustration; but as one who comes forth after prayer and study to speak "as dying unto dying men," and the sympathies of nature will be felt even by those who continue strangers to the diviner influence of grace.

4. Indeed, I confess myself astonished at the influence of extempore speaking. It would not be difficult to mention large congregations which are held together by this single spell. Where the lack of wisdom, and perhaps of grace, in the pastor, is apparent; yet his facility of utterance, his natural, or perhaps his very artificial, eloquence,—so that it do but reach the heart by sympathy, if by no better path,—has charms sufficient to bind down the various elements of which a large congregation is composed. If this be so, ought an instrument of such power to be despised? If the conceited and the idle can use it to such purpose, what might not, under God, the effect become in the hands of the industrious, the devout, the able minister?

5. Let it be well considered too, that extempore speaking has been, in every age, that lever which Archimedes wanted. It has moved the world. All our great preachers, the men who impressed their character upon the times in which they lived, and gave an impulse to posterity—the men who were wont *dominari in concionibus*—were all extempore preachers. Such were the reformers; such were the giants of the seventeenth century: Baxter and Bishop Hall were such; though from the fact of his writing out his sermons in the study, one of your correspondents brings forward Bishop Hall's example on the other side.* I need not mention Wesley, Whitfield, and their band;

* It is curious to observe, by the lapse of time and the caprice of fashion—for there is a fashion even in such grave affairs as these—the practice of extempore preaching, now so deeply in disgrace, was once the only kind of address which our pulpits tolerated. The famous injunction from Charles II. to the University of Cambridge, is highly important, at least in two respects. It authoritatively declares the primitive custom of the Church of England to be in favour of extempore sermons; and it traces up the custom of reading in the pulpit—now-a-days almost regarded as a test of true Churchmanship—to the dark days of Presbyterianism, and the Commonwealth! Perhaps you will reprint this curiosity.

"Mr. Vice-Chancellor and Gentlemen,

"Whereas his Majesty is informed that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure, that the said practice, *which took beginning with the disorders of the late times*, be wholly laid aside, and that the aforesaid preachers deliver their Sermons, both in Latin and English, by memory, or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of *all foreign churches, to the custom of the University herctofore*, and the nature and intendment of that holy exercise.

"And that his Majesty's command, in the premises, may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice Chancellor for the time being, upon pain of his Majesty's displeasure.

"MONMOUTH."

"October 8, 1674."

nor the venerable Simeon, and Biddulph, and Cecil, and a host besides; nor Robert Hall and Richard Watson, who carried the art to a perfection which perhaps never was surpassed. I doubt, in short, if Dr. Chalmers be not the first preacher who has produced any great effect *in the pulpit*, by the mere reading of his manuscript.

6. The *difficulty* of extempore speaking I conceive to be much exaggerated. Men of sense and education find no difficulty in expressing themselves with propriety in other places; why then must they believe it impossible in the pulpit? Most Dissenting and all Wesleyan ministers preach extempore. Are their talents such as to render that practicable in their case, which is impossible to us of the Establishment? Does their education make all the difference? Are not the advantages entirely with us in the latter point, and perhaps, I may say, in the former too? Yet Archbishop Secker's complaint is still too true; "our people fall away to sectaries:" not, I hope, any longer, because we do not preach in a manner "sufficiently evangelical," but because, while they are natural, we are scholastic. Their eyes, their hands, their very tears, all preach—as Mr. Simeon, with pardonable egotism, once said of himself—while we preach only with the lips and the intellect. Meanwhile infidels are eloquent; and Romish priests—if we may believe the newspapers—both preach well, and preach extempore.

J. B. M.

SUPPOSED MOSAIC ORIGIN OF THE HEBREW ALPHABET.

To the Editor of the Christian Observer.

It is not an uncommon opinion, that the letters of the ancient Hebrew alphabet were not known, till they were written by the finger of God on the tables of stone given to Moses upon Mount Sinai; and in a late Number of one of our periodicals, the following quotation was inserted from an able writer of the present day, which seems to imply the same opinion. "It is extremely probable that, previous to the giving of the Ten Commandments, Moses was only acquainted with the hieroglyphic mode of writing, which he must have learned in Egypt; but partly in order to discourage image-worship, and partly with a view to give facility to the transmission of the truths of Divine revelation, God furnished him, on this occasion, with an important specimen of alphabetical scripture, and taught him how to compose in it the other laws and ordinances which he revealed to him."

As it appears to me that this opinion opposes the consistency and deteriorates the internal evidence of the Mosaic writings, I think its truth should be examined into as far as Scripture evidence will allow. By tracing back the history and character of literature among the earliest empires of Asia and Africa, and among the earliest descendants of Japheth in the southern parts and islands of Europe, we may safely infer the existence, not only of hieroglyphic, but of other modes of writing before the time of Moses; and I have no doubt that a good theological historian could fairly prove that the geneological tables, and chronological events recorded by Moses, under the influence and direction of Divine inspiration, had been preserved in written characters, and transmitted along the patriarchal line from Noah to Eber

and Abraham down to the days of Moses. But I wish to confine my present observations to the Mosaic era.

My first proposition is, that Hebrew writing was known and adopted by Moses himself before he arrived at Mount Sinai. In Exodus xvii. 8—16, Moses gives an account of a battle fought between the Amalekites and Israelites at Rephidim; the particulars of which he was commanded by God to *write* for a *memorial* in a *book*, and *rehearse* it in the *ears* of Joshua.

Two topics here claim our notice; the time of the event, and the character of the writing. By collating the first and second verses of the 16th, 17th, and 18th chapters of Exodus, we observe, that it was about six weeks after the departure of the Israelites from Egypt, that they came to the "wilderness of Sin," and journeyed further till they pitched at Rephidim; but that it was not till the third month that they came "to Mount Sinai, and encamped after they had departed from Rephidim." This gives a sufficient lapse of time between the events at Rephidim, and the first ascent of Moses up Mount Sinai, for him to have recorded those events, and also for the interview with Jethro his father-in-law, as also related by him; and that Moses did not delay the commandment of God, but was accustomed to write from time to time, according to the succession of events, will further appear from Exodus xxiv. 4—7; where it is declared that Moses "*wrote* all the *words* of the Lord," including various laws and ordinances, and afterwards "took the *book* and *read* it in the *audience* of the people:" and this was transacted before he went up into the Holy Mount for the purpose of receiving the tables of stone.

Let us now inquire into the characters of the writing; and I assume that it was written in letters, as well as language, which the Israelites already understood; for it was to be for a *memorial* to them and their generations, implying, in the injunction, that all should read or hear it read, and teach it to their children after them; but if any other letters than their own had been used, or supposing that they had no letters of their own when the writing was accomplished, then the purpose of the writing or command could not have been carried out, or would be endangered; since such foreign writing would become obsolete and unintelligible, after their own Hebrew letters were made known to them.

Yet, supposing the Hebrew letters were not yet adopted, the only other mode of writing assumed, was the Egyptian hieroglyphic; and as Moses was doubtless acquainted with this, as part of "the learning of Egypt," which he had studied; it may appear plausible to some, that he should have applied it to the sounds and words of the Hebrew tongue, as the Missionaries in our own day have applied the English (or rather Roman) letters to the Polynesian dialects. But can we suppose that the Holy God of Israel would allow his mercies to be recorded, his attributes to be expressed, and his sacred name Jehovah-nissi (Exod. xvii. 15) pourtrayed, (as it must have been,) in the idolatrous hieroglyphics by which the Egyptians represented their false deities, and profane and abominable rites and customs? Could such a mode of writing have been suitable for a memorial to the people of God, or to their children?

But the quotation at the head of this paper fully agrees, that hieroglyphics could not have been applied to these purposes; therefore it follows, either that Moses did not write the memorial, &c. when he was commanded, or that Hebrew writing was then known to him.

Moses was commanded to write this memorial in a *book*, &c.: this seems to imply some other book besides that in which Moses thus narrates the event, and his command to preserve it. The book alluded to may have been some portion of writing distinctly designed for public worship in the Jewish church, as many or most of the Psalms were; one Psalm successively added to another;—some are for prayer—others for praise and thanksgiving, &c.—and some historical, as 78th and 105th, which particularly allude to the time of Moses.

So also "The Book of the Covenant," (Exod. xxiv. 7,) which Moses read to the people, seems probably to have been a portion of Scripture distinct from his general history, or Exodus. But there is another book which Moses alludes to, in Numbers xxi. 14, called "The Book or Narrations of the Wars of the Lord; what He did in the Red Sea, and in the Brooks of Arnon," &c. Matthew Henry, in his Commentary, allows that this was very probably the book in which Moses recorded the battle of Rephidim, as a Divine memorial. This book of the wars of the Lord proves its design and era by its title, and the events recorded; and supposing, as the text implies, that the deliverance of the Red Sea was put on record before the battle of Rephidim, this will carry back the use of letters to the exode from Egypt; from whence we might fairly and scripturally trace it into the Land of Idumea, among the descendants of Abraham and Esau, among whom were Job and his companions.

I wish now to shew that writing and reading in Hebrew were common attainments, and brought to a high degree of perfection at the very time when the law was given to Moses, written upon tables of stone.

Moses wrote and read to the people, as before observed, many things before receiving the tables of stone, as will be clearly understood by perusing Exodus, beginning at chap. 19th to ver. 8th of chap. 24th, shewing that the successive events or parts were written at the time of their occurrence, or of their revelation and inspiration. Then, by perusing Exodus 24th, ver. 9th, to the end of chap. 31st, we observe that the laws and patterns of Holy things were given to Moses in the Mount before he received the tables of stone, (chap. xxxi. 18), and the peculiar care requisite regarding the minuteness, number and variety of the Holy things and services, implies that Moses wrote the whole account at the time the revelation was made to him; and this seems to be confirmed by Exod. xxxiv. 28; for Moses "*wrote* upon the tables the words of the Covenant, the Ten Commandments."

In proof that the Israelites were already acquainted with the Hebrew letters, in reading, writing, engraving, &c., we see Moses, without reference to any new revelation, or invention of letters, ordering the names of the twelve tribes of Israel to be engraved on two onyx stones; and also the same names to be engraved separately on twelve other precious stones; and the words signifying in the Hebrew language "Holiness to the Lord" to be engraven on a plate of gold. These names and words were to be placed upon the shoulders, breast, and forehead of the High Priest, in conspicuous situations, implying that the people could and ought to read them for their own comfort and moral good. It is also, as it were incidentally, mentioned, that this was to be done after the "work" of the engraver, like the en-

graving of signet, as if it were a general branch of occupation at that time (Exod. xxxvi. 1, 2, 4, 8.) That this art had risen from engraving upon wood, stone, and metal, to working upon the hardest precious stones, implies that it was generally known, and brought to the highest degree of perfection; and it is most likely the Israelites had acquired it from the Egyptians, who, in union with sculpture, practised it most extensively.

Again: while the Israelites were yet in the wilderness, Moses ordered a staff or rod of wood (Numb. xvii.) to be delivered to him from each of the tribes, having the name of the head of each tribe written or engraven upon it; and this was done for reasons, and under circumstances, implying that all the people should be witnesses to the writing of the names. Exod. xxiii. 1, seems to imply that the people generally could write; for they were enjoined not to put their hand (probably meaning signature) with the wicked to be an unrighteous witness.

My professional pursuits not having led me into a due theological view of this subject, I may have stated some things incorrectly. My chief object is to honour the Holy Scriptures, and exhibit their Divine inspiration, by removing the obstacles to their general reception.

MEDICUS SURRIENSIS.

DR. PYE SMITH ON THE DOCTRINE AND DUTY OF THE LORD'S DAY:—WITH REMARKS ON HIS PAPER.

(*Continued from p.* 95.)

II. IT is proposed to inquire, WHAT is *practicable* for any civil government to do, in order to secure and protect the most advantageous enjoyment of the Lord's-day.

In designating any civil government, which must be supposed the acting party in this discussion, I shall, for brevity, generally use the term *Sovereign*, or *the State*, or *the Government*; meaning by it any form of government whatever, from a simple despotism to the wildest democracy, or the closest approach to it that could be called a government at all.

Perhaps I ought not wholly to forego the mention of what is conceivably within the scope of the *natural power* of a government to do, by the application of its coercive might for the execution of whatever enactments it had been pleased to make. Laws might be made prohibiting all trafficking, all working, public and private, on the Lord's-day; all travelling, visiting, walking abroad for health and recreation, and all amusements: and commanding all persons, with a few insuperable exceptions, to frequent certain places of public worship; and, in the hours of interval, to carry on domestic and secret religious duties. Such laws might operate by a well organized machinery of civil officers, who should be authorized and empowered to enter all habitations, from the palace to the cottage, the garret, and the cellar. And the penalties might be various sufferings in purse or person, which would be no paltry trifles, like the five-shilling fines of an Act of Charles II., (which, when once paid, is a kind of licence for contempt and violation of the law all the day long); but such fines or castiga-

tions as would make sure of the submission of princes and peers, and all down to the lowest peasants and artizans. This ideal sketch will be thought a strange imagination, unnecessary and foolish to be made: but, let me be allowed to say, that something very much like it would be the result of an honest attempt to apply the Jewish law of the Sabbath, since the abrogation of the Mosaic economy. All persons, however, who will reflect, must be convinced that it would be utterly impracticable.

But the following measures, or some like them, I conceive, are *practicable.*

The *object* is, to secure to the well-disposed subjects of the State a quiet enjoyment of the day of rest, with the undisturbed opportunity of attending to religious duties, public and domestic.

In order to this end, all *public works*, as they are at the absolute disposal of the Sovereign, and all worldly employments and amusements, so far as they come under the public eye, should cease through the whole day; as a day is commonly understood among men, that is, from morning to night. This would include the cessation of all public carriages, and all post-deliveries, not in London only, but in every other part of the kingdom. Some method might be established for the allowance of exceptions, proved to be works of necessity or mercy. I am aware that this representation of a state of things will be ridiculed and scorned at, as the offspring of a weak mind, the dream of a poor and visionary enthusiast. But, I do think that a close examination of all the details would prove the nullity of the objection. That the difficulties would be great and almost insuperable, I am obliged to admit; but, that they would, in a very happy measure, be overcome, I am sanguine enough to hope, if the means, which it is now incumbent upon me to describe, were put into action with *fidelity*, *impartiality*, and *perseverance.*

III. This is the remaining part of our inquiry, and it will involve the answer to the question proposed, "Why we are nationally to recognize the Christian's Sunday, any more than the Jew's Saturday?"

i. In every country which possesses the light of Christianity, it is the first, the absolute, the indispensable DUTY of the Sovereign, to be himself, or herself, a REAL CHRISTIAN. No excuse, from high station or low, will stand now, at the bar of pure reason, or hereafter, at the bar of God the Righteous Judge, for disbelief of the Gospel, or disobedience to it; or, in other words, for continuing in an unconverted state. The Sovereign, or the members of government, be they one or many, ought each to be able to say, "I am a disciple and servant of the Lord Jesus Christ. To HIM I am determined to yield my obedience. A part of that obedience is my conscientious care to promote the holy interests of my own soul, and of my family, and all within the circle of my power of fair and benign persuasion. The sacred observance of the Lord's-day is necessary to that object. No creature has a right to intervene between me and my God. HIS I am, and Him I will serve. I serve my country in the conscientious and laborious discharge of my official duties, through six days of the week. More than that, you have no right to require of me; except in some case of evident necessity, and I am ready to yield to such a demand. Farther I cannot go. The Lord's day is *my own*; and I am determined not to part with it, but to keep it holy, according to

my conviction of the duty which I owe to God, to my own soul, and to the influence of my example."

What could be said to a Ruler thus minded? Have any persons a right to put compulsion upon him? The attempt would be persecution and tyranny; and he would (for, by the supposition, *he is a genuine Christian*,) die a martyr, rather than yield.

The Sovereign influences all the inferior officers of a government, as the main-spring of a watch affects all its other works. To a very great extent, this influence would be felt and practically responded to; politically, from the necessity of the case; and morally, from the gentle but mighty and majestic force of example.

But, perhaps, it may be said, "This is a Utopian vision, which may not soon be realized: and are we to wait till it shall be realized? Is nothing to be done towards the obtaining of our end? The persons exercising government, in all countries, have been too generally irreligious. We are obliged to take men as they are. What we want is some kind of state-machinery which ungodly men may and will work; men whose religion is merely an outside show, a profession of Christianity, not in heart and spirit, but founded upon form and custom, policy and worldly interest." To this, my reply is, I cannot give a recipe for "gathering grapes of thorns, or figs of thistles:" nor can I consider it as an acceptable service to God, or a means which he will approve for the promotion of his kingdom among men, that we should prescribe, support, and cherish a hypocritical pretence to religion. What must be the effect, upon the large scale, of giving religious and moral laws to the community, but of which the law-givers are manifest violators?—I can, therefore, admit no coercive means, nor any bribing inducements.

ii. It is the duty of Sovereigns to seek out and employ, in all departments of the national service, from the station of prime minister to that of the custom-house officer, those persons who are *the most likely to serve* the public interest *faithfully and efficiently*. The presence of all other qualifications, in a competent degree, is indispensable: but those requisites being supposed, it is the certain truth that real Christians will perform every duty with a care and fidelity which cannot be expected from men who make no conscience of acting religiously. A wise government will employ such servants to the utmost extent that it can. By a steady course of acting, yet avoiding all favoritism and inequitable partialities, the number of such Christians in the service of the state would perpetually increase. But such men will never sacrifice their Lord's-day; of which the blessing to them infinitely exceeds all earthly enjoyments. It follows, that a government, for its own and the nation's welfare, must take effectual care that this valuable class of men be upheld in the secure possession of *rights* (not *privileges*, for privileges are in their own nature narrow and partial,) which belong to them as human beings, as subjects of the Crown, and as disciples of Christ. The country cannot have the advantage (and a glorious advantage it would be) of such men to be its servants, unless it will pay them their price; and that price is the secure enjoyment of the Lord's-day.

iii. A regard, supremely earnest, to the favour and blessing of GOD, is the duty of every Government, in order that *the very purposes* of government may be answered. "Righteousness exalteth a nation;

but sin is the reproach of any people;" and, if not forsaken, will bring ruin upon them. In proportion as sincere, conscientious, and practical religion prevails, will the elements of national happiness be acquired, preserved, and caused to work in the most efficient manner. This is the case, upon a principle which both theory and historical facts abundantly demonstrate, the connection between cause and effect, in morals as well as in physics. If the superior and most influential members of a Government manifest a contempt of religious obligations, the inferior servants of the State are likely to follow their example; or we may rather say, that by a moral necessity they will do so. Every instance of what the ignorant world deems petty and venial sins, opens the way, and presents temptations and facilities to other and more heinous transgressions. All principles of resistance become weakened; but the wicked habits are multiplied and strengthened, in proportions constantly increasing. The theory of the case, and all experience, prove that Sabbath-breaking involves a *peculiarly* marked and audacious contempt of God, and of all those institutions by which a sense of moral obligation is kept up among men. It is a primary moving power; it sets in action many wheels of wickedness, and each one of them gives motion to many others of the complicated machinery of human action. The sins to which Sabbath-breaking directly leads, those of voluptuousness and licentiousness, sap the principles of ordinary honesty, and impair the effect of the selfish prudence which keeps many persons from acts of fraud or violence for the unlawful obtaining of property. Hence flow malversations in public trusts, and many kinds of perfidious delinquency: and the whole combination of mischiefs falls back upon the criminal statesmen and rulers, who set the chief example. The heart and conscience of every one, in all stations, become more and more insensible; and every step in sin betrays so many others. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." These are the *natural* punishments of sin, personal and social. But also the righteous Ruler of the world will not fail to send, in this life, *positive* punishments upon wicked nations or smaller communities. They read history to little purpose, who do not find an abundance of such lessons in it. Hence, it is the duty of all to infer that, if God be insulted and dishonoured, retributive judgments, in such manner and measure as his supreme wisdom shall ordain, will assuredly be inflicted. Be the manner and measure what they may, they will be adapted and applied with unerring efficacy, to give sensible demonstrations that "Woe is unto the wicked; it shall be ill with him." If the design of government be the public welfare, the first duty of government is to prevent or remove every thing that will obstruct or destroy that welfare: and the neglect of the Lord's-day is to be reckoned among the most direct and effectual means of such obstruction.

But, to my humble judgment, it appears impossible that a course conducive to this effect can be taken, except in the way which I have endeavoured to describe; namely, that the actual conduct and example of rulers shall recommend their laws. If it be not so, such laws cannot but appear to the public to be the offspring of hypocrisy, and to have in them the nature of fraudulent imposition; and thus they will be despised.

iv. Government owes to itself, to all the means and causes of the

public interest, and to the nation for whose welfare it is a trustee, that it should protect those members of the community who, by their character and influence, are *the most valuable*, in the secure and comfortable enjoyment of what they esteem their most precious rights and interests. If it be asked, *Who* are the most valuable members of the community, the best subjects, the most useful persons in advancing all the great objects of the public welfare,—we reply, *conscientious* men, men who regulate themselves *by the revealed will of* GOD. Upon the grounds of justice, they should be upheld in the undisturbed opportunity of performing religious duties, according to their convictions, in private and in public. This is the class of people to which the State is the most indebted. It owes them much; and it is not discharging the debt, if it allows them to suffer, or to be in any way thrown into disadvantages, because they are conscientious and obey their Supreme Sovereign; the very qualities for which bare worldly wisdom, if it be rational and understand its own interest, will the more esteem them.

Now, perhaps, it will be said, Granting you all this, why should the government exercise this justice, or show this tender solicitude for Christians, sincere and practical Christians, rather than for Jews, Turks, or infidels of any kind? Why should the Christian be thus protected in the enjoyment of his Sunday, rather than the Jew in that of his Saturday?

1. In a country like ours, where the majority profess Christianity, it is but reasonable to maintain that, if any collision be unavoidable, if any sacrifice must be made, the minority ought to give way to the majority; for, in all questions involving an estimate of the respective *amounts* of evil and good, the preference ought to be given to the greater amount of good.

2. But I do not rest upon that consideration alone. I think it carries satisfaction to an upright mind, where the supposed condition exists. But that condition is precarious: and if it change, if the proportions should become reversed, could we still maintain the conclusion?

1. I do not believe that Jews, and the other classes of persons supposed, do complain, or would complain, of the state of things which I have been representing. The notions of the Jews do not require that other people should solemnize their Saturday; nor do the Turks require a cessation of work or trade on their Friday. On our Sunday those persons may pursue their own occupations; and, if they have any sense and prudent consideration, they will select those portions or kinds of their work which will the least interfere with the public quiet. Should they even think it right to travel, or work publicly, I would let them alone. Less evil would come from taking no notice at all of their doings, than from any attempt to restrain them. Such attempts would be nugatory, and would certainly inflame and aggravate the evil; unless they were carried to an extent which would amount to gross persecution, and would therefore array the general sense and feelings of mankind against the whole proceeding.

2. The method which I have proposed would be available in the only practical case that presents the semblance of difficulty; such a case as is that of our Indian Empire. There, I fear, one hundred non-Christians exist for one Christian: and there it would be unjust in itself, and dangerous to the peace of the country, that Hin-

doos, Buddhists, and Mahometans should be excluded from employments under the government, for which they were qualified. But, let the Governor-general and his Council be what I have laid down in this hypothesis; then they could say to the mass; "We are Christians: and we will therefore take our first day of the week for our own sacred purposes. The public works are ours. We will not labour in them; and you have no right to require us to do so. We will take all measures that will not be injurious to you, in securing to our fellow-Christians throughout the land the safe and calm enjoyment of their day of rest and pious exercises. In all this, we do you no wrong. Breaches of the public peace, offences against reason and the feelings of our common nature, we will not allow on any day. On the behalf of human kind, and in the name of the Supreme God, whom all profess to acknowledge, we prohibit you from riot, pillage, torturing yourselves or each other, burning your wives, suffocating your parents, drowning your children, or perpetrating any other deeds of murder. But we compel you not to adopt our religious observances; and, if we could, we would not; because such compulsion would be both unavailing for any sincere good, and would be in perfect contradiction to the spirit of our religion, which accepts no homage but that of the heart."

V. The argument from physical and political reasons, though we do not lay it as a basis for a *religious* observance, yet has a most important weight for the preservation of a weekly day of rest *inviolate* from usurpations and intrusions. It is "the poor man's day." Were he to be deprived of it, his seven days' toil would bring him no more of his hard-earned recompence, than now he obtains by six days' labour. Those men are not only wicked, but they are miserably short-sighted, who imagine that commerce and national wealth would receive any solid advantage from the abrogation of the Sunday's rest. If they desire to know what the laws of physical existence determine upon the mode in which health and life are affected by the observance or the rejection of a weekly day of rest, let them read Dr. Farre's Evidence before a Committee of the House of Commons, a few years ago. There they might find some strong hints to their selfishness and dread of an hereafter; which, though they "fear not God, nor regard man," except as a machine for money-getting, would be likely to alarm them by shewing the probability of premature death from their indefatigable pursuit of the world. Merchants, counting-house plodders, medical men, lawyers, and statesmen, would do well to muse upon those hints, for their own sakes. If they wish for some statistical information concerning the influence of the two modes of proceeding upon peasants and labouring animals, they may find the rudiments of the lesson in Michaelis "on the Laws of Moses," Articles 167, 194, 195. If they be ambitious of being thought political economists, and men of statesman-like qualities, let them study Necker "on the Importance of Religious Opinions," chap. ix.

It is true that this argument, taken alone, would apply to the Jew's Saturday, or to the Turk's Friday, as well as to the Christian's Sunday. Still, as an argument to men of the world, it ought not to be forgotten: and it ought not to be overlooked by serious Christians. It is one, among other evidences, of the harmonious relation between the arrangements of Providence, and the workings of religion. It even appears not improbable that there are recondite principles in

the animal constitution, which render one day after six more favourable for the refocillation of the physical machine, so "fearfully and wonderfully made," than every tenth day, or any other proportion, would be.

These thoughts I respectfully submit to the Editor and the readers of the Christian Observer, for the purpose of shewing, that there are means by which civil governments might promote, in a very happy degree, the OBSERVANCE OF THE LORD'S DAY; without chaining the CHURCH OF CHRIST to the wheels of the State; and so conceding to that State, whatever may be its moral character, to decree articles of faith, to prescribe modes, and even words, of devotion, to command rites and ceremonies, and to appoint pastors and teachers. I also request it to be seriously considered, whether this plan would not be applicable upon a much larger scale, with less of objection, and more efficaciously in practice, than any commanding by Government authority and penal sanctions, for the keeping holy the Day of the Lord.

It is not my business to take up any of the numerous topics opened in the copious commentaries which the Editor has subjoined to my former letters. He will allow me respectfully to say, that no one had a right to require of me, more than of any other Dissenter, an answer to this question upon the great duty and blessing of the Lord's-day; but I am thankful for having been thus called upon, though I did not think it just or kind to be pointed at by name. Upon the other subjects mentioned in those commentaries, I only say, that the whole substance and sum of what Dissenters desire, is contained in the precept of our Divine Lord, "All things, whatsoever ye would that men should do to you, do ye even so to them." More than the application of this they do not ask; with less they will not be contented.

J. PYE SMITH.

Homerton, February 12, 1839.

*** Dr. Smith's paper is so calm, didactic, and for the most part asserts doctrines so true and scriptural, that it would require little note or comment, were it not for its negatives more than its positives. If a man says he will meet us at Edmonton, on the road to York, it may not seem to matter much whether he arrived there by the same road as ourselves; but if he resolves to stop there, and we consider that the object of the journey cannot be effected without going on to York, it would be only deception to say that we are in the main of one mind as to the expedition, merely because we both agree to go a little way together, though even this distance we accomplished by different routes.

We have an important object in view in these discussions. We wish to get at principles; let us be Churchmen upon principle, or Dissenters upon principle; let us see whither our principles lead us, and let us fairly work them out to their conclusions. Sir Isaac Newton begins his Principia of Natural Philosophy with the doctrine of prime and ultimate ratios; and the doctrine is equally useful in moral philosophy. The ultimate ratio of a principle is but the consummation of its legitimate and necessary tendency. Before Milo pledges himself to carry the calf as long as it lives, he should consider what will be its size and weight when it becomes a bull. Mr. Binney did this very honestly; he saw that his principle led to the conclusion that the Church of England destroys more souls than it saves, and that therefore it ought to be eradicated. The same premises would quite as well prove (that is, not at all,) that legislation en-

joining abstinence from secular business on the Lord's-day, causes more Sabbath-violation than it prevents; and if the doctrines of the "religious equality" Dissenters are carried to their legitimate results, there will be nothing left, so far as legislation is concerned, to distinguish a nation of Christians from a nation of heathens. Subjects or rulers may be religious in their individual character, but in "their corporate capacity" they must know no distinction between the Bible and the Koran; for to exclude "a good moral man" even from the throne itself, because he happened to be a Jew, would, according to what are called religious equality doctrines, be persecution.

Dr. Smith ought not to have taken up the glove which we threw down, because he is not willing to accept the amicable challenge according to its conditions. He defends his own views; but he does not defend the principle which we were denouncing, even so far as it is held by many of his brethren, and much less as it is advocated by non-evangelical pseudo-liberalists. He is right just so far as he is inconsistent. He in fact, as to the real elements of the question, is virtually advocating an established church; and this any Jew, or Socinian, or consistent member of the Central Education committee will tell him; only it is an established church after his own model. His legislature is to recognize and uphold the Lord's-day, but it is not to build churches; it is to encourage, nay enforce, the reading of the Bible rather than the Koran, in schools aided by the national purse; only it is not to provide spiritual teachers. But the large portion of the community who happen to be liberalists, without being either Churchmen or Dissenters, will exclaim against this plan, as being in the germ quite as sectarian as the Church of England is alleged to be in the development; the only difference being, that the latter is consistent, whereas the other is not.

Many of the young well-educated laymen among the Dissenters are beginning to see this; and one of our objects in the present controversy, is to keep the subject prominently before them, as well as before the members of our own church, and we are therefore glad that their own journals are right zealously abusing us; seeing that some useful lesson may remain after the smoke and fire of the abuse have passed away. We know, and we suspect that Dr. Smith is not ignorant, that intelligent young men among the Dissenters are warmly canvassing these matters; that not a few of them, seeing the gulf before them, are coming over to the Church of England; and, though it may be silently, gradually, and unostentatiously, so much the better; while others, pressing the principles which have been taught them to their genuine results, are arguing to the following effect: "I lived in Dr. Pye Smith's half-way house, till it became too strait for me. The foundation is a quicksand; the walls are without cement; the thatch is decayed; and the wind and rain penetrate on every side; to keep out which it is necessary to exclude the light. The National Education question exemplifies this. I was told by evangelical teachers, that though we may not have a national church, or a national body of religious instructors, or creeds, or catechisms, or prayer, we might, without any infringement of civil or religious liberty and equality, make all men pay for Bible Schools. This seemed plausible; but almost the whole body of the clergy and members of the Church of England would consider their liberty of conscience infringed by being obliged to contribute to schools which they disapprove; not because they are scriptural, but for other reasons; while the Roman Catholics still more strongly object to them because they are scriptural. Then I found Mr. Crossley, the master of the Borough Road school, stating before parliament, that Jewish children are not expected to read the word CHRIST; and I heard Unitarians complain that the translation of the Bible which is used violates their conscience; in short, the

scheme which we boasted of as wholly neutral, appears to be only the scheme of our own particular sect of Evangelical Dissenters; and the moment we step out of doors the difficulties are as great as if we went to parliament to build twenty new cathedrals, or a thousand churches. The Sabbath question led to the same result. I was told by Mr. Conder and Dr. Smith that we might do something, without compromising our abstract principles; but I found it impossible; if my neighbours choose to buy or sell, or to run stage-coaches or steam-boats, or to open museums or theatres, or to go to them on Sunday, why am I, because I believe the Bible, to prevent them; unless I am prepared to follow out the doctrine to the conclusion, that a nation is bound to honour God in its corporate capacity, and a legislature to make public provision for his worship, and the religious instruction of the people? Every argument for national Bible-schools for children leads to the duty of instituting national pastoral ministrations for adults; I must therefore go further, or go back; I must either drop the Dissenting principle, as some of my friends have done, and go over to the Established Church; or I must allow it to advance to its fair issue; for what is right as respects orthodox Dissenters, is right as respects Unitarians, Jews, Churchmen, or Romanists."

It cannot be denied that some of the younger men among the Dissenters, who have not personal religion to make them try to shut their eyes to the effect of the doctrines urged on them, and who plainly discern the *in*equality of the pretended equality principle, are verging to this infidel extreme; while others, the sons of what the Religious Equality committee call "The Dissenting gentlemen in the provinces," (why do the religico-political Dissenters constantly affect French revolutionary slang? we have no "provinces" in England;) are seeking repose from these commotions in the bosom of the Established Church, and are allying themselves to the conservative institutions of their respective vicinities. Dissent is rapidly losing whatever hold it had upon the more respectable, influential, and solidly-educated classes of society. It was respected when popularly regarded as suffering for conscience sake; but it is execrated in its new political career of clubs, and delegates, and agitation, and pulling down churches, and reducing national legislation (we see no reason to retract the words) "to the bareness of atheism."

But why urge these matters in connexion with Dr. Smith's letter, when he does not go to this extreme; and even thinks that a legislature may protect the Christian sabbath? We rejoice if he does think so; and severe indeed must be the struggle that would make so devout a man relinquish godly legislation, even at the sacrifice of some essential parts of the system upon which the present political agitations of Dissent are grounded. But this is an especial reason for taking the discussion in a locality so favourable to Dissenters, rather than in some exceptionable quarter. We could defile our pages with reams of the most profligate extracts, the modern revivifications, with enlargements, of the railings of such miscreants as Paine, against religious legislation and national ecclesiastical establishments; but we should be ashamed of the injustice of proffering such passages, as if there were anything in common between religious Dissenters and the haters and opposers of godliness. And yet there is this in common, that diametrically as their motives differ, their votes would often be found on the same side. The Evangelical Dissenters do not wish to build up either Socinianism or Popery; and yet Socinians and Papists hail their efforts, and count upon their votes. Mr. W. J. Fox, the well-known Unitarian writer and preacher, in a lecture upon "religious equality," delivered at South Place Chapel, Finsbury, in which he stigmatizes the society so designated as being a hypocritical,

fanatical, and sectarian institution, just to serve the purposes of the Evangelical Dissenters, still candidly admits that such efforts do much good to "the common cause." Thus he says:—

"There yet are some points of view in which, perhaps, a looker-on may not deprecate the formation of such associations or unions as that now projected. In the collision of parties, good may result to the community; a formidable barrier may be raised to the encroachments of a Church, which, being strong in the possession of state emoluments and dignities, is but too apt to encroach upon, if not entirely to suppress, the religious liberty of others; and, if the repression of its claims within the limits of moderation be not entirely secured, some important steps in advance towards it may, undoubtedly, be gained. But there is no worse heresy against morality than that the end sanctifies the means, especially in political struggles, or those which are called religious. I am therefore disposed to moot the question in the present lecture, what constitutes Religious Equality? and to show wherein the parties putting forth this plan, seem to me to have widely mistaken, or fallen short of, the object which they propose."

We quite agree with an authority so competent as Mr. Fox to give judgment on such a question, that though Unitarians, Romanists, Infidels, Chartists, and Revolutionists, may all "fraternise with" (we adopt revolutionary terms as most descriptive) the Evangelical Dissenters to pull down the Church of England, it is not because the Evangelical Dissenters intend to throw open every thing when they have gained the victory; for that what they really mean is to set up, instead of the established institutions of the land, others which accord with their own views, and which are quite as obnoxious to the other "fraternisers," as the ones now established. But this hinders not that we should speak of the tendency of their measures, though apart from their motives. The common charitable remark, "never bring against an opponent what he does not admit," is sound as to the man but not as to his argument. We impute much good to Dr. Smith's intentions; we impute much evil to some of his proceedings. We do not ascribe to the members of the Religious Equality Society any wish to aid Socinianism; but "precursors" smooth the way for "repealers," and therefore Mr. Fox makes a grateful bow for their services. They "do good" by mistake, and "blush to find it fame." It must be pleasant to Mr. Fox to learn that one of the objects of the "equality" sighed for by his "independent" brethren, is the corrupt mammon of the Church of England. Here again Dr. Smith may say that his own individual opinion is, that the Church of England would be entitled to retain its property if it were disestablished; for Bishop M'Ilvaine has lately reminded us, in a New York Magazine, that the Bishop of London remarked, in the notes to one of his Charges, that Dr. Pye Smith, who was one of the Committee of the Ecclesiastical Society at its formation, "felt it his duty to withdraw his name, to protest against the Society's proceedings, and to declare, that if the Committee did not in future exercise greater vigilance in 'guarding against violations of equity' towards the Church, he would leave the Society." Bishop M'Ilvaine adds: "The tract of that Society on Tithes, we should suppose, would grate harshly indeed upon the mind and heart, the delicacy, taste, dignity, and candour of such a man." We feel assured that it would; and here, as throughout all these questions, the "out-and-out men" have good reason to congratulate themselves, that Dr. Smith is their champion; for his moderation graces their cause; whereas they are not at all bound by his concessions. But hear how another Dissenting author, the Rev. Dr. "John Search" of Worcester, writes on the subject, in a pamphlet published just after the formation of the new "Equality" Society. The writer, it will be observed, gives due prominence to the spoliatory watchword, "Equality," by printing it in capital letters. Addressing the Bishop of London, after informing him that

even if the Anglican church were disestablished, it would still retain "the deadly spirit of the Man of Sin," which he says "pervades its system," and would be, "in comparison of the Establishment, what Rehoboam was as the successor of Solomon," he adds:

"My Lord, as on this principle the true church may exist in contempt and poverty, men may begin to think, that, perhaps, some of the despised sects may be that Church, rather than the community which seems to have so much in it of the 'true' spirit of the 'Mother of abominations.' But if not, it may still become a question, whether it would not be well to add the apostolical attribute of poverty, to the other primitive perfections of an Institution, which holds from the nation all it has, and takes from the nation all it can get, and repays it by returning cursing for blessing." "And, finally, in plain words, whether it might not really be the best thing that could possibly happen, both for charity and truth, that every shilling of property, and everything in the shape of pre-eminence and privilege, should be resumed by the State, and the 'truly apostolical' placed on an EQUALITY with other churches."

After this intelligible hint, the writer, in a style more adapted to the signature of "Jerry Sneak" than John Search, adds what reminds us of Mr. O'Connell's telling one of his Irish mobs to catch some person whom he had been vituperating, but "to be sure not to pump on him"—he only alluded to pumping, as they might very likely have thought the fellow deserved it.

"I repeat, my Lord, that these questions may come to be asked. I have hitherto shrunk from entertaining them myself. I think some of them go on a wrong ground; but most of them are natural to a Protestant people—all of them are dangerous to a presumptuous priesthood. I should be sorry, my Lord, to witness some of the consequences to which they might lead. I frankly confess, however, that if things go on, in theory and fact, speculation and action, as they have done recently, I shall not wonder at any thing of the sort I may hear or see, however deeply or much I may lament it."

But it is time that we should apply ourselves more directly to Dr. Smith's remarks; for the subject is too important in its bearings to be passed over cursorily.

He says that the object of his paper is to inquire "what is practicable for any civil government to do, to secure and protect the most advantageous enjoyment of the Lord's-day;" but we remarked many times, that we did not ask Dr. Smith's opinion on this subject; that to turn the question into this channel would be an evasion of the point at issue; that there were means enow, if it was once proved that legislatures might lawfully interfere, and one of the chief of those means would be the setting up the national worship of God, without which all others would be unavailing; and that what we requested of Dr. Smith was to shew us, if he could, a principle which men of all names and sects should admit took no account of theological distinctions, and yet legislatively secured a religious object. We were quite sure that he could discover no such medium principle; but, in attempting to do so, he has fluttered between truth and error, till we scarcely know where to find him; and even his practical suggestions are not practical. If a person were to promise some practical suggestions for teaching Latin, would it be a redemption of that pledge to say, "Use all your influence to make boys good Latin scholars?" Yet Dr. Smith's paper comes to little more than this. To achieve good things, good influence should be exerted. Who ever doubted this? Yet, though Dr. Smith's advice is excellent in itself, we are sorry to say, that when examined in relation to the question in hand it is not positive but privative; for if we rightly understand the meaning of the very ambiguous wording of his third paragraph, "Perhaps I ought," &c., it is that instead of giving us more he would take away what we have; instead of improving our Sabbath legislation, he would abolish all legislation on the subject;

for he employs the very argument—rather the flimsy sophism—of Mr. Hume, Mr. Roebuck, and Mr. O'Connell, that you cannot make men religious by Act of Parliament, and that if you begin to legislate for the public observance of the Lord's-day, you must go to the extent of making "a Jewish sabbath," and appoint civil officers, to prevent men by heavy "fines and castigations" from "all trafficking, all working, public or private, on the Lord's-day, all travelling, visiting, walking abroad for health, &c.;" and to see that they "frequent certain places of public worship, and in the hours of interval carry on domestic and religious duties." Now this is so unfair, and we must say insidious, a statement, so gross a caricature of legitimate Sabbath legislation, by confounding together things "public" and things "private," "trafficking" with "walking abroad for health," the securing out-of-door decorum with a tyrannous inquisition into the secret chambers of domestic life and personal duty, that it is with extreme pain we find Dr. Smith adopting such a mode of argument. He has expressed himself darkly; but if we rightly collect his meaning, (see also p. 178,) it is, that the first practical suggestion is to abolish all laws for the public observance of the Lord'-day; and though this conclusion may seem, at first sight, at variance with what he elsewhere says, yet upon a careful examination of his whole paper, we do not see a syllable which contravenes it. Dr. Smith undertook to tell us what ought to be done; but, if we comprehend him, he means that we must begin, not with doing, but *un*doing; for that we have gone too far, too much upon the National Church principle, already. In short, he has brought the question to the very issue which we predicted, when we said that he must either give up all Christian legislation, or carry out the principle to the national setting up of the worship of God, and public provision for the spiritual wants of the people. We perfectly well understand what he means by the quiet but significant phrase of "the abrogation of the Jewish economy."

But he next proceeds to inform us of "the object" to be sought for, namely, "to secure to the well-disposed subjects of the state a quiet enjoyment of the day of rest, with the undisturbed opportunity of attending to religious duties, public and domestic." Here again our prediction is fulfilled; the whole is reduced to a civil "object," a mere affair of police, the protection of well-disposed persons going to church or meeting; there is nothing said of its being the "object" to promote the glory of God, as was so Christianly asserted in the Puritan preamble to the Lord'-day Bill in the days of Oliver Cromwell, which, as we are arguing with Dissenters, we appeal to, rather than to other enactments that might be mentioned. And then, who are these "well-disposed persons" who have a right to demand that there shall be no business transacted on one day in seven? We ask the question, because there is a latent fallacy in the phrase "well-disposed persons." If it mean only quiet orderly persons, what reason is there that their neighbours should shut up their shops to please them? As to protection, they have a claim to be protected on every other day as well as Sunday; and the people at a philosophical lecture, or even in a tavern, have a claim to be protected too. But does "well-disposed persons" mean religious persons; or, at least, persons disposed to reverence Christian ordinances? If so, then comes the question, why is their day, or their deed, to be legislatively privileged beyond other days and deeds? Why may not her Majesty issue a proclamation that all shops shall be shut on Saturday, that every body may have leisure to go to the opera? No, Dr. Smith, with all respect we say it, do what you will, you must either admit the general principle of religious legislation, or give up all national recognition of the Lord's-day, and of every thing else that is good. It is in vain to try to get out of the difficulty by vaguely talking o pro-

tecting well-disposed persons. You can give no reason why the legislature should say that your neighbour is to shut his shop on Sunday when you open your chapel, without embodying principles which go the full length of the national recognition of the Gospel. If there is no higher "object," no holier sanction than that above mentioned, it is injustice to demand that all "public works" and "worldly employments and amusements" shall cease on the Lord's-day; for why, upon merely secular grounds, are the well-disposed people at Homerton chapel to interfere with those who would prefer a Sunday visit to Covent Garden Theatre?

Dr. Smith goes on to show that the ruler of "a country which possesses the light of Christianity" ought to be a Christian; and has a right to demand that his conscientious principles and habits shall not be interfered with. But what has this to do with the question? If legislatures are not to go beyond civil considerations, they might justly reply, either to a sovereign or a subject, "We have no wish to violate your conscience, by making you work on a day which you consider sacred; any more than to make a Quaker an admiral; but if you hold the post, you must submit to the duties which we assign to it; and we cannot, in our corporate capacity, take account of the question as a matter of religious obligation." Dr. Smith makes the ruler say to the people, "More than six days you have no right to require of me; the Lord's-day is my own;" but why "no right?" why the exemption of that particular day, unless for reasons which modern Dissenters affirm should have no place in legislatorial deliberations? Suppose that a public officer should say, "The nation has no right to my services on Romanist saints' days; or on the Ramadan; or on the Jew's Sabbath; or on the Seventh-day-Baptist's Sabbath; or on fair-days, or opera-house nights;" would Dr. Smith admit that the argument is good? Yet, it would be as good as the other, if Mr. Burnett's doctrine is sound, that the only legitimate office of civil government is to secure "the safety of the persons, and the security of the properties of men;" that its power is so "confined," that "with life and property, and with that alone, it has to do."

But there is a latent fallacy, a tacit begging of the whole question, in the very phrase "a country which possesses the light of Christianity." We have never yet read a Dissenting argument on these subjects that did not involve this unfair and illogical suppression. What does Dr. Smith mean by a country which possesses the light of Christianity? Is it a country to which a Christian mission has penetrated? or in which some portion of the people have embraced Christianity? If so, India and Turkey are Christian countries. Or is it a country in which the fraction of converts is larger; say three-fourths, or five-sixths? How are the proportions to be settled? Dr. Smith speaks of a country in its corporate character—not of individuals in it—as possessing the light of Christianity. But how is this to be ascertained? Can Dr. Smith show any other test but that one nation has publicly adopted Christianity, and another not. The Dissenters, in all their arguments for the national recognition of the Lord's-day, proceed upon assumptions which can have no place where a nation has not, in its corporate capacity, established the worship of God. Having mounted the ladder, they kick it down, and then standing on the pinnacle of the building, they declaim against ladders as useless and mischievous; whereas they would never have stood there to declaim but for the ladder. The whole of Dr. Smith's statement about what ought to be nationally done in a country which enjoys the light of the Gospel, is utterly invalid where the Gospel has not been adopted as the religion of the state. Mr. Conder, one of the most able men and acute reasoners among the Dissenters, knew perfectly well where was "the hitch;"

but after doubtless revolving long and anxiously in his own mind how to get over the difficulty, he found it convenient to beg the whole question, just as Dr. Smith latently does. If National Church establishments are not lawful, we ask Dissenters to tell us how they will set up any one religious or moral institution; they must argue the question à priori; they must not mount pinnacles on ladders, and then, having kicked them down, appeal to the elevation which they have attained as a proof that ladders are needless; they must not, while declaiming against establishments, use arguments which would be futile if they had not existed. Yet Mr. Conder, in showing, upon Dissenting principles, what is "the law of the Sabbath, religious and political," is obliged to say:

"We are not now arguing the matter à priori, but must take facts as they exist. The people of this country are in possession of a Sabbath as their birthright; a boon originally bestowed by their Creator, ratified by the law of Christianity, and confirmed to them by prescriptive right and statute law."

Now we demand that as the Dissenter argues against establishments à priori, he should not quit his à priori course just when difficulties begin to surround him. He has no right to take for granted just what ought to be proved. It is true, and blessedly true, that these things exist in England; that, besides the Divine law, and in conformity with it, we have a national birth-right in the sabbath; a corporate possession of it; that we have religious "prescriptive right and national law;" but how came these things so to be? They are the results of those very institutions which Dissenters wish to break down; they are splendid inheritances, the title-deeds of which such arguments as those of Mr. Burnett go to invalidate; while the actual possession is appealed to, in proof that no spoliation is meant. No matter how we got on the pinnacle; there happily we are; we must take the fact as it is; so let us enjoy our privilege; and Huzza for the destruction of ladders, as a useless and dangerous incumbrance. The whole Dissenting argument thus plays fast and loose, as happens to be convenient.

We now come to Dr. Smith's attempted solution of the difficulty which attends his doctrine. "The sovereign," he says, "influences all the inferior officers of a government," and it is his duty to set a good "example." Now there is no question that sovereigns may effect much by influence and good example, and that it is their duty to do all they can; but would Dr. Smith leave anything else to this indirect aid as he does spiritual concerns? The great mass of the people do not know much of the personal conduct of the monarch; and if they did, how indirect and often feeble is its influence (important as it is) beyond the precincts of the court. Do drunkards in Yorkshire refrain from strong drink, because the Queen does not get drunk in London? We are not undervaluing the talent of influence in prince, peer, or peasant; and those who are in high stations have a fearful responsibility cast upon them for the right use of it; but to make influence a substitute for wise laws and salutary regulations, is not a very sagacious or efficient system of legislation.

But if a prince may lawfully use his influence in the way Dr. Smith proposes, why may he not use it to set up the worship of God throughout the land? It does seem to us something very like an absurdity to say that rulers may, and ought to encourage religion, but that they may not adopt any legislative means to promote it. But even in the little concession which Dr. Smith makes, he goes far beyond many of his brethren, who seem to think that even influence is more than it is allowable for rulers to exercise in matters of religion. Not a few "Dissenting gentlemen in the provinces" have complained of mayors and aldermen going to church with their official insignia, because they thereby cast meeting-

houses into the shade. We should like to know how a king is to give his countenance to religion without its being embodied in some visible manifestation?

Dr. Smith objects to religious legislation, because rulers are not always religious. To have good laws so long as rulers are bad men, is "a hypocritical pretence," "a gathering of figs of thistles." Upon this principle he should abolish the laws against gambling and conjugal unfaithfulness, if a prince or a great man happen to break them.

But we have another remark to make upon this court influence which is to stand instead of salutary laws, namely, that it is obnoxious, in an aggravated degree, to the objections urged (very unjustly) against national churches. How often have Dissenters asserted that preference implies persecution; that rulers are to make no inquiry concerning subjects, except which *serves* the State *best*; that they are not to know, or care, who reads his Bible, or sings psalms, or has family prayer, or goes to church or chapel; nor is a man of talent and honour to be rejected from any public employment, because he does not happen to follow the national creed. And in truth, we must say, that the argument which was wholly misapplied in reference to general legislation or public institutions, would be, at least, much more plausible in reference to the personal exertion of influence, with a view to attempt what laws must not be allowed to touch. There can be no favouritism or partiality to A. B. or C., and no invidious rejection of D. E. or F., in the nationally recognized workings of an ecclesiastical establishment; but there might be the one and the other in the application of Dr. Smith's scheme of religious government by personal influence; and if we are told that hypocrisy, falsehood, and time-serving spring out of establishments, much more would they do so out of the proposed system. Besides, should a king adopt a bad creed, rogues would conform, and honest men become Dissenters. Still the scriptural example of David and other holy monarchs shews (see for instance Psalm ci.) that kings are to exert religious influence; and why, we repeat, may they not do it in instituting the worship of God throughout the land?

But Dr. Smith will reply, that he said nothing of creeds; that what he did say was that "It is the duty of sovereigns to seek out and employ, in all departments of the national service, from the station of prime minister to that of the custom-house officer, those persons who are the most likely to serve the pubic interests faithfully and effectually;" and that they should reject those who "make no conscience of acting religiously," and choose those who do. Now we appeal to any jury of Dissenters, whether in this is not involved the essential elements of a creed and a test. What have States, say they, to do with men's consciences, except to leave them alone? Nay, with all our high and stiff views, (as Dissenters account them,) we do not know how far rulers have a right to institute courts of inquiry as to whether prime ministers or custom-house officers make a "conscience of acting religiously." We think they are bound to provide the means of religious instruction, and to regard moral character; but to discover whether men are "real Christians," by which Dr. Smith means men of true piety, is not within their competency. But Dr. Smith's doctrine on the subject leads us to repeat what we have often stated, and what we believe is the opinion, we might say the instinct, of nine-tenths even of those who have no love for the Church of England, that the liberties of the people—yes, the *religious* liberties, the rights of conscience—would be far safer in the keeping of the bench of bishops or a synod of clergymen, than in the hands of the Evangelical Dissenters; that is to say, of Independent and Baptist ministers. We do not mean or believe that these would intend to persecute; but they would be apt to

view things in a narrow sectarian way, which would have all the effect of it. This is strongly felt, and loudly complained of, in some of those parts of the United States where Dr. Smith's scheme is very much in operation; and many Americans have even wished that they had a mild, tolerant Established Church to protect their rights of conscience.

Or put the matter thus. Suppose that Charles II. were sovereign, and that some truly respectable and pious member of Dr. Smith's congregation were mentioned to him for some office. He might reply, that he wanted "those persons who were most likely to serve the public interest faithfully and efficiently," "real Christians," and "men who made a conscience of acting religiously;" and that he did not believe conventiclers (we mean nothing disrespectful in this way of stating King Charles's opinion) were such; that he accounted them enthusiasts or hypocrites; that he had no great opinion of their parts or their morality, and that he thought their doctrines very licentious. Should theological arguments be entered upon, in order to shew him what was the faith of the individual, and that he was a genuine "disciple of Christ?" If so, a stringent, though unavowed doctrinal test would be set up; and every king for the time being, would become the Established Church in his own person. Will Dr. Smith inform us how governments are to discover the "real Christians," so that no merely moral men, who do not make a conscience of acting religiously, shall ever receive state patronage? Though, after all, why talk so much of offices under government; since these affect but comparatively small portions of the community; for all persons cannot be so much as excisemen, even if none but godly men were eligible for the office. How hypocrisy and other evil works are to be prevented under the proposed system, Dr. Smith does not inform us.

Dr. Smith says very justly, that the public cannot have the services of the best men, the men who are an honour and blessing to it, unless it give them, as a portion of their price, "the secure enjoyment of the Lord's-day." We have often made the same observation; and it applies privately as well as nationally; as in the case of tradesmen, of servants, and of rail-road officers. But does not Dr. Smith see that the whole strength of the argument lies in this, that the nation, in its corporate capacity, has legislatively recognized the Lord's-day as a sacred ordinance; for if this were not the case there would be no ground for any public servant to demand, or any reason why the State should grant, the first day of the week for exemption from the public service, any more than any other days which an individual might stipulate as his price. The Jew stipulates for Saturday as his price; but the nation does not grant it; and he is therefore prevented taking many offices. Upon Dr. Smith's hypothesis the two cases would stand on the same footing; but the difference is clear, and the equity sustainable, upon the ground that the nation has conscientiously adopted a religion.

Dr. Smith goes on to shew that governments should seek the favour of God, without which there can be no reason to hope for national blessings. Very true, and very important; but we remarked, in our last Number, that he might spare this portion of his argument, since we were well acquainted with what he had written, most excellently, on this topic; but that amidst so much that is admirable as exhortation, he has not really come to the point under consideration. We take up his premises, and go on consistently to say, that a government thus fearing God should build and endow churches, and see that pastors are provided, and that every nook of the land is supplied with religious instruction. This Dr. Smith denies; nor can we make out from his letter, what a religious government is to do, which an irreligious one is not; or how it is to shew its faith by its works.

Yet even this admission, though we cannot see much that it practically leads to, is far greater than will be tolerated by those of Dr. Smith's brethren who deny that states or governments, in their corporate capacity, have anything to do with seeking the favour of God, except by the impartial administration of civil rights.

There is much more in Dr. Smith's letter which demands comment; but our limits and the patience of our reader forbid it. We will therefore touch but upon one point.

We said that if a nation is not, in its public capacity, to choose God for its supreme Ruler, and to acknowledge the laws of Christ as the basis of its proceedings, any partial religious recognition is inequitable; for if all religious considerations are to be excluded, and legislatures and governments are empowered to provide only for civil protection, why is the Christian's holy day to be hallowed any more than the Jew's? or why should Protestants institute national Sabbath regulations which their Romanist neighbours complain of as too strict and injurious to their convenience? Dr. Smith replies, "I do not believe that Jews and other classes of persons supposed do complain, or would complain, of the state of things which I have been representing." This only shews us, that either what Dr. Smith has represented is practically a mere nullity, as we suspect it is, and therefore not likely to offend Jew, Turk, Infidel, or heretic; or that if it really means anything efficient, he little knows the tempers of men, if he supposes that there will be no complaint. We have several times remarked that the Evangelical Dissenters (Independents and Baptists) are so conscientiously persuaded of the truth, justice, and moderation of their own views, that they seem to be incapable of appreciating the objections to them which arise in other minds. Mr. Dunn, of the British and Foreign School Society, was confident that he could exhibit a plan of education which should satisfy all reasonable men. The Church of England he found rather obstinate; but he had better hopes of the "liberals;" for he only asked for the reading of the Scriptures; when forth there issued a storm of opposition which proved that he had reckoned without his host. The Centralists affirmed that his scheme is quite as sectarian as that of the Church of England, though in a different way; for why, said they, should Roman Catholics, Jews, Socinians, and Liberals, pay for a system of education, the very basis of which they disapprove? We are grateful to Mr. Dunn and his Society for so stedfastly stipulating that the Scriptures shall be read; but as a national measure they must do more or they must do less. In like manner we reply to Dr. Smith; for if he does in any way bring religious considerations into secular government, he concedes in effect the whole principle of a national ecclesiastical establishment; and though he does not go far enough to satisfy the consciences of Churchmen, he breaks down the bulwark of what is absurdly called "religious equality." What will the anti-church-rate committee say to his statement that "in a country like ours, where the majority profess Christianity," "the minority ought to give way to the majority." Burke said that the great majority of this Christian country would think it unlawful to be without a national church.

We will shew by three examples (twenty shall be forthcoming if required) how completely Dr. Smith errs in supposing that Romanists, Jews, Socinians, and the great body of "men of no particular religion," would not complain of such measures of restriction on the one hand, and "religious equality" on the other, as the Evangelical Dissenters think constitute the golden mean.

Take first the very subject of the Lord's-day, to which Dr. Smith's paper relates, and see whether it is true that his plan of bringing state "influence" to

bear upon its observance would be one whit less obnoxious than an act of parliament. The following resolution wes passed at a public meeting held at Mobile, in the United States, in 1830. We purposely select a case not of very recent date, and in a country where there is no Established Church.

"Resolved, that a portion of the present meeting is composed of Roman Catholics, whose religious opinions do not compel them to close their stores or shops on Sunday; that this custom prevails in all catholic countries in the world; that they have inherited these maxims from their forefathers, and are tolerated in them by their own church, and their conduct has never been called into question in New Orleans, the capital of our sister state of Louisiana."

These men would complain of Dr. Smith's proposals as loudly as of Sir A. Agnew's. They would ask why, because "their religious opinions do not compel them to close their shops or stores" on Sunday, they are to be treated as men having no "religious opinions," making no conscience of religion, not "well-disposed," and are to be shut out from all offices, down to that of a custom-house officer, in order that persons of more evangelical opinions may be placed in them. If nations, in their corporate capacity, ought to have nothing to do with religion, but only with secular affairs, these men would be hardly used by the operation of the court influence which Dr. Smith describes; and would have ample reason to ask for a church establishment, that there might be public law instead of irresponsible coercion.

Our second illustration shall be the national education question; the Lancasterian model of which, the Evangelical Dissenters say, is the *beau ideal*, the *summum bonum*, the good and the beautiful as the Greeks phrase it, of all that can be devised or can be wished; and that no man can complain of it as being sectarian, or unfairly mulcting his pocket to carry it into effect. We are only at a loss to pick out a few gems of evidence from the vast mine; for we could more easily fill fifty pages than give a sufficient sample in ten. We will pass over the tiresome story of the Central Society's philosophisings, and confine ourselves to one of the many parliamentary volumes of evidence on education; and to one deponent, Mr. Place, of Westminster notoriety, who speaks the sentiments of a large body of very liberal persons. We presume that Mr. Place must be a Deist, or something like it; but so much the better for the argument; for if governments may not heed one religion more than another, a Deist has as good a right to expect his opinion to be respected as any other person. The following are specimens from his evidence.

"I have been concerned with schools for many years, and was a member of the committee of the Borough-road school at a time of its greatest difficulty. I worked hard with it."

"They would not permit a lesson to be read, unless it was extracted from the Bible; they did not teach doctrine; the committee consisted of Anabaptists, Independents, Quakers, and other sectarians; of some who had a great deal of religion, and some who had no religion at all; they watched each other to prevent the making of converts; they could teach no doctrine, and they left that to others. The lessons I have put in are examples."

"They are extracts, taken in a very odd way from the Bible, for the purpose of avoiding anything having a tendency to teach particular doctrines, and in some parts are sad nonsense."

"They are not consecutively taken; as they are, they convey no rational idea to the child. It is not so with all of them, but it is very generally so."

"I think they should teach no religion in school hours, but should set aside the Thursday and Saturday afternoons and Sundays for this purpose; the children could thus be taught systematically by such teachers as their parents would approve. In school hours they should be taught things they can understand, and especially moral doctrines applicable to their condition in life."

"The West London Lancasterian school was a very large undertaking, suggested by myself and Mr. Wakefield. They were to be really schools for all,

and the multifarious arrangements were complete. It happened unfortunately that some of the managers of this Lancasterian association would permit no other book whatever to be introduced than the Bible, and no lessons to be read but those which were taken from the Bible; this was resisted as incompatible with the principle on which the schools were founded; the fanatics introduced other persons of similar notions with their own, and the whole scheme was destroyed. These men said they would much rather destroy the undertaking, than permit any but Bible lessons, and they did so. We had a magnificent prospect before us; I believe we should have accomplished it completely, if it had been allowed to go on, and before this time have instructed all the children in the metropolis."

Yet with masses of such statement as the above extant, Dr. Smith believes that all parties would concur as to the reasonableness and equity of such plans as he proposes. But we will now shew that even a much larger overture of liberality, or what professed to be such, has been scornfully refused; we allude to the proposals of the Religious Equality Society.

Let us hear Mr. Fox's complaints against this notable institution, which professes to embody the opinions of the most enlightened portion of the Evangelical Dissenters in regard to religious liberty. It will be seen that these Equality people have put forth a creed as much as any Established Church. Mr. Fox writes as follows in allusion to their proceedings. We need not say that we differ *toto cælo* from his opinions, but it is important that it should be known that the Dissenting plans are considered not less open to objection than national ecclesiastical establishments; and that if we are induced to swerve from the public worship of God in our corporate capacity, we must, to be consistent, recede step by step to the model of apostate France at her first revolution.

"How are we to discriminate the 'friend of religious liberty and equality' from him who is only the friend of his own liberty, *and only advocates his own equality with those whom society has placed above him?* When we ask who are the friends of religious liberty, the reply too often is practically made by thrusting a creed in our faces. What matters it what the creed may be, or how plain it may appear to him by whom it is presented? The very fact of the presentation of a creed is a presumption against any real friendship towards religious liberty. The whole current of ecclesiastical history tends to form such an association of ideas in the mind of the student, that when he sees a creed, he thinks of persecution. Now it unfortunately happens that the projectors of this 'Plan of a general union for the promotion of religious equality' do themselves begin by a creed, and by one of the most offensive modes of putting a creed that has ever been adopted."

"It is chiefly the first resolution to which I would direct your attention—'That it is the paramount duty, and therefore the inalienable right, of every man, to worship his Creator and Redeemer according to his religious convictions of the Divine will as expressed in the Holy Scriptures, the only authoritative rule of faith.' Now this is a resolution *which goes to the exclusion of perhaps the majority of the population of this country.* It bases right upon duty, thus defining and prescribing all men's duty at the outset. The founders of the union erect themselves into judges of duty. They tell every man, while they profess to advocate his equality, that he is bound to act upon a principle of duty, framed according to their conceptions. They not only base right upon duty, duty defined by themselves, but proceed to describe that duty and its degree of relative importance. They tell every man that it is his paramount duty to worship. Why, then, what becomes of religious equality in reference to those who do not hold it their paramount duty to worship; who think the duties of morality paramount to those of supplicating and praising the Deity; who entertain another notion of the proportion between duties; or who may not hold it their duty to worship at all, in any way which these persons would call worship? All these are arraigned of a violation of duty by the body that comes forward to advocate religious equality. And not only is the 'paramount duty' laid down of all the world, but the particular mode, the object to which it is to be directed, is defined..... So that as the first clause struck out all non-worshippers, or non-believers in the paramount duty of worship over morality, the second clause strikes out all De-

ists, all Unitarians, all Jews. . . . . Beyond this, the resolution still goes on to define, to narrow, and to exclude: it asserts that all are bound to worship according to their 'religious convictions of the Divine will as expressed in the Holy Scriptures;' not as expressed anywhere else. A man may think that he derives his notion of the Divine will from other sources, and with that will he may conscientiously and devoutly conform; still he is by this religious-equality-union placed in a degraded rank, in comparison with religionists of their own creed and worship. He must receive the Scriptures as 'the only authoritative rule of faith.' Why, there are many who hold tradition to be an 'authoritative rule of faith.' The majority of Christendom has done so for ages. The Established Church of England claims authority to decree rites and ceremonies not opposed to Scripture. There are, I trust, some few in the country who hold reason to be an 'authoritative rule of faith.' But all are cast out under this sweeping plan of exclusion, until the profession of universal religious equality dwindles down into a mere assertion of the pretensions of a sectarian confederation."

"No doubt this union, which I believe is already formed, may, if brought into activity, do much good. It may stop some oppressive measures; it may get rid of direct episcopal taxation upon Dissenters; it may throw open all the public offices that are still appropriated to members of a particular sect; it may, in time, lead on public opinion towards the object, which is pretty plainly expressed in one of the resolutions, of the separation of church and state: although I confess that if this separation were to involve the destruction of the public funds at present in the possession of the church, I should deem it dearly paid for. Church property is people's property. Under a proper system of commutation, tithe is not paid by the consumer, but merely vests a tenth of the proprietorship of the land in the hands of the clergy, or rather of the legislature (the clergy's masters), as trustees. The object of that trust, of which the Church of England has failed not less signally than did the Roman Catholic Church before it, is the spiritual culture of the entire community. To that object the funds should be held sacred, in the hope that they will some day be applied to their legitimate purpose, and be the means of establishing that national education, in the most comprehensive sense of the term, which in no other way seems capable of being realised.

"In advancing whatever public good it may be found competent to achieve, let the projected union fairly appear what it is, *a sectarian confederation for obtaining sectarian equality.* But, for freedom? Its success might leave to the most conscientious individuals only the freedom of the grain between the upper and the nether millstone. For equality? It might only leave the equality of fire and water to the mariner when his ship is blazing on the wide ocean.

"He, who, in the spirit of the first resolution of this 'Union,' tells all men authoritatively what is their duty; decides for them the order and proportions of that duty, &c., &c., whatever he may cant about equality, really implies superiority in himself, religious, spiritual superiority. And if a man claims thus to be the superior of others, their superior in knowledge, in virtue, in worship; their superior in the sight of God; will he not act as their superior? will he comport himself as an equal in all the concerns of life, or in all his influences as a citizen upon social or institutional arrangements? will not his children, or his friends, should they diverge in theological opinion or religious practice from his infallible standard, be subject to vexations, which shall make them feel he is their superior? will not this sense of superiority extend itself wider in the social circle as it is felt and exercised by large bodies of men, by churches bound together by their common faith, rites, and discipline? will it not act as a bribe or a threat upon 'those who are without?' will it not destroy all practical social equality in matters of religion? will there not be temptations set up which are utterly subversive of equality? In contemplating bodies thus acting together, will not the most sordid principles be produced and stimulated in connexion with religious profession? will not the clerical aspirant see in orthodoxy the means of forming connexions and rising to preferment? will not the lawyer see in it the promise of augmenting the number of his clients? will not the shopkeeper trace in it one mode of increasing the number and value of his customers? will not the menial find it better than character, as a recommendation to a situation? Religious equality, indeed! *There can be no equality in religion with agencies like these at work.*"

We invite, and, if we may say it respectfully, we defy Dr. Smith, or any other man, to refute these sophisms upon the principles avouched by modern Evangelical Dissenters. Let Dr. Andrew Reed, who wrote "The Case of the Dissenters," cope with Mr. Fox, if he can, upon the ground assumed by himself

and his brethren. The Equality Society are argued to be "*A sectarian confederacy for obtaining sectarian objects.*" But, in the mean time, see the gulf into which the Evangelical Dissenters are plunging us. They are trying to raze the national temples of God, and promise that more solid, useful, and durable structures shall succeed in their place; whereas their prognostications turn out to be phantoms, and their edifices heaps of sand. Can Dr. Smith wonder, under these circumstances, that with all our respect for him we write earnestly, and it may be—though we mean it not—uncourteously. It is really frightful to us, to see how a good man may be led by his system to try to find out how he may keep up dissent upon principle, and yet not wholly discard the service of God from public institutions. Is Jehovah the God of nations? If not, let us be nationally "without God;" but if he be, let us not seek how we may nationally stint our recognition of his laws, till we can find nothing more to say on his behalf, or for his Sabbaths, than would be equally true of a good turnpike act, or any other measure of "civil benefit." We have a very short answer for Mr. Place and Mr. Fox, (who will consider us as consistent bigots), that Christ is God, and the Bible is God's word, and that its rules bind nations in their corporate as well as their private capacity, and that whatever Deists, Socinians, or political religionists may say to the contrary, a Christain legislature is bound to institute and uphold the worship of God and the religious instruction of the people. This is Bible ground; and it affords firm footing; but once quit it, and there is no resting place; we are lost in wandering mazes, and in each depth find a lower depth opening to devour us.

VIEW OF PUBLIC AFFAIRS.

Among the topics which have been in part discussed in parliament, we have only space left at present to advert to the most important of them all, that of National Education.

Lord J. Russell, in presenting some papers upon the subject, stated his intention of proposing the appointment of a Board, consisting of privy councillors and the responsible servants of the Crown, to superintend the distribution of grants for education. He deprecates the idea of National Education being attached to the national church; but he has not distinctly stated what plan he considers desirable to be carried into effect. It certainly is reasonable that if parliament grants money to the object, there should be commissioners to superintend its distribution; but there is too much reason for apprehension, that the proposed Board will gradually mould public education according to those pseudo-liberal plans, of which we have lately heard so much; unless the members of the Established Church exert all their influence to prevent it. When Lord J. Russell proposes his plan in detail, we trust he will find that they are prepared to stand up for the essential principle that National Education shall be Christian, and we have already shewn at large, in another part of the present number, that this involves the agency of a National Church. As matters stand at present, we see no plan which is feasible, but for the legislature to continue to aid Scriptural education as before by voluntary institutions, whether upon the National Society or the British and Foreign School Society's system; without attempting any general measure of its own.

ANSWERS TO CORRESPONDENTS.

F. W. H.; Anglicanus Christianus; B. M.; An Inquirer; W. W.; P. R.; A Churchman; E. I. C.; Clericus; J. E.; A Country Curate; C. C.; A Singular Pluralist; are under consideration.

We are happy to hear, from several correspondents at Oxford, that the Reformation Memorial is going on so well. Both of the Archbishops have given it their sanction; and also the bishop of the diocese.

Erratum.—At p. 113 of our last Number was misprinted Sir Eardley Wilmot for Sir C. Eardley Smith. The name was given correctly at p. 113.

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 16. APRIL. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

SALVATION BY GRACE.

For the Christian Observer.

IN what salvation essentially consists,—and, what are the means of its attainment,—form the most important inquiries with which the human mind can be conversant. Sojourners as we are on earth, mere travellers through time to a permanent dwelling in eternity, the short and uncertain period allotted to the journey, and the unchangeableness of the state, whatever it may be, in which its speedy termination will leave us, should alike stimulate to vigilance and exertion. We should take good heed to the safety of a course that is to land us upon a shore from which we never can return. We should be well assured that the everlasting habitation to which we are hastening, is a mansion of rest, and not a place of torment.

Salvation is a deliverance from sin, and its consequences. Now sin has brought with it two great evils—guilt, with all its attendant train of external, penal inflictions—pollution, with all its intrinsic and inseparable miseries. Salvation is not an abstract doctrine to be credited, but a personal experience to be felt. St. Paul assumes that all whom he addresses are the subjects of this experience, when he says, "By grace ye are saved." And certainly the most profitable shape in which his words can present themselves to our consideration, is by suggesting to each, individually, this most important practical question, "Am I saved?"

Am I, in the first place, saved from the guilt of sin? Am I saved from the clamours of an evil conscience; from the fear of an offended and angry God; from the *painful* sense of his heart-inspecting presence; from the dread of death; from the terrors of a judgment to come, and of a ruined eternity?

Sin necessarily brings with it the wrath of a holy and offended God. It was not the development of mere arbitrary power, but it was the holiness of God's nature revolting from unholiness, which dictated to our first parents that prophetic warning of the danger and malignity of sin, "In the day that thou eatest thereof thou shalt surely die." And the Law but expands, in its detail, this one principle of all moral good—the obedience of faith working by love,—

it but echoes the Divine warning to our first parents throughout the remotest ages, and most distant habitations of man, when it utters its penal sanction, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

But "all have sinned, and come short of the glory of God." And therefore the Gospel is not merely a system of philosophical speculation, or even of moral instruction, from which the self-justifying Pharisee may learn what good thing he must do to inherit eternal life: but it is a remedial system, adapted by Divine wisdom, and Divine mercy, to the wants and miseries of man, and which provides an answer to the important question, "What must I do to be saved?" It is a system in which the holiness of the Divine attributes may be uncompromised by the salvation of perishing sinners: a system in which pardon may be fully vouchsafed to the guilty and the lost, without money and without price; while yet, on the one hand, sin stands out in all its turpitude and all its malignancy; and, on the other hand, holiness stands out in all its inviolable and uncompromising strictness. It is a system which reveals, in Incarnate God, a substitute for lost man—a substitute who fulfilled every jot and tittle of the Divine will, and thus magnified the law, and made it honourable: then bare our sins in his own body on the tree; and so expiated their guilt by his own sufferings and death, that now God may be just, and yet the justifier of the ungodly.

But have we then fled for refuge to this hope set before us? and are we partakers in the benefit of this great salvation? "There is, therefore, now, no condemnation to them which are in Christ Jesus;" but are we in Christ Jesus? "They that believe are justified from all things;" but do we believe? "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" but have we been reconciled to God by the death of his Son, so that all the charges which the law can bring against us, are satisfied by the pleaded sufferings and all prevailing intercession of Christ? "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation;" but do we look for Him? If so, a sense of this pardon and reconciliation has been imparted to us, so that we know the things which are freely given us of God. If so, we have that "Spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." We therefore feel that to us "to live is Christ, and to die is gain," because we know in whom we have believed, and are persuaded that He is able to keep that which we have committed to Him unto that day. All this, at least, it is the Christian's privilege to experience; a privilege inestimable in the view of Him who has been awakened to a living sense of the transcendant importance of eternal things, and which, therefore, he who is content to live without, proves, by this spiritual apathy, that he has never "passed from death unto life."

But be careful not to suffer a lying spirit to delude you in this important matter, and, counterfeiting the work of the Comforter, to say to your soul, "Peace, peace," when there is no peace." Try the spirit that witnesseth in you, whether it be of God; and by its fruits ye shall know it. The same Spirit which witnesses our adoption into the family of God, also seals us unto the day of redemption with

the signet of holiness. The same grace which saves from the guilt, saves also from the power and pollution, of sin. Am I, in the second place, thus saved?

"He that committeth sin," the Highest of all authorities has told us, "is the servant of sin;" the slave of a wily and merciles styrant, who seizes upon every temper, passion, and affection of his nature, to enchain him to his galling yoke. Nor is this bondage less miserable or less degrading, because the despot rules within his own bosom, and promises liberty while he enslaves him to corruption: and because he so warps his judgment, and depraves his affections, and carnalizes his whole soul, that, while life and death are set before him, he voluntarily prefers misery, and shame, and destruction, to glory, honour, and immortality. Even though the guilt of sin had called forth no sentence of future punishment, this power of sin would have kindled in the soul a native hell. And that anarchy of lusts and passions, which "the spirit that now worketh in the children of disobedience" never fails to introduce, would have supplied abundant fuel for its everlasting burnings.

Nor can this wide-spreading and fatal leprosy of soul be healed, or even arrested in its progress, by any human skill or power. In vain does reason argue the baseness and ingratitude, the folly, the danger, and the misery of sin. In vain does the holy law of God shed the uncreated light of infallible truth upon the path of duty: and draw aside the curtain of time which veils the unseen world, and disclose the mansions of the blessed, and the prisons of the damned; and point to those unfading crowns of glory which shall encircle the brow of him that overcometh, and that blackness of darkness which shall envelop for ever the unbelieving and ungodly. In vain does conscience bring home the accusations of the law, and say in the sinner's heart, "Thou art the man." In vain do they who know "the terrors of the Lord," persuade men to embrace the offers of his mercy;—reprove, rebuke, exhort them to resist the devil, to extirpate sin, to cultivate holiness. Reason, indeed, counsels well and wisely; but the wisdom of reason, and the still small voice of conscience, are drowned amid the stormy bursts of passion, of prejudice, of inordinate desire. The law, indeed, "is holy, and just, and good;" but the "law is weak through the flesh"—through the ever present, ever felt, and ever victorious power of corruption: and until the spiritual eye be unsealed, through that faith which is of the operation of God, no counteracting motives, drawn from an unseen future, can tell upon the soul. "The natural man discerneth not the things of the Spirit of God." To him all are vague and visionary, undefined, uncertain, uninfluential. If sin is to be resisted and put down: if the sinner is to be translated "from darkness to light, and from the power of Satan unto God:" if the soul is to be "delivered from the bondage of corruption into the glorious liberty of the children of God," the gospel of free grace, alone, will be found the wisdom of God, and the power of God, unto such salvation.

Have then,—I would ask, for practical subjects are worse than useless unless brought home to the individual conscience,—have the peculiar motives of the Gospel appealed with power to your heart, who now readest these lines? Do you love God, not merely as the Great Creator, the Almighty Architect of universal nature, thus good and beautiful, the Bounteous Dispenser of all sublunary blessings;

but do you love Him in his Gospel character as God our Saviour? Do you love God because He spared not his own Son, but freely gave him up for us all? Do you love Christ, because He first loved us, and gave himself for us? And does this love prove its sincerity by an uncompromising obedience to his revealed will? If we love Him, do we keep his commandments? Has the regenerating seed of the Word been sown by the Spirit in your heart, and are the fruits of the Spirit daily developing themselves in your life and conversation? Are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—are these the tempers of your mind, and the characters of your daily practice? Is the law of kindness ever on your lips, and the spirit of charity in your heart? Do you lament, and daily gain ground against the unmortified remains of inbred corruption? Do you thirst after, and daily attain, fuller communications of the Spirit of holiness, higher advances in the Divine life? Do you practically find that the doctrines of grace are never abused to the sanction of sloth and self-indulgence? Have you experimentally proved what is that good, and acceptable, and perfect will of God, which is our sanctification? Do you know by a happy experience, that "Blessed are the poor in spirit;" and that humility is the threshold through which the soul enters *now* into the kingdom of God? that "Blessed are the pure in heart," and that they *now* "see God?" that "he who dwelleth in love, dwelleth in God, and God in him?" If thus, by experience, "ye know these things, happy are ye—the Spirit of grace and of glory resteth upon you." For it is this withering of the arm and the power of the tempter, this extirpation of sin, this implantation of holiness, this ripening of the fruits of the Spirit, which constitute, essentially, the salvation of a soul. To these, the great end, all the sufferings of atonement, all the pardons of grace, all the privileges of the Gospel, are but subsidiary means; and, except in so far as they affect these, but weak and beggarly elements. It is, in a word, this frame of spirit, filled with all the fruits of righteousness, with peace and purity, humility and holy love, which constitutes its present true happiness, and its indispensable meetness for the inheritance of the saints in light.

Nor suffer yourself to be deceived by that radical mistake of a deluded world, that present salvation would rob you of all present enjoyment: that such salvation is indeed desirable at the hour of death, because—sad to say—absolutely necessary to shield you from the wrath of God in the day of final judgment, and to prevent your being cast into the place of torment—some vague, but local and material hell: that therefore to die a saint is desirable, because an indispensable condition of future happiness, but that to live a saint would be to poison life's every charm, and to render it dull, and vapid, and gloomy. O suffer not yourself to be thus deluded by a miserable and infatuated world. O shrink not from this spiritual cross on which your old man should be crucified with Christ, and which but points out the gate of a blessed resurrection to present happiness and an undying life. If we suffer with Christ, we shall also live and reign with him—now—as princes upon earth, for "the righteous man is more excellent than his neighbour." We, the Apostle says, are crucified with Christ, yet live—live *now*, by a present salvation—a life of true happiness; the only true, because a happiness within, a heart's ease and contentment of mind, a peace of God which the world can

neither give nor take away. Hear the Saviour himself, amid the agonies of the cross, declare to him who suffers with Him, "This day thou shalt be with me in paradise."

Nor think that this present salvation, this new birth, will send you forth into a barren and desolated world, stripped of all its former charms and long accustomed sources of enjoyment. Think not that you will henceforth walk the earth, a sort of living spectre, in some ghostlike, visionary state, uninterested by the circumstances of life, dead to the feelings and a stranger to the sympathies of your fellow-men. Let not the amiabilities of natural affection, let not the tendernesses of the natural heart, thus shrink, with jealous sensitiveness, as though the heart would be pierced to death on this spiritual cross, and perish under this sublimating process. All indeed that is vain and vicious, delusive and impure, will, blessed be God, lose its charm—that charm which but veiled innate deformity—that bait which but lured to destruction—that sweet which but concealed a bitter poison. But religion will deprive you of no object of pure and real enjoyment, of no innocent and truly happy feeling. It will indeed, as by a live coal from the altar, purify you. As by a presence, a contact of God, it will sanctify every object and feeling; but by sanctifying it will only enhance them, and invest them with a halo of Divine glory. When Christ liveth in you, there will not be less of humanity, but more of Deity, in the compound man.

But you may still say, Are we not told that self-denial, the most perfect and universal, is an essential element of pure and undefiled religion? that there is no possibility of attaining that kingdom of heaven within us, which is righteousness, and peace, and joy in the Holy Ghost, but through this strait and narrow gate? that if we would come after Christ, we must deny ourselves, take up our cross daily, and follow him? Now, not to speak of the agonies of the process, is it not, you will say, a risk from which we may well shrink—a leap in the dark from which the soul may well recoil, not only to cease from exercising the affections upon the present objects of love, but even to pluck from the heart those deep-rooted feelings and affections themselves, which were coeval with its birth, and have strengthened with its growth, and which it knows by experience to be sources of enjoyment? Nay, still more, to kill, as vipers brooding within us for our destruction, every present feeling, sentiment, passion, and affection: and when this painful sacrifice of known materials of enjoyment has been completed—when we have stript the heart to the nakedness of desolation, and withered it to the death of apathy, then to look for some vague creation to a new nature of which we can comprehend nothing, some new constitution of soul, and frame of physical sensation, of whose mechanism, movement, and capabilities we have neither experience nor conception, and, consequently, with which we can as little sympathize as with the nature and enjoyments of an angelic existence. Does not such a state, you will say—and say reasonably—present nothing to the view but what is cold, and shadowy, and repulsive?

To all this my answer is, that you mistake wholly the nature of Christian self-denial. I say, indeed, that self-denial, the most perfect and universal, is the sole principle of happiness—of peaceful and permanent enjoyment. But I deny that self-denial thus kills the natural affections, and desolates the heart. True self-denial, like the storm

that roots the oak, strengthens, not eradicates. There is in our nature, as in our bodily frame, nothing positive and original but what God's creative hand has placed there, and which is not conducive to our happiness here and hereafter, either directly, as a material and ingredient of that happiness, or indirectly, as a mean of sanctification. Nothing therefore in our nature, any more than in our bodily frame, can be profitably extirpated. But over all God should reign paramount. And the process which sullenly annihilates an affection, or heartlessly exchanges its object, instead of feelingly, though complacently, resigning it, is not that process which denies self to follow Christ.

Sin and Grace are not new faculties of the soul, superadded by Satan, and by God, respectively, to its original nature; but they are springs at whose impulse it is animated, and laws by which its movements are regulated. Sin does not consist either in the existence, or the exercise, of the passions and affections, but in the disorder, the insubordination, the abuse, the lavish waste of them. And therefore true self-denial does not consist in the extinction of the passions and affections, but in their due regulation and controul. Gospel peace is not the stillness of apathy, but the harmony of feeling. It is not the damp chill and dead silence of the cell or sepulchre; but it is the profound yet breathing repose, the serene yet living calm, of nature.

This is, at once, the present and the eternal salvation of the soul. Thus, by grace, are all God's people, each in his degree, saved. To all is offered, and each who will receive it by faith may experience, a full salvation. To each who will pass on unto perfection, and study, in the combined exercise of lively faith, and fervent prayer, and honest effort, to cleanse himself from every pollution of flesh and spirit, and to perfect holiness in the fear of God, an abundant entrance will be ministered, by grace, through faith, into the present and everlasting kingdom of our God and Saviour.

To be without this salvation is to sit in darkness and in the shadow of death, destitute of the alone principle of life and happiness. To seek the attainment of this salvation, there is the most abundant encouragement: "Ask and it shall be given you." It is true that of ourselves we can do nothing; and that to raise us from the death of sin to the life of righteousness, demands the Omnipotent energy of that Spirit which raised up Christ from the dead. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." But it is a gift which God is ready to bestow upon every man who asks it, "liberally, and without upbraiding" on account of past negligences or past sins. Whoever you be—whatever may have been your past character and conduct, only now "believe in the Lord Jesus Christ, and thou shalt be saved:" saved with a present salvation: saved both from the guilt and from the power of sin—justified and sanctified. But think not that you can separate these. "Whom God did foreknow, He also did predestinate to be conformed to the image of His Son." "Whom He justified, them He also glorified." Pardon and purity, holiness and happiness, are inseparably and eternally wedded in the councils of the Divine will; and what God hath thus indissolubly joined together, let not man profanely think to put asunder. Receive the blessings of the Gospel as gifts of free, and sovereign, and undeserved grace; but be careful not to grieve, by sin,

that Holy Spirit whereby ye are sealed unto the day of redemption. Let it be your study, by frequent meditation upon the Divine word, and by fervent and persevering prayer, that your conscience may be spiritually enlightened—then keep it, as the apple of your eye, tender, and sensitive to sin, that it may be a faithful monitor, and an infallible index to your soul.

J. M. H.

OBJECTIONS TO MODERN GEOLOGY.

(*Continued from page* 154.)

YOUR correspondent, A SCRIPTURAL GEOLOGIST, in your January Number, quoted Poole, the compiler of the Synopsis Criticorum, in illustration of the first verse in the book of Genesis; but the quotation only tends to prove that Moses uses the term "In the beginning" with the view of shewing that the world had a commencement in time, and was not of eternal origin. The interpretation by the same author of the six days' creation, and two first chapters of Genesis, cannot be twisted to establish conjectural geology, if the whole context be read; nor indeed that of any similar old, learned, and sound theologist. In the same indefinite sense the expression is used by the Apostle John, "In the beginning was the word;" and the like mode of speech by our Saviour, "From the beginning it was not so." That materialism had a created existence at a determinate period of eternity past, is certain; and also that every subsequent and future modification of it has been, and will be, dependent upon the same power which gave it first being; but I disbelieve that the animal, vegetable, and mineral kingdoms present the same appearance since the fall of man, as we may be led to presume was the case in a condition of Paradisaical perfection. On the contrary, both Revelation and nature are demonstrations that a material as well as spiritual change has taken place in the globe which we inhabit. The Apostle Paul—who, upon another occasion, ardently aspires after the hopes of its Christian and ultimate restoration to more than Adamic beauty and pristine excellence—here expresses significantly its intervening state of degradation. "For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. viii. 22). The effects, therefore, of human original sin are now operating upon animate and inanimate creation, under a dispensation neither of unmingled justice and holiness, nor that of pure innocence and beneficence; but under a chequered and tempered order of men and things which bespeak their history, and under which there is a conflict of two principles of good and evil, happiness and pain, both in cause and consequence, which betoken the lapse of this earthly tenant, his present thraldom, and his future destination. I am not so absurd as to presuppose the immortality of the instinctive soul in brutes; but I conceive that when man, who was lord of this lower world, and was endowed with an immaterial and immortal spirit, but with a body conditionally mortal, fell from his allegiance to his Maker, neither they, nor any other department of the creation, stood in an exactly similar relation to him, nor to themselves. I can imagine that upon the supposition of ages having elapsed before man disobeyed the Divine command, there may have existed, in the bowels of the earth, subterranean heat, as well as

there was a superincumbent ocean; that a system of production, decay, or change, and reproduction, may have taken place in the inferior ranks of creation, which would not be inconsistent with such a state of innocence and felicity, and which obviates the difficulty of conceiving their continued exercise, and the mode of providing for their sustenance, as well as space for their habitation, should no single individual of a species ever have ceased to live. But I cannot reconcile with such being any system of destruction to which pain is annexed, any throes of nature, any devoration of the creature, whether they may proceed from herbaceous or mineral poisons, stinging reptiles, carnivorous beasts, birds, and fishes, volcanic fires, earthquakes, tornadoes, electric clouds, inundating seas, the intense temperature of torrid sterility, or of perpetual ice. Nor can I admit that the disjointed strata of the earth, which is the more immediate topic of discussion, with those indications of their contents familiar to naturalists, present to my observation and judgment those appearances which would result from a supposed *Paradisaical* origination and *dislocation*,—I mean in accordance with the happiness of universal being,—but they rather represent to me the arm of an Almighty Divinity, stretched out by miraculous interposition, in disorganizing and devastating the face and womb of nature which he had himself perfectly fashioned. Their arrangement suffices to record of them that they are not the effects of what is commonly called fortune or accident, while their derangement manifests the design of an infinite understanding. If we examine more closely the Mosaic narrative, we shall see and feel that, though Moses did not write it with an intent of exciting or damping geological inquiry, yet he intended thereby that all geologists should believe its verbal inspiration. Cuvier, at the close of his Introductory Theory of the Earth, indulges in the speculative hope, that if this study should attain greater perfection, "man, to whom only a short space of time is allotted upon earth, would have the glory of restoring the history of thousands of ages which preceded the existence of the human race, and of thousands of animals that never were contemporaneous with his species." The sentiments also of Professors Buckland and Sedgwick are in unison with those of the late French comparative anatomist. Did, however, any man peruse the first chapter of Genesis, without having admitted into his mind some preconceived impression, and arrive at the conclusion that the period of creation was a duration of six thousand years or more? If so, Adam must have been created during the last sixth thousandth year; for his fall could not have taken place till after the completion of the six days' work, whichever interpretation of them we adopt, since we read that "God saw every thing that he had made, and behold it was very good, and the evening and the morning were the sixth day." After the adult man and woman were made, (the man from the dust of the earth, and the woman from the substance of the man,) "God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Now, as the first offspring of Adam was born in corruption, it is indisputable that no incorrupt posterity of their progenitor ever lived in this immaculate world during the imaginary period of its last age. We are therefore driven to the extreme improbability that it must have re-

mained entirely unpeopled during this lengthened term of years. Another insuperable dilemma arises from the perusal of the second chapter. "Thus the heavens and the earth were finished, and all the host of them;" in which passage some understand the angels to be included: "and on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." Thus the seventh day of our week is purposely added to, and spoken of, in connexion with the preceding six; with only this difference, that the Creator is declared to work during the six, and to rest upon the seventh: but the last is surely of the same duration as the rest, and it has been set apart by Divine institution from that time to the present, as an interval of twenty-four hours. If "A Scriptural Geologist" asserts that this seventh period was likewise one of a thousand years, of which whole our week of days is only a reduced and retrospective representation, then I would ask him when did Adam fall? From the context, it seems to me most probable, that he did not sin till after the expiration of the Sabbath, when the first allusion is made to the entrance of evil, as some length of time would be required for the historical transaction; but under the supposition of your correspondent, the birth of Cain would thus be extended till the end of another seventh age. Nor is it likely that there was any inequality of periodical division between each of the seven days; for at the close of each of the six, the same words, "the evening and morning," are added, as if to mark emphatically the time. I am aware that the heavenly luminaries were not themselves created till the fourth day; but this obscurity will vanish, if we will only reflect that, after the globe emerged from chaos, and after the separation of light from darkness, the same, or nearly the same, lapse of time may have been allowed to pass in the Divine Mind, before light and heat were incorporated and concentrated in the sun, moon, and stars, and time was registered by the construction of the celestial orrery. To make use of a finite similitude, an inhabitant of Tahiti has no doubt of his existence, and can reckon so many days in which the earth has evolved round its axis, being ignorant of astronomy, before the ocular demonstration of the British chronometer is submitted to his inspection, which is a mechanical register of the same duration. Another incongruity is apparent from the succeeding verses of the second chapter, which contain a more particular description of Eden, with a recapitulation of the formation of Adam and Eve, as the crowning work of Jehovah. We there read that God made "every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." "*And out of the ground* the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." Hence we may infer that the manner of first formations can be only very imperfectly known by existing rational phenomena; for here we learn, that during a defined space there was instantaneous produce, contrary to the progressive laws of second causes.

I may further illustrate my meaning by other instances derived

from the Old and New Testaments. Isaiah applied a lump of figs, to the boil of Hezekiah, and he miraculously recovered. Here was the use of physical means, and the lapse of so many minutes during the application of the remedy; but the immediate effect of it is attributable to the revealed purpose of God; otherwise it was no miracle at all. Elijah also stretched himself several times upon a dead child, and uttered certain words before resuscitation took place. Again, our Lord anointed the eyes of a blind man with spittle before he worked a cure; and on another occasion waited for successive days, before he raised a man from the grave by the voice of Omnipotence. In like manner, though the Lord by one fiat could have had the globe, with all its pre-arranged wonders of nature, exist out of nothing in an instant, yet it pleased him to set apart a certain given duration for the exertion of creative agency. If it had been his will to employ six thousand years instead of six days, we should not have been told that "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years," according to our present mode of calculating time; while in the consecutive clause of the sentence, we are again informed that "the evening and the morning were the fourth day;" which would be a literal deception; but we should have been apprized that he had prolonged the work of the fourth day, and those subsequent to it, if not anterior, for the space of a thousand years each. We likewise read, in the same chapter, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given *every green herb for meat;* and it was so." I cannot then credit the destruction of carnivorous animals; since such a propensity was evidently unnatural till after the Fall; nor is it reasonable to believe of Adam, to whom they were subjected, and for whom indeed the whole earthly fabric was framed (as man was not made for the Sabbath, but the Sabbath for man,) that he should have been called upon to name these very animals, whose genera and species had been swept away for ages prior to his own being. Such a preposterous idea appears almost to be a mockery of his delegated prerogatives and universal sovereignty. That a decided change passed upon the inferior creation, after the introduction of sin, is evidential from the 14th verse of the 3rd chapter; "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed *above all cattle, and above every beast of the field:* upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." And again Adam is thus addressed: "*cursed is the ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Though animal food was then permitted, it was not divinely ordained till after the flood. The Gordian knot of the whole geological system remains yet to be untied, or the query to be answered, how came it to pass that no human organic relics are discovered? If I put this question to "a Scriptural Geologist," it is probable that he will find it no easier matter to decide than myself. Geology does not aid him in his inquiry; for it confesses itself to be baffled in the pursuit. Here then, at least, we meet upon even ground, and must both of us lay down our swords, as amicable but weary dispu-

tants, upon the arena of gladiatorship. Before, however, my strength is quite spent, let me demand of your correspondent, whether the sea and land, since that Mosaic deluge, may not have partially changed their relative places; whether he, or any other modern geologist, has searched the bed of the ocean; whether human bones may not have been hurled into its bottom, which is their grave, and their particles have been broken and dissolved, as if it had been the Divine Will that they who perished by the act of a judicial sentence, should have no other burial place, nor be raked out of such a receptacle, and that the event itself should be paradoxically noted by the total want of any such public mark at all, as would have been the result, had so many millions of our fellow beings been hewn out of every quarry, and exposed to view, in the same manner as they may be disinterred from our church-yards? May they not be sunk in an abyss of oblivion, and enveloped with a coverlid from which they cannot be extricated, till, at the same Almighty bidding, "the sea shall give up its dead?" I would only quote a few passages from the 7th chapter of Genesis, in proof of the supernatural magnitude and effective potency of the deluge, as recited by the sacred historian: "I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth;" (v. 4.) "All the fountains of the great deep were broken up, and the windows of heaven were opened." (v. 11.) "And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And the waters prevailed upon the earth an hundred and fifty days." (v. 19, 20, 24.)

I would remark, in conclusion, that this question, like that of the plurality of worlds, is not one which involves the veracity of Christianity itself, or overshadows the glories of its promises; but whatever human explanation tends to invalidate Scriptural authenticity, in any parts or part, is more or less deserving of consideration, and ought to be reprehended and discarded accordingly.

F. S.

ON MEDITATION AS A MEANS OF GRACE.

To the Editor of the Christian Observer.

When this subject was first presented to me for consideration, I was struck with its novelty. To me it was altogether untrodden ground. And yet it is surprising that a habit so necessary as meditation, to the healthy life of the Christian, and so obviously beneficial, should so seldom form the subject of public instruction,* and be so little cultivated in private life. It is, I conceive, a means of grace much lost sight of,

* We were not aware that the duty and blessedness of hallowed meditation are so little urged as our correspondent represents. The subject has been often touched upon in our own pages: and one of the present Editor's Family Sermons, as long ago as 1817 (reprinted in "Forty Family Sermons"), was upon it; from Psalm civ. 34, "My meditation of Him shall be sweet." We are glad, however, to revive the subject by the insertion of our correspondent's very useful paper.

and neglected. And perhaps to that change in the manners and habits of religious people, which has brought family instruction comparatively into disuse, is it to be attributed that meditation is so little practised. Owing to a variety of causes, the Christian has been drawn of late years more into public life; and time has been occupied in forwarding the spiritual good of others, which, in former days, would have been devoted to reading, meditation, and prayer. And hence it comes to pass, that strong and painful misgivings have crossed the minds of those who have been actively and usefully engaged in a good cause—"They made me keeper of the vineyards, but mine own vineyard have I not kept." One thing, however, is certain, he cannot be a thriving Christian, growing in grace, in the knowledge and enjoyment of God, and in communion with him and with his Son Jesus Christ, who lives always in public.

1. *The Nature of Meditation.* Meditation may be set, and at regular times, or habitual and unprepared. And doubtless those Christians who are favoured with a contemplative habit of mind, have much enjoyment in its exercise, and find it very profitable. While engaged in the ordinary business of life, they can maintain the recollection of spiritual things in the mind. And where persons are so constituted as to possess, in a considerable degree, the power of abstracting themselves from other things, there is never a want of time, place, or subject for meditation. Such "walk with God;" and while their feet tread the earth, their heads are in heaven. But meditation, in the usual sense of the word, means deep, close, and steady thinking:—retired and secret contemplation. It is not self-examination nor self-communion, though intimately, if not necessarily, connected with both. It is the settled, quiet, serious thinking over any point or subject;—ruminating upon it;—pondering it in the mind. It is in the beautiful language of the psalmist "musing:" "I *remember* the days of old; I *meditate* on all thy works; I *muse* on the works of thy hands." Milton also has "musing meditation:" and says that wisdom

> "Oft seeks to sweet retired solitude,
> Where with her best nurse *Contemplation*,
> She plumes her feathers, and lets grow her wings,
> That in the various bustle of resort,
> Were all too ruffled, and sometimes impair'd."

In considering meditation as subservient to the best interests of the soul, the subject on which it is employed must be spiritual; some of the "things by which men live, and in which is the life of the spirit." The state of our own souls,—our past lives,—the dealings of God with us,—and the various truths of God revealed to us in the Scripture, may well form subjects for profitable meditation. And by meditation on truths, we would understand the remembering, and retracing, and dwelling on such in our minds, as we have been previously taught, and made acquainted with, rather than the investigation of points which as yet we are but feeling after. We may, with the psalmist, make the law, the precepts, and the works of God, the matter of our meditation; with Timothy, we may meditate on the Apostle's instructions; and with the Virgin mother of our Lord, we may keep the angel's message, and "ponder it in our hearts."

II. *The Usefulness of Meditation.*

1. The practical influence of the truth can only be known and felt, when it is habitually present to the mind. A truth absent from the mind, is for the time of no more influence than if it were altogether unknown, or disbelieved. Whatever be the direct tendency of any truth,—whatever be the effect which it is calculated to produce,—whether peace in the conscience,—joy in the heart,—mortification of sin,—the raising of the affections to high and heavenly things,—love to God and Christ,—the patient suffering and cheerful doing of the Lord's will,—it cannot have that tendency in us,—it cannot produce that effect in us, if it be as a forgotten thing. But it is not possible that any truth should be thus habitually present to us, unless it be more or less the subject of meditation. The mind does not otherwise become fully imbued with it: though we do understand it, and acknowledge it, and believe it; we are not leavened with it; it is not become a part and parcel of our own minds. If the acquisition of knowledge be compared to the reception of food, then meditation is as digestion, which alone converts it into the means of sustenance and vigour. It is thus also, in no slight measure, by the mind dwelling upon spiritual things, that men become more and more spiritual. The contemplation of the character of our Lord, as revealed in the word of God, is the ordained means of conforming his people to his likeness. (2 Cor. iii. 18). In fact, what is a heavenly-minded man? What is it to be spiritually-minded which is life and peace? What, but having the thoughts chiefly occupied with spiritual and heavenly things: and how can this be the case with any one, without meditation?

2. Again, it is by meditation that we apply to our own cases the things which we hear and read. Great excitement, or impression and conviction, may be produced by preaching, and yet, unless recalled and revived by meditation, may very soon entirely pass away. Who has not been a wonder to himself, that he should remember so little of a discourse which, at the time, pleased and interested him; and yet in a week scarcely any traces are retained;—a dim, indistinct, general notion is all that remains floating in the memory. The simple reason is, because it was never digested; never by subsequent meditation made our own. Like a language imperfectly learned, it is soon forgotten. So also of expositions and interpretations of particular portions of Scripture: at the time a difficulty is obviated, and the mind satisfied; but for want of reflection, we find, when we would revive the form and shape and substance of what was said, that all has faded away. Now this is felt more or less by all. If, then, meditation be useful to those who are more accustomed to habits of thinking and investigation, who are in a measure set apart to seclusion and study, how much more so must it be for those who are necessarily involved in the active pursuits of life, and mixed up with the bustle, the cares, and anxieties of worldly business! And is it not to be imputed to the neglect of this duty, that so few are found who really savour of the things of the Spirit;—who live and breathe in an atmosphere of godliness;—who walk "in the fear of God, and *in the comfort of the Holy Ghost*? And those who are ministers should remember that it is not retirement from their families,—it is not that they are in their studies, which necessarily supposes that they do not forget to meditate:—the question is, how are their secluded hours employed? A man may be entirely dissipated, though books only occupy his time; and as far removed from meditation in his study, as

if he were in the market or the social party. A very acute and very honest observer of himself, said, "Reading is for the most part only a more refined species of sensuality, and answers man's purpose of shuffling off his great work with God and himself, as well as a ball or a masquerade."

3. Meditation is useful, and a means of grace, as it is a medium of holding communion with God. The Psalmist said, "My meditation of him shall be sweet; I will be glad in the Lord." And though, doubtless, the love of meditation has, in some instances, degenerated into the error of those who make the whole of religion to consist in a meditative habit of mind—in quiet contemplation—still we must not forget that it is a means of grace, and that the people of God often enjoy much blessed intercourse with him *in thought*, in solitude and in silence. Many an acceptable prayer is offered up to God from the inmost recesses of the heart, when neither the lips move, nor is the voice heard; and often is He worthily praised, when the melody is made to the Lord in the heart only. By such a habit of meditation, the sense and feeling towards God as a friend is cherished and confirmed; and, to borrow an expression, "shyness is prevented." The following struck me as a beautiful example of such meditative communion with God; "I have had as much communion with God," said a young woman in humble life, "when sitting at my work, as ever I had in my life; especially in the night time, when I see nothing but the light of a candle and a white cloth, hear nothing but the sound of my own breath: with God in my sight, and heaven in my soul, I think myself one of the happiest creatures below the skies. I do not complain that God has not made me some fine thing to be set up and gazed at; but I can heartily bless him, that he has made me just what I am, a creature capable of the enjoyment of himself. If I go to the window and look out, I see the moon and stars; I meditate awhile on the silence of the night; consider this world as a beautiful structure, the work of an Almighty hand; then I sit down to work again, and think myself one of the happiest beings in it."

4. Meditation is also useful, as preparatory to other duties; for instance, prayer. We should consider beforehand our object in prayer, and what we intend to make the subject of our requests. "While I was musing the fire burned; then spake I with my tongue, Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." "He who would pray, must first retire. Meditation, which is the mother of devotion, is the daughter of retirement. They who do not meditate, cannot pray; and they who do not retire, can do neither."

III. *Hints on Meditation.*

1. It is difficult. Scarcely is any duty more repugnant to the natural man. He cannot bear to shut himself up to commune with his own spirit, and with God alone. And at this we need not be surprised; though it is not to our present purpose to shew, that in his ignorance and unbelief, regarding God as his enemy, "he therefore *likes not* to retain God in his knowledge." But whence the difficulty to the Christian believer? Meditation is difficult to many persons, because it is with them almost an impossibility to think steadily, and intently, and continuously on any subject, for any length of time. They cannot controul and concentrate their minds. They have thoughts, but they cannot think. The mind flies off, and will not be

fixed down to one point. And besides, it is difficult to meditate on spiritual things, because of the sad reluctance of even the renewed mind, through the influence of remaining evil, to be occupied with what has more immediate reference to the soul, to God, and to eternity. Hence it is, that time, which was sincerely intended to be passed in meditation, is to our sorrow and shame not unfrequently frittered and trifled away in vagaries, vain and profitless. It is found to be no easy matter to "retire, the world shut out;"—to "call home the wandering thoughts, and imagination's airy wing to repress." And this unfitness of the mind to meditate, is much strengthened by the general absorption of it with worldly things. If we are commonly engrossed with worldly, light, and trifling ideas and pursuits, it is altogether impossible that we should be able, at any given time, to abstract our minds, and disengage our thoughts from them. He who can most readily and profitably engage in special meditation at any one period, is he whose ordinary tenor of life is serious, and whose habitual course of thinking has to do with spiritual things. Spirituality of mind assists, and is assisted, by meditation.

2. As to the most suitable time for meditation, that depends altogether on circumstances. They who cannot command opportunities, will be enabled at those intervals, which even the busiest can create, to settle their thoughts in pious meditation; and in the wakeful hours of the night to revolve in their minds the words and the works of God. "I remember thee on my bed, I meditate on thee in the night-watches." Those, whose time is at their own disposal, should choose that portion of it which, by experience, they find most advantageous. Bishop Hall and Mr. Baxter loved the tranquil evening-hour, the twilight stillness; and the latter speaks thus on the subject: "I have always found the fittest time for myself is the evening, from the sun-setting to the twilight. I rather mention this, because it was the experience of a better and a wiser man—'And Isaac went out to meditate in the field at the even-tide.'" It needs scarcely to be observed, that, almost universally speaking, retirement is necessary to useful meditation. A student, it has been remarked, cannot study in a crowd; and it is not recorded that God appeared and conversed with his people of old, when they were in company, but when they were alone.

And, lastly, let us never forget, that if meditation is to be a means of grace, it must be made effectual to that end by the power of the Holy Spirit. In common with all other means, it is entirely dependent on his grace and blessing. He, "without whom nothing is strong, nothing is holy," from whom all holy desires, all good counsels, and all just works proceed, is the Author of all profitable meditation. He must give us the inclination to meditate;—He must suggest to us the good and timely subject for meditation;—He must enable us to collect our vagrant thoughts, and fix our minds on that subject; and He must, by this means, cause it to have and exercise its full and proper influence on our hearts and on our lives.

Αμελετικος.

MR. PITT AND BISHOP BUTLER'S ANALOGY.

To the Editor of the Christian Observer.

THE Quarterly Reviewers having, without any shadow of proof, contradicted the statement in Mr. Wilberforce's Life, that Mr. Pitt said that Bishop Butler's Analogy suggested more doubts to his mind than it solved, a well-informed correspondent, in your Number for February, p. 77, has corroborated the fact by his own reminiscences. But independently of testimony, it is perfectly credible that Mr. Pitt may have made such a remark; for it is the express design of Butler's work rather to raise doubts and difficulties, than to solve them. He is not directly proving the truth either of Christianity, or of what is called natural religion; but he appeals, by an *argumentum ad hominem*, to a man who professes to believe the latter, at least in its elements, but denies the former. You acknowledge, he says, the being and attributes of God; you admit that he made and governs the world; now I will prove that this belief involves difficulties similar to, and as formidable as, those which you bring against revelation. You ask, for example, how such and such things in the Bible can be reconciled with our notions of the behests of an infinitely wise and benevolent Being; I ask how you reconcile the existence of pain, and sickness, and sorrow with them. Now it is evident, that if the objector's belief of what Butler takes for granted as the basis of the whole argument was not firm, instead of being reasoned one step nearer to Christianity, he may be reasoned a step back towards the doctrine of blind chance, or fatalism, or atheism.

Butler does not deny this; all that he affirms is, "the analogy of religion, natural and revealed, to the constitution and course of nature." He states repeatedly that he does not touch upon the ultimate argument; and in the conclusion of his treatise, he supposes a cavilling reader replying, that "It is a poor thing to solve difficulties, by saying that there are the same in natural religion, *when what is wanting is to clear both of them of these their common, as well as other their respective, difficulties.*" But he proceeds to shew, and most justly, that it is *not* "a poor thing" to advance even thus far. Give me, he says, only the doctrine that the world is under the regulation of a moral governor, and I ask no more to build my argument upon. Now this is a small concession, and yet it is larger than men of sceptical minds are willing to admit. They say that they cannot tell how the world is governed; and the facts which Butler adduces to shew that revelation labours under no greater difficulties than what is called natural religion, they adduce as a reason why they are doubtful as to both. If Mr. Pitt entertained the loose, thoughtless opinions which were not uncommon at that period, he was as little prepared to vindicate the moral government of God, by the principles of natural religion, against the objections of the sceptic, as to acknowledge the claims of Divine revelation.

All appeals to analogy are liable to this recoil. They are not indeed on that account the worse for their proper purpose; but they are not fitted for *all* purposes. A young gentleman at one of the Universities (I allude to a fact,) argued with a friend that a certain doctrine was not scriptural. Do you think the Prayer Book scriptural?

said his friend. He replied that he did. "Well, then, I will prove to you that the doctrine is there." He disputed the point; but his friend at length succeeded in shaking his opinion, and the result was, not that he adopted the doctrine, but that he rejected the Prayer-book, and left the Church. Another young man, educated among Unitarians, believed, he said, the inspiration of the New Testament; but he could not see certain doctrines there, nor would he believe that those doctrines were consistent with the attributes and government of God. A friend discussed the question with him long and anxiously; the result was, that he was convinced that the doctrines are there; but not being prepared to embrace them, he rejected the sacred volume which reveals them. A senator having complained of some mal-practices (as they appeared to him) in a certain office or individual, it was proved that the same course had been pursued by persons whom he highly respected; the result was—not that he was convinced that the practice was right; but that all parties were blameable. A student agreed with another student seriously to weigh the testimony by which the Gospel miracles are confirmed. He did so, and could not gainsay it; but he fell back upon Hume's doctrine of the impossibility of proving a miracle, and was therefore no nigher embracing Christianity, though he could not refute it.

The sources of infidelity lie deep; not merely in a perverted understanding, but in a corrupt heart. Butler's work is invaluable in its right place; but it is neither an epitome of the evidences of Christianity, nor a scriptural exhibition of its character. In the latter respect it mournfully fails; being adapted to that defective system of theology lately described in your pages in the remarks upon the "Latitudinarian" school. It is true, that the admirable writer does introduce some of the mysteries of the Gospel in the winding up of his work; but there is no clear exhibition of its fulness and blessedness as a revelation of free pardon, and a code of love, peace, and joy in believing. I am borne out in this estimate by the discriminating and truly evangelical dissertation prefixed to the work by Bishop Daniel Wilson, which ought to be in the hands of every reader of the Analogy.

I do not mean to deny the usefulness of Butler's argument as a cogent appeal to unbelievers; but I think it of far higher value in fortifying believers against those sceptical suggestions which may be sometimes permitted to try their faith and spiritual understanding. The Christian student is sometimes staggered with what are called "the difficulties of revelation." Those difficulties, even when admitted to the fullest extent, do not warp his solid belief in the sacred records; but still it is a great source of repose to find that the difficulties are of a general, not a specific, kind; that they do not apply to revelation more than to the initial belief in the being of a God; so that things inexplicable serve to exercise our humility without shaking our confidence.

ZETA.

GEOLOGY NOT ATHEISTICAL.

To the Editor of the Christian Observer.

A WRITER in your last Number (whose signature does not appear, his paper not being concluded) is pleased, at page 154, to make me guilty of holding that horrible doctrine of atheism, the eternal succession of matter. It is most strange that he did not know, that, among the many valuable discoveries of geology, one is the finite and comparatively recent origin of animated nature; for even a million of years would be as nothing contrasted with eternity. The geologist traces back the time when there was not any living thing upon the earth or in the waters; and he is thus led to revert to the era, called, in the opening verse of Genesis, "the beginning," when God created the heavens and the earth, which was anterior to the creation of animated nature. I had noticed this in my paper in your January Number; and "Baconianus Christianus,' in your Number for last month, expressly mentions the non-eternity of the succession of matter, as one of the lessons set forth by geology, as well as unfolded by Divine revelation. Yet in spite of this, and as if such epithets as Neologian and Infidel were not sufficient, Christian geologists are to be taunted with actually adopting the heathen atheistical notion of the eternity of matter. This new calumny will scarcely surprise the Bishop of Chester, the Rev. Dr. Buckland, the Rev. Mr. Melvill, the Rev. Dr. Chalmers, the Rev. Mr. Faber, the Rev. Mr. Conybeare, and the other Christian geologists who have been alluded to in your pages, as they must have been well aware, when they found it necessary to relinquish, in favour of truth, some popularly received interpretation, that it was easier to call them hard names, and to fix upon them monstrous opinions, than to meet their arguments.

If your correspondent should say, that though the doctrine of the eternal succession of matter is essentially atheistical, and has been held to be so by many avowed atheists, from Ocellus Lucan to Toland, yet that he did not mean to accuse the Right Reverend and Reverend persons above mentioned, or even my own humble self, of being atheists, since he added that we believe the eternal succession of matter to be consistent with the intention of God—I reply, that we do not so believe; for if matter be eternal, God himself can be no more than eternal: and could not, therefore, be the creator of it. But even if the two opinions were compatible, the mention of the intention of God, though it does us the favour to admit that we are not atheists of the school of Lucan or Toland, still makes us atheists of the school of Aristotle and Spinosa; for Spinosa, to get rid of the absurdity of supposing matter necessarily self-existing, says, "Ex necessitate Divinæ Naturæ infinita infinitis modis sequi debent;" though he only means that nature is God; whereas Aristotle, who also maintained the eternal succession of things, avouched that they were under the direction of a supreme, intellectual, intelligent, incorporeal Being; and yet his notion of the eternal succession of material things is ordinarily, and I think very properly, called atheistical, however much he might disown that conclusion. Your correspondent's statement is as follows:

"There ought to be no contrariety between natural research and revealed truth; and if there be, the former must succumb to the latter. The main argu-

sment of A Scriptural Geologist, in advance of his own position, is grounded upon *the eternal succession of created matter*, consistently with the wise and merciful intention of God; which he believes to be more capable of proof upon the theory of modern geology, than upon that of its opponents, and to be attended with fewer difficulties. This statement, however, at present I must doubt and deny: and if it were demonstrable, our appeal must be to the sacred records." "Should we find, in regard to either of these assertions, a scriptural attestation for or against them, then are we called upon to submit our reason to faith, and to credit what, when, where, and how we cannot sufficiently comprehend. 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world; and not after Christ.'"

As the subject may not interest all your readers, I will not obtrude any detailed reply to your correspondent's paper (so far as it has already appeared); but I must remonstrate against this mode of dealing with his Christian brethren. If the friar who preached when Galileo recanted, took the passage above quoted for his text, he had just as good ground for it as my reprover; that is, none at all. I do not see why not adopting some commonly-received interpretation of Genesis i. 1, from believing that there is another which more truly conveys the mind of the Holy Spirit, is walking "not after Christ;" nor has the text any reference whatever to the question, unless it be that "commonly received interpretations" are often "vain deceit" and "tradition of men," not infallible expositions of Holy Writ; and that, therefore, your correspondent should "beware" of them. That "natural research" should "succumb to revealed truth;" that we should "submit our reason to faith," and "credit what we cannot understand;" is a most scriptural and blessed truth in its right meaning; but as applied by your correspondent it is fallacious and not scriptural, as he must admit when the Papist quotes his words to prove the doctrine of transubstantiation. Besides, he just begs, or rather confounds, the question; for Christian geologists do not allow that the word and the works of God contradict each other. He also reasons in a circle; for before we can believe that the Bible is infallible, we must know that it is the word of God; and in collecting and weighing the proofs of that fact, we should be stopped at the very threshold, if its declarations were demonstrably untrue. Even in regard to mysteries, almost every Trinity Sunday sermon tells us that Scripture mysteries are above reason, but not contrary to it. It is easy to say, "We would believe the Bible if it declared that two and two make five;" but such ostentatious professions of faith would drive more men into infidelity, than they would reclaim from it. The right solution would be, "I am convinced that two and two cannot make five; nor would it be possible to believe that any book speaks truth which should assert so; if therefore a book, which we know from other proofs to be infallible, appeared to us to make such an assertion, it would be quite clear that we must have mistaken its meaning." And, even in such an extreme case, the mistake would be possible. Financiers often say that two and two do not always make four; which might puzzle a child, but which every man knows means only that doubling a tax does not always double the revenue. There is nothing resembling this in the word of God; but there are many passages, the primâ facie construction of which is not the true one; and facts prove that the opening verses of Genesis are among the number. I fully concur in what Dr. Chalmers says of the injury done to revelation (or rather to the souls of men, for the truth of God is not

vulnerable) by the unbelieving apprehensions of some of its advocates. I have heard of parents forbidding the study of geology in their families, lest the facts should lead to conclusions adverse to received opinions: and I read among the advertisements on the cover of your last Number the following recommendation from the "Christian Ladies' Magazine" of some work by Biblicus Delvinus: "These are valuable hints, and we have for the first time read through a work on geology without any painful misgivings." I respect the praise-worthy modesty of "Christian ladies" in not wishing to get out of their depth in matters of science, and in not touching upon them, unless they can adequately grasp what they handle; but I would ask, Why should there be any "painful misgivings" on the subject, at least by any person who is duly qualified to give an opinion upon it? The misgivings must be either in relation to the facts, or to the conclusions of the writer, or to his motives. As to the facts, it is not a confident defence of truth to say, "I would rather not know them, or reason upon them, lest they should make me doubt the correctness of some of my opinions;" and as to the conclusions of the writer, let them be shewn to be incorrect, not merely denounced as hostile to some popular interpretation. But the point to which my remarks chiefly apply, is the question of motives. We have just cause to feel misgivings, and more than misgivings, when we read the work of a man who we have reason to believe wishes to entrap us into scepticism; but it is most unjust to entertain the same suspicion towards writers who are indubitably men of piety, or, to say the least, firm believers in divine revelation. But, it is replied, "We have no suspicions as to their motives; but we consider that they have been led away by a dangerous theory." Surely in such a case the misgivings ought to be, in part at least, as to our own opinion; for if persons as wise and as conscientious as ourselves, who once held that opinion, have been constrained to correct it, it is probable that there is more in the matter than we were aware of; and it may be that they are right and we wrong. It is not indeed necessary that we should examine every question; and it is always much better to refrain from non-essential speculations, than to puzzle ourselves by them; but if we pretend to take up the question, it ought to be with candour and honesty.

Your second correspondent, "Baconianus Christianus," says, that upon some persons inductive science seems to have no effect; and that he has known anti-geologists of this order, who, in reply to plain facts, have ever some vague question,—"How do we know but that it was a miracle?" or, "How do we know that things might not be different formerly?" or, that by-and-bye we shall not find out somewhat quite opposite. I once showed to a reasoner of this cast a solid, lofty, inland rock, composed of one vast mass of shells, often very delicate and brittle, agglutinated with interstitial matter; and asked him whether he thought that these enormous depositions were attributable to the deluge, or were formed during its short duration; and also, whether the various successions of strata, ten miles thick, teeming with the remains of animals and vegetables, from the most complicated in the upper strata down to the most simple in the lower—all arranged in order; now a layer of salt-water formation, then one above it of fresh, and then another of sea, and so on in succession—had really been deposited thus in fifteen hundred years before the deluge. His reply was to the following effect:—"How do I know but that in

those early days the powers of nature were so prolific; or rather that there was so constant a miracle, that this rock, which would require an enormous period to grow by ordinary accretion, might be generated in a day; each plant and animal going through all its stages of life and death in the fraction of a moment, if necessary to produce the effect?" But why should it be necessary? or, what "effect" did my friend mean, except the support of a popular interpretation? I almost believe, that if my friend had been pressed with an argument from Euclid, he would have replied, "But how do we know that antediluvian circles or angles were like ours?"

I should regret not replying to your correspondent's paper, if there were anything (so far as yet printed) to reply to. He does not attempt to cope with the real question, namely, "How do you reconcile the usual interpretation of the first chapter of Genesis with the facts of geology?" but he asserts that scriptural geologists "bend and conform the Scriptures to philosophy." If so, let him reject their interpretation, and let him give a better in its place; for if not, he leaves a breach open to the inroads of infidelity. He affirms that the ordinary interpretation is right. Now that interpretation is not consistent with what not merely infidels, but Christian geologists, assert to be the facts of the case. And what does he do under these circumstances? Does he either give us a new comment, or shew that facts agree with the old one? Neither; but he lays down the following maxim:—

> "I must be understood to uphold this axiom, that the Bible ought not to be bended and conformed to philosophy, but more plastic science should rather be assimilated to a cast which is framed by the hand of the sculptor from the primitive model of Scripture." "There ought to be no contrariety between natural research and revealed truth; and if there be, the former must succumb to the latter."

Now, sir, if your correspondent had said, that inspiration and fact could not contradict each other; and that he was better convinced that he rightly interpreted the former than the latter, his argument would have been reasonable and scriptural. But to represent facts as "plastic science," and biblical interpretation as immutable (for it is the interpretation, not the text, that is disputed), is a mode of argument which no well-judging believer in revelation will approve. The inquisitors said to Galileo, that the Bible affirms that "the sun stood still," thus teaching that it moves; whereas Galileo said, that it is the earth, and not the sun, which moves; and in this contrariety science must succumb to revealed truth. The poor sufferer was induced, by stronger arguments than words, to recant with his lips; but his understanding went not with his palinode; so that if he believed the popular interpretation to be the right one, and that the text admitted no other, he was forced into a rejection of Holy Writ. The inquisitors did not grapple with his facts; they contented themselves with the infallibility of their own comment. Can men believe or disbelieve matters of science at their pleasure? Can they admit inductive facts, and yet shut their eyes to inferences when they are not such as they had preconceived? It is quite certain they cannot, and ought not. God made the Scriptures argument-proof, and we need have no misgivings in admitting truth wherever it is found. If geological science is not true, let it be refuted. It is quite certain that it can never refute the Bible. We should feel no apprehensions if some person were to write a book to prove that the square of the secant is not equal to the squares

of the radius and tangent; and if our belief in the Bible is as strong as in the forty-seventh proposition of the first book of Euclid, we need be under no greater alarm about the results of science.

So far as your correspondent's paper goes, it confirms, not refutes, the opinions of the geologists. He admits (page 153), that "No traces of human skeletons are discoverable in any of these formations to which the same date can be attributed as that of other fossils." Nor can he deny the succession of layers, and groups of layers, of organic remains, from those which form (I use his own words) "the lowest scale in animal and vegetable life, and whose species are extinct;" down to the more recent genera and species. How he attempts to reconcile these admitted facts with the hypothesis that man was coeval with these extinct genera and species, he has not told us. It was candid of him to make this admission; for some opposers of geology endeavour to evade the fact; and try (though in vain) to prove that the Gaudeloupe skeleton, in the British Museum, is not of modern formation, but coeval with the most ancient extinct genera.

Your correspondent also makes another important admission; for whereas some anti-geologists say, that the whole science is vague and fluctuating, he allows that, amidst minor changes, there has been no material interference with "the first principles which have been professed to be laid down;" and the chief of these, Dr. Chalmers justly remarks, is that of the higher antiquity of our globe than the common interpretation warrants.

I read, some time since, a very useful paper on geology, in the American "Biblical Repository," which I am glad to see reprinted in that excellent cheap miscellany, "The Scottish Christian Herald." I will extract the first ten heads, the whole being too long. The very first, it will be observed, is the non-eternity of the succession of matter, which your correspondent has most unaccountably made a tenet of the geologists:—

"1. Geology teaches that this world had a beginning. It places its origin at a very remote period; still there was an origin—there was a beginning. The organizations on the earth, and in the earth itself, have uniformly taken place in an ascending series, from the less to the more perfect. Trace now this series backward, and we at length arrive at a period when there were no organizations, and when the earth itself was not. The geological conclusion therefore is, that earth was originally created from nothing. The same also is a doctrine of the Bible. 'In the beginning, God created the heavens and the earth.' 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.' (Psalm xc. 2.) 'I was set up from everlasting, or ever the earth was.' (Prov. viii. 23.)

"The geological conclusion, that this world must have had a beginning, is of very great importance in connection with natural theology. *The most plausible of all the atheistical hypotheses are those which assert the eternity of the world.* Without undervaluing any thing which has been written with a view to refute these unreasonable suppositions, the proper refutation of them is to be sought, and is found, in the world itself. Tracing back geologically the history of this globe, and after successive generations, we arrive at a period when it contained no living thing, and when it was incapable of sustaining any form of life with which we are acquainted. We arrive at a period, when nought terrestrial existed but the bare elements of nature, and when, in all probability, an existence was imparted even to these.

"2. Geology teaches that the earth we inhabit is the workmanship of one God. This is evident from the unity of design every where exhibited in the structure of the globe. The Bible also teaches the same doctrine. The God of the Bible is one God—to whom the work of creation is ascribed.

"3. Geology teaches that the Creator of the world is a being of infinite wis-

dom, power, and goodness. No one can look into the interior of the earth, and observe its massive structure and multiform organizations, and not be convinced that its Maker is possessed of unlimited wisdom and power. As little can we doubt the goodness of the Creator. To give but a single indication of this. Was there no goodness manifested on the part of the Creator, in his treasuring up, at a period long anterior to the creation of our race, those measureless coal formations, which are now beginning to be exhumed for our comfort and benefit? No reader of the Bible needs be informed that the creation of the world is there ascribed to a Being of infinite wisdom, power, and goodness.

"4. Geology teaches that the earth, compared with its Creator, is a very little thing; that he holds it in his hand, and can rock it on its base, and upheave it from its deep foundations, at his pleasure. In literal accordance with this, is much of the language of the Bible. 'He taketh up the isles as a very little thing.' 'He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.' 'He stood and measured the earth; he beheld and drove asunder the nations; the everlasting mountains were scattered; the perpetual hills did bow.' 'His lightnings enlightened the world; the earth saw and trembled; the hills melted like wax at the presence of the Lord.' At language such as this, infidelity has been accustomed to sneer and shake her head. 'She would not believe that there lives a Being able or disposed to effect such stupendous changes in our firmly established world. But geology confirms the solemn facts, as taught by revelation.'

"5. Geology teaches that, previous to the creation of man, the earth was chiefly, and often perhaps entirely, covered with water. Most of the animals of that period were either marine animals, or of an amphibious character. Most of the plants and vegetables were such as grow in marshes and fens. The stratified rocks, from the lowest to the highest, are all to be referred to the action of water. The bowlders which occur in the tertiary formations; the regular layers in clay-pits and other places below the diluvium, all proclaim that, at the period immediately preceding the creation of man, the earth must have been almost entirely covered with water. This conclusion is in literal accordance with the representations of Scripture. While the ruins of a previous organization lay formless and desolate, 'darkness,' we are told, 'was upon the face of the deep, and the Spirit of God moved upon the face of the waters.' It was these tertiary waters which were divided by the firmament on the second day; and were gathered into seas and oceans on the third.

"6. Geology teaches that man, and most of the present races of animals, have not existed on the earth more than a few thousands of years. In the transition and secondary formations, and in the deeper portions of the tertiary, we find no traces of human beings, or, with few exceptions, of such animals as now exist. Indeed, it is not at all likely that man could have lived on the earth at that period, had he been placed here. Dragons, and mighty lizards, and other frightful amphibious creatures, were then the lords of the creation. It is only in the upper tertiary and diluvial formations, that we find the remains of such animals as now exist, and in some few cases, perhaps, the bones of men. Now this shows conclusively that man, and the present races of animals, are among the comparatively recent inhabitants of the earth. They cannot have existed on it more than a few thousands of years. The Scriptures certify us of the truth of this important geological conclusion. They inform us definitely, that man, and the other animals now on the earth, were created less than six thousand years ago.

"7. It is a remarkable fact, that in those geological formations which are supposed to have been deposited before the formation of man, there have been found as yet no *literal serpents*, *i.e.*, reptiles without legs or fins, and which creep upon the belly. Of the general class of serpents, or of what would have been serpents, if they had gone upon the belly, there are reptiles in abundance, of various sizes and forms. But they all were furnished with legs, or fins, or wings, or paddles, or some means of locomotion, beyond what belongs to the proper serpent. If this is a fact, as I believe it is, in what way is it to be accounted for? There is nothing certainly in the organization or habits of the proper serpent which unfit him to have lived among the saurians of the secondary formation. On the contrary, all that we know respecting him would seem to adapt him precisely to that period, and to the state of the then existing earth. Why, then, do we find no proper serpents there, and nowhere until after the creation of man? The writer of the book of Genesis assigns a reason. On the apostacy of man, the serpent tribe, or a large proportion of them, became divested of some of their important members, and were henceforth doomed to roll, and gather their meat upon the naked

earth. 'Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life,' chap. iii. 14.

"8. Geology teaches that, at a period more recent than the creation of the present races of animals, the earth has been covered and washed with a deluge of waters. The proof of this is furnished every where. We cannot dig into a sand-hill or gravel-pit in any place, without discovering evidence of this deluge. We learn, too, from various indications, such as the deltas at the mouths of rivers, the amount of lava which has subsequently been issued from volcanoes, and the detritus which have fallen from the sides of mountains, that this terrible catastrophe cannot have been a very remote event. We know, from bones which are found in the diluvial formations, that it occurred since the existence of the present races of animals, and probably since the existence of man. The Scriptures inform us definitely *when* this great event did occur, and *why;* and its representations accord entirely with the conclusions of science on the same subject.

"9. Geology teaches that the deluge, of which we speak, must have come over the earth suddenly, by some violent interruption of the regular course of nature. The waters seem to have rushed with great violence from the north to the south, overtopping the highest mountains, and carrying along with them prodigious quantities of stones and earth. As to the extent and suddenness of the deluge, the Bible teaches the same doctrine. We are told expressly that the waters covered the highest mountains. We are told, too, that the guilty inhabitants of the earth 'were eating and drinking, marrying and giving in marriage, and *knew not*,'—so sudden was the event to them—they 'knew not till the flood came, and swallowed them all up.' (Matt. xxiv. 37—39). The fountains of the great deep were suddenly broken up, and the waters seem to have rolled over them in one wide wave of instant desolation.

"10. Geology informs us that the same species of animals existed before the deluge which exist now. Consequently they must have been in some way preserved through the deluge, or, contrary to previous analogy, the same races which had been destroyed must have been re-produced afterwards. The Scriptures inform us that the different kinds of antediluvian animals were preserved through the deluge, and how they were preserved. They were safely lodged with Noah in the ark."

I will only say of the above extract, the value of which I trust will make amends for its length, that when such men as the writer of the above are accused of neology, infidelity, and even atheism, I had rather be the accused than the accuser. Here is a manly and Christian dealing with facts; and no misgiving that the word of God will not bear the test of their application.

A SCRIPTURAL GEOLOGIST.

CHEAP WAY OF SUPPORTING CLERGYMEN.

To the Editor of the Christian Observer.

AN article signed URBANUS, in your last Number, reminds me of the following advertisement which appeared some two or three years ago in a newspaper, headed "Very Eligible Curacy." If Urbanus has never read that advertisement, the coincidence between his sentiments and the sentiments there expressed is certainly remarkable:—

"*Very Eligible Curacy.*

"The *rector* of a country parish wishes *to resign the whole charge of it* into the hands of an experienced *curate*. The parish contains 1700 inhabitants. Many families of distinction reside in it; therefore it is essential that the curate should be an accomplished gentleman, educated at Eton, Westminster, or Winchester; and that his name should be found amongst the highest honours at Cambridge or Oxford. He must be of sound Church of England principles, decided piety, and moderate in politics. He must possess a strong, clear, well-toned voice, and a graceful delivery, and be qualified to preach either with or without his MS. He

must have been not less than seven years in priest's orders. He must be bold and decisive in opposing dissent and popery; yet charitable and conciliating. He must not belong to any secret society. The services required of him are, two full services on Sundays, and a full church service on Wednesday evenings; three weekly cottage meetings, daily attendance at the school, and a devotedness to pastoral duties; also to read three hours every day with the rector's two sons during their holidays. The highest testimonials will be required. Remuneration—an unfurnished house; the produce of a small garden, well stocked with potatoes, cabbages, and onions; half the profits of an Alderney milch cow, and the services of the gardener and his wife. The man is competent to look after a pony, and his wife is a very fair plain cook. They are obliging people, and, as they will receive their regular wages, they will not expect, for waiting upon a stranger, more than a small douceur of about five shillings per week, *with all the spare vegetables.* N.B. The preference will be given to a married man, with a truly Christian wife."

Now, Urbanus says, "We widely circulated an advertisement announcing what kind of clergyman we wanted. He must, besides his religious qualifications, be a man of talents and learning; must have taken a high degree; must be a gentleman in his habits, possess considerable powers of eloquence, devote all his time to public duties, &c." Then for remuneration, a part is "cast-off clothes," and "a subscription for a volume of sermons." Indeed, sir, my attention has long been called to the general style of clerical newspaper advertisements, and I esteem them a grievous abuse, greatly needing correction. I trust Urbanus' sentiments may be yours, and that you will not let the subject drop.

E. H.

*** We are not quite sure whether E. H. argues upon the ground that the paper of Urbanus, and also the advertisement of the "Very Eligible Curacy," are ironical; but we have received a very serious reply to Urbanus from Clericus * * * * (we place stars for his locality, as his friends might conjecture the writer), who shews, with much gravity and solid reasoning, how unjust and ungenerous would be such a scheme as Urbanus proposes. He is of course displeased at us for so far countenancing such a base project as to print it; but that any reader, much less any clergyman, should dream that Urbanus was recommending, not denouncing, the muzzling of the ox that treadeth out the corn, was beyond comprehension. Clericus * * * * shews with much honest indignation, how unjust and disgraceful it would be to condemn the children of the clergy to associate with no person beyond the rank of "a petty tradesman," and to be clad in "the cast-off clothes of opulent tradesmen and retired tobacconists;" and he trusts we shall never allow a writer who urges such projects to darken our pages in future. We will copy one paragraph, which shews that Urbanus has succeeded in impressing his intended moral; for Clericus * * * * exclaims in the right place, both respecting the "unprincipled" project, and the portrait of ministerial devotion, just as Urbanus clearly intended:

"Truly, this is 'a cheap way of supporting new churches'!! I, however, totally deny your correspondent's wise-headed inference, where he says, 'This is a great advantage; as the money which his (the clergyman's) congregation thus save, fructifies and enables them to do good in many other ways.' What unprincipled nonsense this is! Nevertheless, I admire his portrait of clerical disinterestedness, and am happy to know that in many instances—where necessity, not arrogant selfishness, calls it into being—it is true to the life; and I only wish he would be equally *urbane* in pouring forth his *opulence* upon laudable objects. He would escape a few of the 'temptations to luxury and indulgence,' and your readers would commend him, provided he never again contributes anything to the pages of the CHRISTIAN OBSERVER!!"

Now, we being as grave persons as E. H. or Clericus * * * *, will seriously

touch upon the subject. We are not great admirers of irony in any form; and with regard to the advertisement copied by E. H., it seems probable, from its wording, and from its being paid for as an advertisement, that it was not ironical, for a good object, but was personally satirical, in reference to some clerical advertisement or negotiation, being perhaps written by an individual who felt vexed or aggrieved; and if so, it was revengeful, and therefore unchristian. But Urbanus evidently intended only to shew how unjustly and unscripturally the clergy are too often treated; as if it were enough to build churches, and to leave those who minister at their altars to starve with their families in the midst of abundance. We really hope that the paper of Urbanus may cause discussion, and do good where grave arguments have failed. It is not enough that a congregation aid their minister's schools and societies; they ought to ask whether he is personally placed in as reasonably comfortable a condition, in regard to his temporal things, as they can secure to him. Many clergymen in large parishes, or with repectable, perhaps "opulent," congregations, are reduced to extreme distress in maintaining a decent appearance, and bringing up their families. Ought this so to be? Does a merchant build a handsome counting-house, and then advertise for clerks who have it in their will and their power to bestow their services without proper remuneration? It is to the honour of the clergy that so many are willing to do so; and to the mercy of Divine Providence that some are able; but to take advantage of the willingness of some, or the necessity of others, in order to reduce the scale of ministerial stipend to the lowest degree—such a system cannot have God's blessing upon it. We rejoice that churches innumerable are being built; but we lament to say, that enough is not done locally to support the pastors who officiate in them; too much is hoped for from general charitable funds and pastoral aids; whereas, if the neighbours would zealously set themselves to compass the object, they might often effect it without any great inconvenience. What is the good of giving a man a magnificent piece of plate as a memento of "his valuable labours" during the twenty years he and his family were allowed to starve in acquiring a title to it?

HON. AND REV. B. NOEL ON THE PRIZE ESSAY ON SCHISM.

To the Editor of the Christian Observer.

MY DEAR SIR,—I have just seen your remarks (Feb. 8, pp. 113—116) upon the Essay on "Schism," and beg to say that I cannot be in the least responsible for the expressions of the author. I agreed with my friend Mr. Sherman in preferring the work very much on account of its moderation. Although I have not read it through since it has been printed, I perceive that in revising it the author has added many sentences to which I could not have consented. If I remember right, no part of the paragraph to which you reasonably object, was in the manuscript as it left my hands; and I much regret to find that, in other places too, the author has introduced expressions which, in my opinion, detract from the general merit of the work. I remain, dear Sir, yours very truly,

BAPTIST W. NOEL.

THE APOSTOLIC CHURCHES NOT A REPUBLIC.

To the Editor of the Christian Observer.

I HAVE taken up for perusal the Prize Essay on "Schism." The writer, as appears by a list of publications at the end, "By the same Author," and which have his name on their title pages, is the Rev. John Hoppus, "Professor of the Philosophy of the Human Mind and Logic in University College." I am sorry to say I have stumbled at the threshold of the book; for I find Mr. Hoppus asserting, in his preface, that "the churches of the apostolical age appear to have been *a kind of spiritual republics*." I cannot wonder that a zealous Independent, a coadjutor in the Eclectic Review, if not a conductor, and the author of some of its most pungent articles, should think the republican form of church government most suitable since the apostolic age; but that he should discover its existence during that era is not a little extraordinary. I thought that there were two points agreed upon between Congregationalists and Presbyterians on the one side, and Episcopalians on the other: namely, that during the lifetime of the Apostles, the Church was under a regimen the very opposite to that of republicanism; and that after their death it came to be so also; the contended question being, not what was the system in the days of the Apostles, either when they ruled in person, or when they vested Timothy and Titus with powers to ordain elders and to govern the churches; but only whether all the features of this system were intended to be so special and temporary, that diocesan episcopacy, which Church history testifies existed from the apostolic times, was a usurpation grounded on an unwarranted analogy, and not upon any sanction of Holy Writ.

But I am thankful to Mr. Hoppus for his declaration; for if it be necessary to the congregational or republican scheme of spiritual government, that it should be proved to have been the plan of government in the apostolic age, we may rest assured that few unbiassed persons will see their way to such a conclusion; and the extravagance of the assertion may be useful in guarding the inquirer against placing too much confidence in intrepid assertions.

ALEPH.

ON THE LAST DAYS OF DR. JOHNSON.

To the Editor of the Christian Observer.

As I do not recollect seeing the following extract from Prior's Life of Goldsmith in the Christian Observer, I transcribe it for the benefit of your readers. I stop not to comment on any expression: it certainly seems to corroborate the valuable account which has appeared in your pages, as to the *penitent* and *believing* frame of Dr. Johnson's mind, during the latter days of his life. The writer is described "a lady of consideration and much good sense, now resident in Pembrokeshire;" the testimony was that of the painter, Barry:—

"I remember, he told us he had occasionally visited Dr. Johnson; and more than once during his last illness, when the mind of that eminent man was clouded by the prospect of death, of which he spoke with more apprehension than became so good a Christian, and so great a philosopher. All the statements of Mr

Barry on this point, corroborated those which are to be found elsewhere, of the great sense of his imperfections entertained by the moralist. Latterly, however, these fears gave way, or rather his confidence in the merciful forgiveness of God became strong; and, on one occasion, he expressed himself so finely and eloquently on this head, that Barry said he always regretted not having written down the particulars on retiring from the interview."

Joining in this regret, I am, &c. D. M. T.

ACTS ix. 7, COMPARED WITH ACTS xxii. 9.

To the Editor of the Christian Observer.

Do you observe, that in p. 131, line 25, of your last Number, J. M. H. says, that the men who journeyed with Saul, neither saw the Saviour, nor *heard his voice?* whereas Acts ix. 7, says expressly, that they "stood speechless, *hearing a voice.*" It is very important to be correct in Scripture quotations and references.

E.

*** Acts xxii. 9, says, "They saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Some commentators suppose that they heard the voice of Saul, but not of Christ;—others, that they heard a sound of thunder, but not an articulate voice;—others, that they were Hellenist Jews, who heard words, but did not understand the Hebrew language, in which they were spoken. Doddridge, with Whitby, thinks that they were so confounded that they heard the sound of a voice, but did not understand what was said, which he illustrates by John xii. 29, when some who were present at the voice which came to Christ took it for thunder. Scott says, "They heard a sound, but did not distinguish that articulate voice in which the Lord Jesus addressed Saul by name." Mant and D'Oyly say only, "They heard not the voice;—they understood not the voice."

DEFENCE OF CHILLINGWORTH.

To the Editor of the Christian Observer.

BEING myself a native of Sussex, and having passed some portion of my youth within the diocese of Chichester, and in the vicinity of that city, I feel some local interest in behalf of a divine to whose intellectual worth the attention of every stranger who visits the cathedral is recalled by a memorial of the illustrious Chillingworth. I am the more induced, at the present time, to refer to the name and opinions of this theologian, because he was one who, though not so distinct in his doctrinal views of justification by faith as some others, yet has left on record, that he believed the Scripture to be the only rule whereby to judge of controversies, and has exemplified the need of the Holy Spirit as a teacher of the understanding. This Scriptural test has recently been called in question at Episcopal visitations, by the advocates of tradition, over the burial-place of this champion of Protestantism, whose ashes, notwithstanding, are more indestructible than the mythological bird of Clement's uninspired epistle.

The father of William Chillingworth was a respectable citizen of Oxford, where he served the office of mayor. In that city his illustrious son was born, in the year 1602. He became a scholar of Trinity College in 1618; and after taking the degrees of Bachelor and

Master of Arts, succeeded to a fellowship of his college. "He was then," says Anthony Wood, in his *Athenæ Oxonienses*, "observed to be no drudge at his study; but being a man of great parts, would do much in a little time, when he settled to it." He not only studied divinity, but was a proficient in mathematics; and is stated to have been also no inferior poet. He was the friend of Viscount Falkland, Mr. Hales of Eton College, and Mr. Sheldon, afterwards Archbishop of Canterbury. Lord Clarendon extols his learning and character in strong terms, as well as Archbishop Tillotson; and Mr. Locke bears this testimony to his argumentative powers: "Besides perspicuity," he says, "there must be also right reasoning, without which perspicuity serves but to expose the speaker; and for attaining of this, I should propose the constant reading of Chillingworth, who, by his example, will teach both perspicuity, and the way of right reasoning, better than any book I know; and therefore will deserve to be used upon that account over and over again, not to say anything of his argument."

At the time when Chillingworth was at the university, the subject of the controversies between the Churches of England and Rome was much studied; and in consequence of the toleration which had been permitted by King James I. at the close of his reign, to Popish missionaries, and subsequently by Charles I., who had married Henrietta of France, Fisher, the Jesuit, was using his art to make proselytes at Oxford to the Romish faith, and prevailed upon Chillingworth to forsake his own church, in order to join the communion of Rome; which, as a lamentable instance of the frailty of human judgment, he at length conceived to be vested with the prerogative of infallibility. He was accordingly persuaded to visit the college of the Jesuits at Douay. After holding correspondence with Dr. Laud, then Bishop of London, with reference to his change of religion, he returned to England in 1631; and having continued to engage himself in the examination of his adopted principles, he was finally led to renounce the errors of Popery, and to return to the bosom of the English church.

About the year 1634, he wrote a paper, which is lost, confuting his reasons for having forsaken the Church of England; but there is extant another document to the same effect, which was first published in 1687, written probably at the request of his friends upon some other occasion. It is entitled, "An Account of what moved the Author to turn Papist, with his own Confutation of the Arguments that persuaded him thereto."

His subscription to the Thirty-nine Articles indicates his abjuration of Unitarianism. He was promoted to the chancellorship of Sarum in 1638. He was zealously attached to the cause of the king; and at the siege of Gloucester, in 1643, belonged to the royal army; and being a man of personal bravery, he proposed a plan to storm the city by engines of Roman construction. He was afterwards taken prisoner in Arundel castle, by Sir William Waller, the Parliamentary general; having accompanied thither the King's troops, commanded by Lord Hopton. The illness which he suffered, increasing during an inclement season, he was conveyed to Chichester by favour of Francis Cheynell, a violent Presbyterian bigot, who visited him till his death, which took place in the Episcopal Palace, January 1644.

F. S.

*** Chillingworth's account of his reasons for turning Papist, referred to by our correspondent, is too long for us to reprint: but it would form the substance of an excellent tract against Romanism; as would his "Conference with Mr. Lewgar," and some of the other papers upon infallibility and tradition in the "Additional Discourses," as well as portions of his larger works.

We partake in the concern with which our correspondent heard of the Rev. H. E. Manning's Visitation sermon at Chichester. There is no reason to repress the name, as Mr. Manning has published his discourse, which has been ably replied to by "Clericus Cicestriensis," who too truly says of it:

"It was delivered within a few yards of the spot in which repose the ashes of the immortal Chillingworth. It was within the cloisters of Chichester cathedral that this most acute of reasoners, after sacrificing his life to his zeal in behalf of his Church and his King, was consigned to his last resting place amidst the most unfeeling contumely and outrage; while the fanatic Cheynell flung into his grave that unrivalled production of his genius and piety, the spirit and essence of which are expressed in the memorable axiom, that 'the Bible, and the Bible alone, is the religion of Protestants.' The writer was naturally anxious to ascertain, therefore, to what extent the principles advocated on this occasion within that venerable shrine.

"So far as the distinctive points of Popery and Protestantism are concerned, it would be difficult, within the range of controversial theology, to find a more perfect contrast of opinions than that which Mr. Manning's sermon exhibits, as compared with the work of the great Protestant champion. Indeed I am constrained to say that, on the great fundamental question of the sufficiency of Holy Scripture as a rule of faith, the author of the sermon assumes, to all practical purposes, the very ground, and almost the very phraseology, of the (Romanist) author to whom Chillingworth replied, rather than those of his illustrious antagonist. I have in truth been surprised, not merely at the remarkable similarity of sentiment and of the general tone and colouring of thought, but even at the frequent identity of phrase displayed in the productions of the modern Oxford school and those of the standard Popish theologians. There is the same nebulousness of conception—the same love of mystery—the same delight in viewing every object through the dim maze of bygone ages—the same jealousy of all modern theological science—the same prostration of reason and intellect, not before the oracles of eternal truth, where all ought to be meekness, humility, and submission, but at the shrine of ecclesiastical authority—the same inordinate importance attached to ritual and sacramental observances—and finally, the same ideal vision of unity, not of faith and love and holiness, but of a species of genealogical descent and sacerdotal orders as essential to an apostolical church. We do not question the truth, and are far from undervaluing the importance, of much that is involved in these expressions. But neither can we forget that, swelled into disproportionate magnitude, they are calculated, as melancholy experience has proved, to throw into the shade, if not utterly to banish from the view, matters still more intimately connected with life and salvation."

We are not surprised that the divines of the Oxford Tract school are so zealously bent to destroy the reputation of Chillingworth, whose golden axiom has become a Protestant apophthegm. Mr. Keble, among others, in his work on Tradition, has reiterated the refuted calumny that he was not a Trinitarian. The doctrine that the word of God is the only fountain of revealed truth, Mr. Keble considers tends to Arianism; and he thinks that Chillingworth, by following it, became an Arian. He has good reason to be displeased with that eminent Protestant champion, who so ably shewed, by anticipation, the unscriptural character of the Oxford Tract system relative to tradition; and proved the impossibility of applying it for ascertaining truth, it being vague and inconsistent; fathers being opposed to fathers, and councils to councils; so that the grossest errors and absurdities may be proved by it, rather than matters of sound belief. Our readers may remember Mr. Newman's evasion of our remarks respecting that boasted relic of tradition, the administration of the Lord's supper to infants. We forgot at the time that this was one of the points which Chillingworth had ad-

mirably discussed. He has a paper upon it; and he also remarks, in his "Answer to some Passages in Rushworth's Dialogues," that "The custom of administering the Eucharist to infants in short time grew *universal*, and in St. Austin's time passed currently for *an apostolic tradition*, and the Eucharist was thought as necessary for them as baptism. This custom the Church of Rome hath again cast out; and in so doing professed either her no regard to the traditions of the Apostles, or that this was none of that number." If Rome had still retained this abuse, Mr. Newman and his friends would not perhaps so quietly have dropped the matter after once unfortunately reviving it; but seeing that Rome has receded, they have the precedent of their "dear sister," "Christ's holy home," for doing so. But we should wish them to resolve us this, By what authority, notwithstanding this precedent, they reject this alleged "apostolical tradition." If they say that it is *not* apostolical, we say so too; our reason for asserting which is, that it is not scriptural; what their reasons may be, we do not know, except that we suppose they are the same as those which decided the council of Trent to reject the practice. But the difficulty upon their principles is insuperable; for as Chillingworth justly adds: "This example is a proof sufficient that many things may get in by error into the Church, and by degrees obtain the esteem and place of apostolic tradition, which yet are not so." What, then, is the value of such a broken, disjointed, and falsely-graduated rule? We thank God there is a sure word of testimony, to which we do well to take heed.

In reply to the charge revived by Mr. Keble and his friends against Chillingworth, we have a few remarks to make. The first is, that it is not true that Chillingworth was an Arian, or, as the refuted charge ran, a Socinian; as we intend to shew in our concluding remarks. The second is, that even if unhappily he had been so, it is quite inconsequent, and we should say blasphemous, if we could separate the abstract assertion from the intentions of the accusers, to say that this arose from his diligently searching the Scriptures, which testify of Christ, with humility and prayer for the guidance of the Holy Spirit, without allowing tradition to be a Divine authority, though it is often a valuable expositor. Arians and Socinians adopt no such maxim as that of Chillingworth; they do not say, The Bible, and the Bible only; but the Bible where it happens to fall in with their views of what is reasonable and congruous, but no further. We lately saw the following advertisement; "Romanism successfully opposed only on Catholic Principles, by (the Rev.) W. Dodsworth." We have not seen, nor should we trouble ourselves to peruse, a publication with such a title; for to say that Romanism can be successfully opposed only upon what the Oxford Tract divines call "catholic," but what are not catholic but sectarian, principles, as contradistinguished from the simple teaching of the word of God, which alone is the catholic rule of faith, is in effect to say that the Holy Ghost did not know how to indite intelligible truth; and that if we wish to find it, we must go to what our Homilies call "the stinking puddle" of man's traditions. A peasant or a child, well instructed in the Scriptures, might confute the superstitious and blasphemous pretensions of Popery, without having ever heard of what Hildebrand, or Bellarmine, or Bossuet, or any Oxford Tract divine, might be pleased to consider "catholic" interpretation. Even with regard to the doctrines included in the creeds, it is not because they bear the stamp of human catholicity —though we are very far from undervaluing the godly decisions of well-ordered councils, or the interpretations of holy men, when not thrust upon us as "authority"—but because they are derived from the inspired volume, that they are to be received. Divine truth gains no new sanction by being embodied in hu-

man opinions or writings; and as to discovering it there, the popular proverb of looking for a needle in a bag of hay, is not sufficiently intensitive to describe the folly of going to councils, and fathers, and doctors, to ascertain what is sound doctrine.

Mr. Keble and his colleagues only plagiarise upon the Papists, in saying that trusting to Scripture without tradition leads to Socinianism. We shewed last month that writers of this school can borrow an unfairly-spliced quotation from Hooker from the pages of Dr. Milner or Tom Moore; and certain it is, that Mr. Keble adopts the precise argument of Chillingworth's opponent, the Jesuit; who said, "The very doctrine of Protestants, if it be followed closely, and with coherence to itself, must of necessity induce Socinianism; this I say confidently, and evidently prove;" and then follow the usual round of sophisms about the authority of "a perpetual visible infallible church;" and "Talk not of Holy Scripture, for if the true church may err," each man is left "to his own wit and ways;" all which Chillingworth ably refutes; though he seems to have been grieved to waste so much good argument on such cavils; for he says to his opponent: "The only true word you speak is, '*This I say confidently;*' as for '*proving evidently,*' that I believe you reserved for some other opportunity; for the present I am sure you have been very sparing of it."

To that portion of the sophism which says, that "Scripture itself wanted some watchful eye to guard it," he says: "Very true; but this is no other than the watchful eye of Divine Providence.....God requiring of men to believe Scripture in its purity, engages himself to see it preserved in sufficient purity, and you need not fear but he will satisfy his engagement." To the doctrine urged by his Romanist antagonist, and repeated by Mr. Keble, that "When the first books of Scripture were written, they did not exclude unwritten tradition; therefore, now also, that all the books of Scripture are written, traditions are not excluded;" he replies at large; observing, among other things, that "the deposit," which Mr. Keble maintains was left floating in apostolical tradition, was embodied in the recorded word; God having "ordered the matter so that all the Gospel of Christ, the whole covenant between God and man, is now written; whereas, if he had pleased, he might have so disposed it, that part might have been written and part unwritten; but then he would have taken order to whom we should have had recourse for that part of it which was not written; which, seeing he hath not done (as the progress shall demonstrate), it is evident he hath left no part of it unwritten."

But we have further to reply to Mr. Keble, that if Chillingworth became a Socinian (which we deny), it was far more likely that he should run into that or any other heresy, as he did for a time into Popery, from the unsatisfactory and unscriptural principles in which he was educated—for Archbishop Laud was his godfather and adviser—than from having made the unerring word of God his guide. The Oxford Tract divines are very short-sighted in so pertinaciously urging the history of Chillingworth as a proof of the danger of making the Bible the only rule of faith; for it was because he did not do so from the first that he vacillated; and when he at length arrived at that conclusion, he became settled on the Rock of ages. He affirms, in his account of "What moved him to turn Papist," that it was chiefly that there must be a perpetual, unerring Church; that "the Church [not the Bible] is our guide in the way to heaven;" that "there must to the end be a succession of pastors, *by adhering to whom men might be kept from wavering in matters of faith,* and from being carried up and down by every wind of false doctrine." He fancied, also, as Laud taught him, and as Mr. Keble maintains, that the Scriptures are not our only guide, (under the teaching of the

Holy Spirit), but that there is an apostolical, unwritten "depositum," handed down by tradition, and embodied in the visible church; and hence he was easily persuaded by the Jesuit Fisher, who resided, with several other Romanist priests, about Oxford, that the Church of Rome supplied exactly what his previous opinions had led him to consider necessary, but which he could not find in the Protestant Church. Archbishop Laud, the doctrines of whose school had thus prepared him for embracing Popery, laboured to remove his scruples, and induced him to return from the Jesuit college at St. Omers, and to reunite himself with the Church of England; the merit of which he claimed upon his trial, declaring that Chillingworth died a faithful member of the Anglican communion. We are far from disparaging Laud's conscientious endeavours to reclaim his godson, or others of his friends, who glided from his school to the Vatican; for though that unprotestant prelate was so near to Rome that he was offered a cardinal's hat, yet he affirms in his diary—in very softened phrase, it is true—that "something dwelt within him, which could not suffer that, till Rome was otherwise than it was at the present time." Now, we sincerely believe that he did feel that the Church of Rome is not altogether what it should be; and even the Oxford Tracts, though they use such endearing titles of sistership, admit as much; nor do we think that the historian, Whitelock, had a right, without better proof, to assert that "Laud refused the cardinal's hat, because he was as high already as England could advance him, and he would not be second to any in another kingdom." But, that men of his school, though they think some things ought to be "otherwise than they are" in the Church of Rome, do not consider her so bad that a cardinal's hat would disgrace them, is proved by the declarations of Laud's modern panegyrist, the Rev. J. P. Lawson, who published, ten years ago, the life of that prelate, which Mr. Le Bas has done little more than abridge. Mr. Lawson affirms, that "The acceptance of the hat would not have been derogatory to Laud, as Primate of the Church of England;" and again, that it would have been "an honour merely nominal;" and which "would not have interfered at all with his station as Primate and Metropolitan of the Church of England." Certain it is, that Laud was sadly harassed by his friends and pupils gliding to Popery by a sort of elective attraction. They seemed to be ever sailing on a course so near the Latin gulf-stream, that they were in constant danger of being carried away by it; and though they did not write "Tendimus in Latium" on their colours, the majority of beholders considered them eventually bound to the Italian port. The Hon. Mr. Spencer, who may probably have a cardinal's hat in due time, arrived at his destination by precisely the same mode of steering; indeed, he was not so far advanced as are some of the Oxford Tract teachers and scholars, upon the subject of authoritative tradition, and so forth—those rocks upon which so many have made shipwreck of faith—when a sudden gust induced him to complete the voyage. When Chillingworth came thoroughly to examine the whole question, he saw plainly that there was but one security against being carried away by winds of doctrine, whether towards Rome or Racovia; namely, to be guided by Scripture under the implored—and never, when implored, withheld—teaching of its Divine Inditer. He refutes, by anticipation, all that Mr. Keble has written about an apostolical traditional deposit in the Church, in his "Confutation of the Arguments that moved him to turn Papist;" justly remarking, in allusion to the promise made to the Church, Eph. iv. 11—13:

"The apostles and prophets, &c., that then were, do not now, in their own persons, and by oral instruction, do the work of the ministry, to the intent we may be kept from wavering, and being carried up and down with every wind of

doctrine; therefore, they do this some other way. *Now there is no other way by which they can do it, but by their writings;* and therefore by their writings they do it: therefore by their writings, and believing of them, we are to be kept from wavering in matters of faith; therefore the Scriptures of the apostles, and prophets, and evangelists, are our guides; therefore not the Church of Rome;" [or, by necessary consequence, any other human authority].

We have another remark to make about the charge that the Protestant doctrine, "The Bible alone the guide of faith," leads to Arianism or Socinianism; namely, that the very doctrines which Mr. Manning, Mr. Keble, and the whole Oxford Tract school are contending for, are very likely to open the way for innumerable heresies; for what certainty is there in human traditions? whereas, the Bible never made any man an Arian or Socinian, though many Arians and Socinians have tried to find their dogmas in its pages. Chillingworth, in reply to the Jesuit Knot, who had used this sophism, says: "Had I a mind to recriminate, and to charge Papists, as you do Protestants, that they lead men to Socinianism, I could certainly make a much fairer shew of evidence than you have done." He goes on to exhibit what an advantage the Church of Rome had given to heresy, by making tradition and the infallibility of the Church necessary to guide men into right views of the Holy Trinity. Mr. Keble, however, we grieve to say, has taken up this refuted Papistical argument. We will corroborate our statement by the following testimony of another witness, the Rev. T. Butt, in his "Observations on Mr. Keble's Sermon on Tradition."

"'The Bible only is the religion of Protestants.' This celebrated axiom of Chillingworth expresses the doctrine of the sixth Article in a compressed form. Mr. Keble, however, deems it highly objectionable, insinuates that the reception of it has a tendency to generate Arianism, and professes his belief that Chillingworth himself was an Arian. I am sorry that he thus declares war against a sentiment which Protestants are in the habit of adopting as their watch-word. His objection bears especial reference to the Catholic doctrine of the most Holy Trinity, which beyond dispute is an essential part of the religion of Protestants. This, we are told, is a 'precious and sacred fragment of the unwritten teaching,' and 'primitive system.' Again, 'We are indebted to the Nicene Creed, above all other formulæ, for our sound belief in the proper divinity of the Son of God, and this Creed had its origin not from Scripture, but from Tradition.' 'The full doctrines of the Trinity and the Incarnation,' are among 'the points of Catholic consent, which are known by Tradition.' There is also an illustration from Natural Religion introduced, which, if I rightly understand it, places the traditionary evidence of this great doctrine decidedly above the evidence of Scripture. However that may be, the preceding quotations seem to involve the perilous and most unsound assertion, that Holy Scripture does not clearly decide the question agitated between the Orthodox and the Arians. I cannot bring myself to believe that such is Mr. Keble's conviction. But surely it is a conclusion which ought to have been carefully guarded against, if not directly disclaimed, when he ventured to use such hazardous language."

We might shew, by recent experience, that the system espoused by the Oxford Tract writers is, to say the least, very likely to lead its abettors to disparage even that cardinal doctrine of Christianity, the Atonement. Mr. Knox could find no distinct place for it in his system; and the writers of the Oxford Tracts have of late waxed bold in virtually making it to be a doctrine quite unnecessary to salvation; for there is to be reserve in communicating it; the catechumen is not to be initiated in so sublime a mystery; he is to be a good Christian first, and then, as a reward, is to be told of this esoteric doctrine; whereas there is to be no such reserve in setting forth the views of the writers upon baptism, or the apostolical succession in its popish sense. Now a doctrine thus to be postponed—and, it may be, never taught, as the pupil may die before he is ripe to receive it—cannot be of essential importance. But why do we say of late? Mr. Newman, long ago, in his History of the Arians, spoke in language as strong as his readers were likely then to tolerate. We do not say that he denies the doctrine of the

atonement, that is, in a certain sense, not the Protestant sense; but we say that there is nothing in Arianism that practically speaking is likely to disparage it more than the way in which he and his friends speak of it. He is decidedly at issue with St. Paul, who said that he was determined to know nothing among men but Jesus Christ and him crucified; from which doctrine are to be derived the Christian's hopes, encouragements, stimulants to duty, and deep sorrow for sin. If we have misapprehended Mr. Newman's statements, we share the mistake with so many other readers and writers, that we have just ground for saying it arises from the author's obscurity, not the dulness of his readers. The Rev. C. S. Bird, in his very excellent and candid pamphlet, entitled "The Oxford Tract System considered in reference to Reserve in Preaching," speaks, in the following passage, the general feeling of all true Protestants who have the unhappiness to be acquainted with Mr. Newman's writings.

"I mentioned Mr. Newman's work on the Arians as being at the head of the list in point of time. It may stand very high in point of importance, though it has not attracted much notice. I well remember the exceeding astonishment with which I first read the following passage.

"'No one sanction,' says Mr. Newman, (p. 51,) 'can be adduced from Scripture, whether of precept or example, in behalf of stimulating the affections, e. g. of gratitude or remorse, by means of the Atonement, in order to the conversion of the hearers; on the contrary, it is its uniform method to connect the Gospel with natural religion, and to mark out obedience to the moral law, as the ordinary means of attaining to a Christian faith; the higher truths, as well as the Eucharist, which is the visible emblem of them, being reserved as the reward and confirmation of habitual piety.' When I first saw this passage, I could scarcely trust the evidence of my sight. The hardihood of the assertion as to the matter of fact, that 'no one sanction can be adduced,' &c. seemed almost incredible. Could I have read Scripture so ill hitherto? I had thought that Jesus Christ was the sole foundation on which to build the Christian superstructure. I had imagined that faith led to practice, not practice to faith. Was I to unlearn this? Was I to put natural religion in the place of Christ as the foundation? Did not our Lord say, 'I, if I be lifted up, will draw all men unto me?' What could this mean? Not that it would be the beauty and moral fitness in His teaching, and its correspondence with natural religion, that would draw men; for this had failed to do so, at the time He spoke; but His 'being lifted up,' which was then future—His being crucified for them—His atoning for their transgressions with His innocent blood. 'We love Him,' says St. John, 'because he first loved us;' that is, our affection is kindled not by a cold admiration of His moral excellence, but by our hearing, and believing what we hear, of the way in which He proved his love to us. Will it be contended that without such affection, outward obedience, obedience to the moral law, is of any value in the sight of God, so far as the individual is concerned? What strange language is it, that 'the higher truths are the rewards of habitual piety?' Are they not the basis of it? Can there be piety—except in the heathen sense of 'religio,' mere circumstantial worship, totally independent of what we call piety—without the peculiar doctrines of Christianity?"

We now turn to the question of fact whether Chillingworth was an Arian, Socinian, or anything of the kind. It might be enough to say that there is nothing in his multifarious publications that bears out such a charge; and he must have been one of the most vile and mendacious of men, if he wrote as he did, arguing as an orthodox believer, when he was secretly a Socinian. But let us examine into the origin of the accusation; and when we remember who were its originators, we feel grieved to say who are its modern resuscitators. Its inventors were the Romanists, particularly the Jesuits, who, because Chillingworth had left their communion, to diminish the influence of his character and writings, fabricated this charge. It has been a standing calumny against Protestantism upon the part of the Church of Rome, as it is now upon the part of the writers of the Oxford Tracts, that it sets up reason against faith; and that in appealing only to Scripture, and rejecting the authority of tradition (though it

rejects it only as *authority*, not as testimony), it opens the floodgates to every heresy. Chillingworth himself has ably shewn, in this very matter of Socinianism, how blameably Popish divines had written (as do those of the Oxford Tracts) of the difficulty or impossibility of discovering truth in the word of God; in order to infer the need of authoritative ecclesiastical tradition, which the Oxford writers affirm is "equally" the word of God with the written word. Thus, in answer to his original accuser, the Jesuit Knot (Wilson was his real name; as Perse was Fisher's; for the Jesuits never scrupled to adopt a convenient *alias*), he says, in his preface to his great work, "The religion of Protestants a safe way to salvation," at section 16—19.

"I would shew you that in divers ways the doctors of your church do the principal and proper work of the Socinians for them, undermining the doctrine of the Trinity, by denying it to be supported by those pillars of the faith, which alone are fit and able to support it; I mean Scripture, and the consent of the ancient doctors.' [He means that they would not give due weight even to ancient testimony in order that they might embrace the necessity of a living authority.] For Scripture, your men deny very plainly and frequently, that this doctrine can be proved by it. . . . You proclaim to all the world, that if men follow their reason and discourse, they will, if they understand themselves, be led to Socinianism. And thus you see with what probable matter I might furnish out and justify any accusation if I should charge you with leading men to Socinianism: Yet I do not conceive that I have ground enough for this odious imputation; and much less should you have charged Protestants with it, when you confess to abhor and detest it, and who fight against it, not with the broken reeds, and out of the paper fortresses, of an imaginary infallibility, which were only to make sport for their adversaries; but with the sword of the Spirit, which is the word of God. . . . . Thus Protestants in general, I think, are vindicated from your calumny. I proceed now to do the same service for the divines of the Church of England, whom you question first in point of learning and sufficiency, and then in point of conscience and honesty, as prevaricating in the religion which they profess, and inclining to Popery. . . . . Which scurrilous libel, void of all truth, discretion, and honesty, what effect it may have wrought, what credit it may have gained, with credulous Papists, who dream what they desire, and believe their own dreams, or with ill-affected, jealous, and weak Protestants, I cannot tell; but one thing I boldly say, that you yourself did never believe it."

It appears abundantly from this passage, that the Jesuit's charge against Chillingworth was that he, being a Protestant, was of necessity in the high road to Socinianism; the very basis of Protestantism — its appeal to Scripture — being opposed to that *fides carbonaria*, which Rome accounts indispensable. We call this a calumny, whether levelled against Protestants generally, or Chillingworth personally; but grieved and shocked are we, that, whereas from the day when the calumny was proffered, up to the present time, the friends of the Church of England have treated it as a foul aspersion, and have united in upholding Chillingworth's truly Protestant book as embodying the doctrine of Scripture, the illustrious writer has of late found assailants in his own church, who maintain with his Romanist calumniators, that to go to the Bible only for our religion is proud "rationalism," and leads to Socinianism and infidelity.

We would premise, before we say more of Chillingworth personally, that though we deny that he was a Socinian, yet, were the charge substantiated, the case would only stand like that of Blancho White; not a proof that Protestantism leads to Socinianism; but a melancholy proof that the doctrines contended for, whether by Papists, or by those who call themselves "Apostolicals" in the Anglican Church, are too likely to do so, as soon as a man, seeing the folly of leaning upon ecclesiastical authority, sets out upon the voyage of truth without rudder or compass, and begins to think he must reject all mysteries because he has been cheated by false ones. Chillingworth returned from the Jesuit col-

lege of Douay in 1631; his great work was published in 1638, the intervening years being spent in the diligent study and investigation of inspired truth. It is very probable that his mind was often in a state of great perplexity; he was casting off the slough of Popery, and as he began to investigate, having discarded the notion of an infallible living teacher, he was obliged to examine every thing for himself anew; so that till he had re-learned the articles of the faith from the word of God, it would prove nothing against his great Protestant maxim if he vacillated, especially as his chief advisers were Laud and Sheldon; and it is chiefly upon the strength of two letters written during this period, that the charge is maintained; though, as we shall shew, the letters do not prove the truth of the charge, and would never have been urged for that purpose, had it not been to render plausible the doctrine that Protestantism leads to Socinianism.

We do not know that we can give the facts of the case in a shorter space than Mr. Butt has done; we will therefore quote his statement, adding to it what appears to us requisite.

"Des Maizeaux, in his Life of Chillingworth, [published in 1725] p. 269, quotes Bishop Hoadley as follows:—'One of Chillingworth's scruples was about the Athanasian Creed; not only the damnatory clauses, but the doctrine itself contained in it, to which he could not submit. I have seen two letters under his own hand; one, if not both, to Dr. Sheldon, his great friend. In one he particularly explains some of his sentiments entirely different from the orthodox; and endeavours to support them by the earliest antiquity. In the other, he blesses God that no allurement, no offer of preferment, no importunity of his best friends, could prevail upon him to make his conscience uneasy by subscribing the Articles; the doing of which, he thinks, would have rendered his whole life uncomfortable.'

"Now preferment was subsequently conferred upon him; and hence Bishop Hoadley erroneously concludes, that it was given him by special favour without subscription. Des Maizeaux confutes this gratuitous supposition by producing the document of the church of Sarum, which contains his subscription before his admission to the Chancellorship.

"But let us apply to the letters themselves, that we may ascertain exactly what these scruples were. The second letter only was addressed to Dr. Sheldon, and was written in 1635, three years previously to his subscription. It is well worth perusal, as shewing the working of an honest and pious heart. He sees in full force the strong inducements to comply, yet rejoices in having gained the victory over that only enemy that could hurt him, that is, himself. May we not then charitably conclude, that his scruples were subsequently overcome by sound argument, and that he did not sell his soul for gain?

"There are two points of determined objection specified in the letter. 'One is, that to say the fourth commandment is a law of God appertaining to Christians is false and unlawful; the other, that the damning sentences in St. Athanasius's Creed are most false, and also in an high degree presumptuous and schismatical.'

"There is no trace in this letter of scruples about the doctrine of the Trinity. We must therefore confine ourselves to the other letter, written to some unknown friend—both date and direction are lost. Des Maizeaux conjectures that it was written in 1634, three years before the publication of his great work. We have a disadvantage in not possessing the letter to which it is a reply. Des Maizeaux thinks he was asked, What judgment might be made of Arianism from the sense of antiquity? Chillingworth produces evidence that many of the Fathers, and an early council against the Samosatenians, expressed themselves in such a manner—that 'whosoever shall freely and impartially consider of this thing shall not chuse but confess, or at least be very inclinable to believe, that the doctrine of Arrius is either a truth, or at least no damnable heresy.' 'But the carrier stays for my letter, and I have no more time,' &c.

"The sentence is undoubtedly so worded as to convey his own approbation of Arianism to an hasty reader. But as Dr. Maizeaux observes, the letter merely conveys Chillingworth's judgment, that if this controversy were to be decided by the authority of the ancient Fathers, Arianism would carry the day. He writes inaccurately when hurrying to conclude a letter for which the messenger

waited. How is it possible that the deliberate judgment of one, whose giant strength was employed in confuting those who built orthodoxy on the opinions of Fathers and decisions of councils, should waive the determination of such a vital question on scriptural grounds? that he should bow his neck to authorities, which at the same time he utterly repudiated as lords over his faith? He shews how much had been said by antiquity in favour of Arianism. Is he therefore an Arian? 'Councils against Councils,' as Mr. Keble quotes him, 'some Fathers against others, the same Fathers against themselves—in a word, there is no sufficient certainty but of Scripture for any considering man to build upon.'

"That this is a fair and reasonable view of Chillingworth's meaning in that single unfortunate sentence, for which his character as an orthodox believer and as an honest man is condemned, may be demonstrated by a reference to the 16th, 17th, and 18th sections of the Preface of his great work. He there attacks the Romanists as 'doing the work of the Socinians for them, undermining the doctrine of the Trinity, by denying it to be supported by those pillars of faith, which alone are fit and able to support it—I mean Scripture and the consent of the ancient doctors. For Scripture, your men deny very plainly and frequently that this doctrine can be proved by it. And then for the consent of the ancients: that that also delivers it not, by whom are we taught but by Papists only?'

"He proves this assertion by numerous instances, shewing that his opponents 'speak dangerously' to this purpose. From a comparison of this passage with the anonymous letter, I infer that the same train of argument was presented to his mind in both cases. Yet he would be an extraordinary reasoner, who asserted from the passage in the Preface that Chillingworth thought the Romanists had done good service to the Truth by this ostentatious disclosure of the allies of Arianism.

"At p. 344 there is, no doubt, an allusion to this subject. The account of Chillingworth's last days is equally melancholy and interesting. By the capture of Arundel Castle he fell into the hands of Parliamentarians, and his old opponent Mr. Cheynell, had an opportunity of exercising at once his bigotry and his charity. Care is taken of Chillingworth's sick body, while his sinking spirit is tormented with questions on political and religious matters. Cheynell taxes him with Socinianism, because when interrogated 'whether he conceived that a man living and dying a Turk, Papist, or Socinian, could be saved? all the answer to be gained from him was, that he did not absolve them, and would not condemn them.' In Cheynell's absence, an anonymous person, an officer of the garrison, as is testified by the Apothecary, told Chillingworth that 'there went abroad some hard opinions that he had of Jesus Christ, and he wished him to deal candidly and plainly to the world in that point. He answered, for those things he was settled, and resolved, and therefore did not desire to be further troubled.' Of this twice filtered report of his dying words all that need be said is that being uttered at such a time, and to such questioners, he must be as hard-hearted as these Puritan zealots who infers from it aught to his disadvantage."

Mr. Butt justly states that there is nothing in the first letter which proves any heterodoxy with respect to the Trinity. His opinion respecting the fourth commandment, which was that of Laud and many other divines—and which Laud's chaplain, Heylin, wrote a book to vindicate—has nothing to do with the question. Nor was his scruple as to the condemnatory clauses in the Athanasian creed any proof that he did not believe the divinity of Christ; for many true believers have objected (though we think without reason) to the Athanasian creed as supposing its condemnatory clauses to refer to every particular of illustration in that document; and not merely to the general declarations respecting the Trinity.

With regard to the other letter, Mr. Butt has anticipated us in saying that he was very probably only stating what he has done often in his works, that the fathers are so vague, and often unscriptural and contradictory, in their writings, that we must look to the word of God for truth, and that he would not trust even so clear a matter as the doctrine of the Trinity to human testimony. Chillingworth wanted a reason for all that he believed, and the highest of all reasons is that God has spoken; but to believe merely because a church boast-

ing to be infallible said so, he esteemed neither reasonable nor Scriptural. Archbishop Tillotson, who owed much to the study of his writings, and who complained of the injustice of charging him with "Socinianism," says, in defending him against the imputation: "If this be Socinianism, for a man to inquire into the grounds and reasons of the Christian religion [instead of saying I believe *because* and *what* the Church believes,] and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate and inquisitive men that are above fancy and enthusiasm must be either Socinians or atheists."

But whatever surmises or inferences we might form from the above-quoted letters, we ought, in justice, to appeal to Chillingworth's subsequent solemn acts and writings. It is not denied that after his restoration from Popery he hesitated, for a time, to subscribe the Anglican Articles; but if we give him credit for honesty in his scruple, we ought not to deny it to his subsequent attestation, which was in so strong and specific a form that he must have been not only doctrinally heterodox, but a man void of all truth and conscience, if he made it insincerely. The document is, we believe, still extant in the cathedral records at Salisbury: "Omnibus hisce Articulis, et singulis in iisdem contentis, volens, et ex animo, subscribo, et consensum meum iisdem præbeo." If when Chillingworth made this declaration in 1638, upon his appointment to the Chancellorship of Salisbury, he was in heart an Arian or Socinian, his hypocrisy and falsehood were so atrocious that it matters little one way or the other what doctrines he professed. His name would be too contemptible to be worth Mr. Keble's mentioning, and we should no more admit that his conduct was any proof that Protestantism leads to Socinianism, than that Christianity encourages murder, because some baptized person was executed for that crime. The members of the Chapter of the Cathedral of Salisbury, who must have been well acquainted with his conduct and sentiments, certainly did not think him a Socinian, or that his subscription was hypocritical, for they elected him in 1640 as their Proctor in Convocation. This was the celebrated Convocation which continued to sit and to enact canons after parliament was dissolved; a proceeding which brought its members, but especially the president, Archbishop Laud, into great trouble, and for which Chillingworth himself was fined £1000 by the House of Commons. We refer to the matter only for the sake of observing, that if Chillingworth was a Socinian he must have displayed the most monstrous hypocrisy and fraud; for the canons of this Convocation, as Lord Clarendon remarks, are more strong against Socinianism than those of any other Christian assembly; it being denounced as "a damnable, wicked, cursed, and blasphemous heresy."

But from his subscription we turn to his works. His great treatise was published in 1638, and we have already mentioned the manner in which he replies to the charge urged by his Jesuit opponent, that Protestants were disposed to Socinianism. If all the while he was writing hypocritically, his conduct, we repeat, must have been so monstrously base, that it would not be of any moment to ascertain what were his real or assumed opinions. But the larger question between us and Mr. Keble as respects this treatise, is not what was the secret belief of the writer, if it were different to his declared opinions; but whether the doctrine maintained by him in his book, that the Bible only is the religion of Protestants, tends to heterodoxy. The bishops and clergy of those days did not think so; for his work was hailed with general acclamation, and had a sale, perhaps unprecedented, for a work so large, and on such a subject. It went through two editions in a few months; and after the Restoration it advanced steadily to the ninth edition, published in 1727. The particular subject

of this and his other controversial works did not necessarily require a confession of faith; but the whole tenour of them proceeds upon the supposition that the writer was orthodox in his belief. We will allude only to one short passage at the very opening of the work (paragraph 5 of preface) which is quite sufficient for our purpose. His Jesuit opponent having heard that he was about to publish a defence of Protestantism, sought privately, he says, to deter him by intimidation. The Jesuit caused him to be informed, through a common acquaintance, that if his work came to light "his inconstancy in religion should, to his great shame, be painted to the life;" that he should be urged "to answer his own motives against Protestantism;" and that, he says, "Such things should be published to the world touching my belief of the doctrine of the Trinity, the Deity of our Saviour, and all superpatural verities, as should endanger all my benefices present and future." He adds, "To this courteous premonition, as I remember, I desired the gentleman who dealt between us to return this answer, or to this effect; that I believe the doctrine of the Trinity, *the Deity of our Saviour*, and all other supernatural verities revealed in Scripture, as truly and heartily as yourself or any man." This declaration, be it remembered, was made long after the letters above alluded to. If it was sincere it sets the question at rest; and it would not be very charitable to suppose it false. He was either orthodox, or he dissembled throughout both before God and man.

We will now give a specimen of his opinions, and style of exhortation, from his sermons, which, being published posthumously, and without his being aware that they would ever see the light, may be justly supposed to express his sentiments in the ordinary manner in which he conveyed them in the pulpit. In the observations which we are about to quote (Sermon iv. p. 38, 39, Ed. 8) it will be seen that he distinctly says that Christ is GOD; for he speaks of GOD taking upon him our nature, and working out our redemption.

"When a great portion of those glorious spirits had mutinously rebelled against God; and man, following the example of their prevarication, had with them plunged himself irrecoverably into extreme unavoidable destruction; in that necessity GOD had no respect to those heavenly spirits which were by nature much more admirable and perfect than we; for he did in no wise, saith the Apostle, take upon Him the nature of angels, but he took on Him the seed of Abraham, and therein performed the glorious work of our redemption..... Therefore now, after a work that has cost GOD all that pains and study in inventing, and *contriving*, and so much sorrow and labour in performing, certainly after this it is no great thing if the Lord should require our whole selves, souls and bodies, for a whole burnt-offering, a sacrifice of praise and thanksgiving."

"He by whom all things were made, even the ETERNAL ALMIGHTY WORD; He who thought it no robbery to be equal with God, *became his own creature*; and submitted himself to be trod upon, reviled, hated, despised by the worst of all creatures, cruel, ungodly, and perverse sinners: He of whose fulness we have all received, did utterly evacuate and empty himself of his glory and majesty, denying to himself such things, which he would not even to the most despised creatures..... Which of you, my beloved friends, when he does seriously meditate on this place (Heb. ii. 17, 18) will not be forced to sit down, even ravished and astonished at the excessive and superabundant mercy of our Lord Jesus Christ, that he which was GOD that created us, in whom we live, and move, and have our being, &c., should descend to submit himself to the same infirmities and temptations with us..... See, behold, beloved Christians, how for our sakes he hath enlarged, *as it were*, three of *his glorious incomprehensible Attributes*: 1. His OMNISCIENCE, by knowing that personally and experimentally, which he did before know only contemplatively. 2. His MERCY, in that this his knowledge doth more incite his goodness: And, 3. his OMNIPOTENT POWER; for, saith the text, in that He himself hath suffered being tempted, he is thereby able to succour them which are tempted. There seems likewise to be an access to his glory by this his great humility; for, saith the text in Heb. v. 5, Christ glorified not himself to be a high priest."

It were superfluous to say that such passages as the above are utterly incompatible with the notion that the writer was a Socinian, or even a High-Arian. He says, also, in the very next sermon:

"We do worthily condemn and detest that blasphemous heresy of the Socinians, who exclude the meritorious death and suffering of Christ from having any necessary influence into our justification or salvation, making it of no greater virtue than the sufferings of the blessed martyrs, who by their death set their seal and testimony to the truth of the Gospel, which freely offers forgiveness of sins to all penitent believers."

Having thus made Chillingworth his own witness, it is unnecessary to quote the many attestations to the excellence of his writings which might be collected from the writings of eminent divines, who would not have so testified, if his doctrine tended to Socinianism. We cannot, however, but refer again to the solemn declaration of Archbishop Laud, who knew his whole mind, that he died a true member of the Church of England; which Laud's admirers will find it impossible to reconcile with the hypothesis that either his opinions or his sentiments were Socinian. Bishop Burgess said, in a sermon preached before the University of Oxford in 1790, on the Divinity of our Lord, from 1 John v. 7: "The Church of England enjoins as necessary articles of faith, because it believes them to be the doctrines of Christ and his apostles, what the Socinian rejects as incredible, impossible, and unfounded in Scripture. Both cannot be right." Assuredly they cannot; Laud's assertion, therefore, from his own knowledge that his illustrious friend was a true member of the Church of England,—and this upon his own trial, when, if he had spoken contrary to truth, his accusers would not have been silent—is a satisfactory verification of the fact. Bishop Burgess himself, we remember, repels with indignation the charge that Chillingworth was a Socinian; as does Mr. Bowles, in his Life of Bishop Ken.

If Chillingworth was heretical at all, he was not, as Mr. Keble thinks, an Arian, but a Socinian. There is in the Sydney Papers a letter from Lord Sunderland, written in 1643, in which he says that he had heard Chillingworth "disputing with Lord Falkland in favour of Socinianism, wherein he was by his Lordship often confounded." Dr. Kippis, in his edition of the Biographia Britannica, wishing to grace Arianism, and to shew that it does not lead to Socinianism, asserts that Chillingworth was an Arian; but in the "Corrigenda and Addenda," published in 1792, he confesses that the late Dr. John Whitaker, in his "Origin of Arianism," had convinced him that Chillingworth was a Socinian, and not an Arian. We are well acquainted with Dr. Whitaker's argument; and he certainly places in strong juxta-position the three facts, that Knot, a Romanist, Lord Sunderland, a member of the Church of England, and Cheynell, a Presbyterian, all brought this charge against him; but we remain still unconvinced of its justice. Whiston, on the strength of Lord Sunderland's letter, had claimed Chillingworth for an Arian; but wished to avoid the inference that Arianism leads to Socinianism. Dr. Whitaker, with a view to shew how proclivious is the course of heterodoxy, said that Chillingworth was not an Arian but a Socinian. But relying upon such passages and testimonies as we have adduced, we believe the charge to have been unwarranted. That he should have been Socinian in 1635; orthodox when he accepted preferment and published his book in 1638; and then Socinian again in 1643, just before his death; is to say, in effect, that he had no religion or sense of truth, and only affected orthodoxy when it suited a selfish purpose.

We must add, in conclusion, that in defending Chillingworth against what appears to us an unjust charge, we do not vouch for all his doctrines or sayings. Though he maintained the supremacy of Scripture, he was not a divine of the

Reformation school, or what has of late years been called the "Evangelical." He was brought up an "Altitudinarian," and was thus prepared to be seduced by Popery; and when he returned to the Anglican church, he reverted to what in the days of Tillotson and Burnet was denominated "Latitudinarianism," the system of Tillotson himself, and which was during the last century called "orthodoxy," particularly in regard to the doctrine of a mitigated law. Dr. Birch, the biographer both of Tillotson and Chillingworth, says, in his life of the former: "The moderation of Archbishop Tillotson's temper and principles very early occasioned him, as well as Mr. Chillingworth, and others of the best and greatest men of their times, to be ranked among those divines who were stigmatized with the name of Latitudinarians by persons of very opposite characters." Dr. Birch notices Tillotson's Defence of Chillingworth, whom he styled "incomparable, and the glory of his age and nation;" and "whose admirable book," adds Birch, counteracted "his first education and impressions which had been among the Puritans, but of the best sort;" though "he still adhered to that strictness of life in which he had been bred, and retained a just value and due tenderness for the men of that persuasion."

Even if, however, Chillingworth were heterodox, we repeat, What then? His unhappy case affords no proof that reading the Bible is the way to make men Socinians. This opprobrious treatment of the word of God is one of the darkest characteristics of the Oxford Tract sect; the members of which seem to vie with each other as to which shall speak most slightingly of the sacred oracles as the guide of faith. While we are penning these very lines, a correspondent writes to us: "I have heard a man, high in reputation among this party, state broadly that the reading of the word of God, without the light of tradition to assist you, *would most certainly lead to Socinianism.*" Such statements are being poured forth from our pulpits to pervert the ignorant and unstable, by men who have solemnly subscribed the sixth article, "On sufficiency of the Holy Scriptures for salvation," and that the first Homily contains "a godly and wholesome doctrine." Dr. Hook himself is pleased to say, speaking of tradition, "I am opposed to the opinions maintained by those who call themselves Low Churchmen, on this ground: I believe it to be *only on account of their being bad logicians, that they are not Socinians*: I believe that they ought to be, if consistent, both Dissenters and Socinians." We heed little what Dr. Hook—who, when he had a purpose to serve, assailed his meek and holy diocesan, Bishop Rider, in print, in an undutiful and overbearing, not to say contemptuous, manner—may think either of good churchmanship, or sound divinity; but with regard to his assertions we reply, first, that we know not of any body of persons who call themselves by the nickname of "low churchmen," though we do of some who mounted on Romanist stilts, are pleased so to denominate all true reformation-principle members of the Anglican communion; and secondly, that his accusation falls upon the Church of England, which in the Homily above mentioned, and elsewhere, exhorts to that very mode of studying the Bible, which he says must inevitably "lead logical and unprejudiced minds to Socinianism." In that Homily the Church professes to give all the necessary rules and directions for the profitable reading of the Holy Scriptures, and yet not one word is said about the all-important and absolutely necessary aid to be derived from tradition. The word occurs there but once, and that is in the phrase, "the stinking puddle of man's tradition." If there be a "Unitarian" teacher in the diocese of Ripon, he will doubtless exultingly write in uncials, on the walls of his meeting house, and ring it in the ears of all men, that a clergyman of that diocese has maintained without rebuke, that when we make the

Bible our only guide, nothing but false logic prevents our becoming Socinians. If Popery and Socinianism are only Church questions, not Bible questions, the sooner we weigh anchor for Rome or Racovia the better.

REVIEW OF NEW PUBLICATIONS.

ON THE AFRICAN SLAVE TRADE.

The African Slave Trade. By T. F. Buxton, Esq.

It is deeply afflicting to humanity, that more than half a century after the contest against the slave-trade commenced in the British Parliament, and more than thirty years after Great Britain abolished that nefarious traffic, and long after it has been denounced, and legally abrogated, by almost the whole civilized world, such a book as this should be necessary, or could be written. To Englishmen, it is also not only afflicting, but deeply mortifying, that after all the immense labour and expenditure of this country, during so many years, to abolish the piracy—we cannot call it trade—and after the costly sacrifice of twenty millions of money to wipe out its direful results in our own colonies, and to restore to freedom the posterity of its victims, whose fathers and mothers perished in desolating bondage; slavery and the slave-trade should be still multiplying their victims, and under circumstances of barbarity, increased by the obstacles ineffectually interposed to prevent them. Above all, it is direful, as connected with still higher considerations — with the human soul, and the infinite price paid for its ransom; and the fearful fact that all the efforts made to convey to the inhabitants of Africa and her expatriated children and descendants, a knowledge of that inestimable love of God, with the means of grace and the hopes of glory, are paralyzed by this withering pestilence.

When he (who is so justly, in one sense, but alas prematurely and inaptly in another, styled the emancipator of Africa) retired from public life, he consigned to Mr. Buxton the honourable but arduous task of becoming the emancipator of the West Indies; and how ably, devotedly, and, by the blessing of God, successfully, in conjunction with other friends of justice and humanity, he consummated that object, will be among the most blessed and imperishable records of human history. But though legislatively the work is accomplished, neither in Africa nor the West is it practically so. With regard to the latter, we fear that the plots which are thickening fast to chain the enfranchised bondman in real though not nominal slavery, (as though acts of parliament, solemn compacts, and twenty millions of ransom, were obsolete trifles) will require the most vigilant efforts to counteract them. With regard to the former, the wrongs of Africa have been impressively urged before the British legislature by one of Mr. Wilberforce's oldest and most esteemed friends, Sir R. H. Inglis; but we lament to say, and Mr. Buxton's publication has increased the conviction—that even this great nation, with all its mighty energies, will find it no easy achievement to exterminate the bands of pirates of various nations, whose cupidity is stimulated by the gambling profits of this accursed traffic. In refer-

ence to the enormity of the evils to be suppressed, our painful impressions were too deep and vivid to be easily capable of being rendered more so; but in reference to the practical results likely to issue from any measures now in progress, or hitherto projected, Mr. Buxton has mournfully diminished our expectations. We did hope, years ago, that stringent treaties, a powerful and vigilant maritime police, the accordance of a mutual right of search of suspected vessels, and a general denouncement of the traffic as piracy, would speedily repress it; but we are bound now to admit, that though all these things are very important to be urged to their fullest extent, the slave trade is too wily to be easily caught, or too powerful to be held, in the puny meshes of any national or international system which we can confidently hope for. Even if all the nations which have professed to unite to suppress the slave-trade were thoroughly honest and in earnest—which is the reverse of fact — this would not prevent other nations embarking in the abandoned traffic, to which they would be allured by the accumulated gains of monopoly; nor could their flag be violated by the allied cruisers, though every thread of it were reeking in blood; to say nothing of the enterprises of smugglers of all nations, which it would be very difficult to suppress on the wide seas, or the extended coast of Africa. We do not, however, allow our hopes to sink so low as Mr. Buxton has done; though whatever may be the result, whether successful or not, the path of duty is clear, not to relax any effort now in operation, and to urge still more strenuously the extermination of the piracy by national treaty and exertion; at the same time adopting every other remedy, more especially the extensive introduction into Africa of peaceful commerce, which Mr. Buxton mainly relies upon; and above all, we should say, studding the whole coast, and accessible interior, with Christian Missionary stations, from which should emanate the arts of peace and civilization, in connexion with the knowledge of the one true God, and of Jesus Christ, whom he has sent.

The larger portion of Mr. Buxton's work is devoted to shewing the extent, enormity, and tenacity of the slave-trade; his conclusion from all which is, that an entirely new system of repression must be devised and attempted. We will quote, at some length, what he says on this important subject.

"It is but too manifest that the efforts already made for the suppression of the Slave trade, have not accomplished their benevolent object.

"The people of England take a more lively and intense interest in this, than perhaps in any other foreign subject. The government, whether in the hands of the one party or the other, cannot be accused of having, for a long series of years, been wanting either in zeal, or exertion, for its suppression. Millions of money and multitudes of lives have been sacrificed; and in return for all, we have only the afflicting conviction, that the Slave trade is as far as ever from being suppressed. Nay, I am afraid the fact is not to be disputed, that while we have thus been endeavouring to extinguish the traffic, it has actually doubled in amount.

"In the debate of 2nd April, 1792, Mr. Fox rated the Slave trade at 80,000 annually: he says, 'I think the least disreputable way of accounting for the supply of slaves, is to represent them as having been convicted of crimes by legal authority. What does the House think is the whole number of these convicts exported annually from Africa? 80,000.' In the same debate Mr. Pitt observed, 'I know of no evil that ever has existed, nor can imagine any evil to exist, worse than the tearing of 80,000 persons annually from their native land, by a combination of the most civilized nations in the most enlightened quarter of the globe." The late Zachary Macaulay, than whom the African has had no better friend, told me a few days before his death, that upon the most accurate investigation

he was able to make as to the extent of the Slave trade, he had come to the conclusion that it was 70,000 annually, fifty years ago. Twenty years ago the African Institution reported to the duke of Wellington that it was 70,000. We will assume then that the number at the commencement of the discussion was 70,000 negroes annually transported from Africa. There is evidence before the Parliamentary committees, to show that about one-third was for the British islands, and one-third for St. Domingo; so that strictly speaking, if the Slave trade of other countries had been stationary, they ought only at the utmost to import 25,000; but I have already proved that the number annually landed in Cuba and Brazil, &c., is 150,000, being more than double the whole draught upon Africa, including the countries where it had ceased when the Slave trade controversy began. Twice as many human beings are now its victims as when Wilberforce and Clarkson entered upon their noble task; and each individual of this increased number, in addition to the horrors which were endured in former times, has to suffer from being cribbed up in a narrower space, and on board a vessel, where accommodation is sacrificed to speed. Painful as this is, it becomes still more distressing if it shall appear that our present system has not failed by mischance, from want of energy, or from want of expenditure, but that the system itself is erroneous, and must necessarily be attended with disappointment.

"Hitherto we have affected no other change than a change in the flag under which the trade is carried on. It was stated by our ambassador at Paris, to the French minister, in 1824 (I speak from memory), that the French flag covered the villains of all nations. For some years afterwards the Spanish flag was generally used. Now, Portugal sells her flag, and the greater part of the trade is carried on under it. Her governors openly sell, at a fixed price, the use of Portuguese papers and flag."

"To touch upon one only of the many difficulties which lie in the way of a universal confederacy for putting down the Slave Trade, I ask, how shall we get the consent of North America to the article yielding the right of search. She has told us, in the most peremptory terms, that she will never assent to it; and it should be remembered, that this confederacy must either be universally binding, or it is of no avail. It will avail us little that ninety-nine doors are closed, if one remains open. To that one outlet the whole Slave Trade of Africa will rush.

"Does any one suppose that even in the space of half a century, we shall have arrived at one universal combination of all countries, for the suppression of the Slave trade? And a delay of fifty years, at the present rate of the traffic, implies, at the very least, the slaughter of eleven millions of mankind."

"But we will suppose all these difficulties removed; a victory in imagination has been obtained over the pride of North America, the cupidity of Portugal, the lawlessness of Texas, and the constitution of France. Let it be granted that the Spanish treaty, with an article for piracy, has become universal. I maintain that the Slave trade, even then, will not be put down. Three nations have already tried the experiment of declaring the Slave trade to be piracy—Brazil, North America, and England. Brazilian subjects, from the time of passing the law, have been continually engaged in the Slave trade; indeed we are informed that the whole population of certain districts are concerned in it, and not one has suffered under the law of piracy. In 1820, a law was passed by the legislature of North America, declaring that if any citizen of that country shall be engaged in the Slave trade, 'such citizen or person shall be adjudged a pirate, and on conviction thereof, before the circuit court of the United States, shall suffer death.' It will not be denied, that American citizens have been largely engaged in the traffic; but I have yet to learn that even one capital conviction has taken place during the eighteen years that have elapsed since the law was passed.

"Great Britain furnishes a still more striking illustration of the inefficacy of such a law. For ten years, the Slave trade prevailed at the Mauritius, to use the words of Captain Moresby, before the committee of the House of Commons, 'as plain as the sun at noonday.' Many were taken in the very act, and yet no conviction, I believe, took place. With these examples before me, I am not so sanguine as some other gentlemen appear to be, as to the efficacy of a law declaring the Slave trade piracy, even if it were universally adopted. I fear that such a law would be a dead letter, unless, at all events, we had the *bonâ fide* and cordial co-operation of the colonists. We were not able to obtain this in our own dominions."

"But now I will make a supposition, still more Utopian than any of the pre-

ceding. All nations shall have acceded to the Spanith treaty, and that treaty shall be rendered more effective They shall have linked to it the article of piracy; the whole shall have been clenched by the cordial concurrence of the authorities at home, and the populace in the colonies. With all this, we shall be once more defeated and baffled by contraband trade.

"The power which will overcome our efforts, is the extraordinary profit of the slave trader. It is, I believe, an axiom at the Custom-house, that no illicit trade can be suppressed, where the profits exceed 30 per cent. I will prove that the profits of the slave-trader are nearly five times that amount. 'Of the enormous profits of the Slave trade,' says commissioner Macleay, 'the most correct idea will be formed by taking an example. The last vessel condemned by the mixed commission was the Firm.' He gives the cost of—

	Dollars.
Her cargo . .	28,000
Provisions, ammunition, wear and tear, &c. .	10,600
Wages . . .	13,400
Total expense . .	52,000
Total product . .	145,000

"There was a clear profit, on the human cargo of this vessel, of 18,640*l.* or just 180 per cent.; and will any one who knows the state of Cuba and Brazil, pretend that this is not enough to shut the mouth of the informer, to arrest the arm of the police, to blind the eyes of the magistrates, and to open the doors of the prison."

"Once more, then, I must declare my conviction that the trade will never be suppressed by the system hitherto pursued. You will be defeated by its enormous gains. You may throw impediments in the way of these miscreants; you may augment their peril; you may reduce their profits; but enough, and more than enough, will remain to baffle all your humane efforts.

"I do not underrate the value of our maritime exertions. I think it may be good policy, and, in the long run, true economy, to multiply the number of our vessels, to do at once and by a blow all that can be done in this way; to increase our expenses for a few years, in order to escape the necessity of incurring cost, not materially less, for an indefinite period. Neither do I wish that our government should address Portugal in any terms short of a declaration, that our cruisers will have orders to seize, after a fixed and an early day, every vessel under Portuguese colours engaged in the slave-traffic, to bring the crew to trial as pirates, and inflict upon them the severest secondary punishment which our law allows. Decisive measures of this kind would, there is no doubt, facilitate our success, by removing some of the great impediments which stand in the way of other remedial measures; nevertheless, I am compelled, by the various evidence which it has been my province to examine, to place my main reliance, not on the employment of force, but on the encouragement which we may be able to give to the legitimate commerce and the agricultural cultivation of Africa.

"We attempt to put down the Slave trade 'by the stong hand' alone; and this is, I apprehend, the cause of our failure. Our system, in many respects too feeble, is in one sense too bold. The African has acquired a taste for the productions of the civilised world. They have become essential to him. The parent—debased and brutalised as he is—barters his child; the chief his subject; each individual looks with an evil eye on his neighbour, and lays snares to catch him—because the sale of children, subjects, and neighbours, is the only means as yet afforded, by European commerce, for the supply of those wants which that commerce has created. To say that the African, under present circumstances, shall not deal in man, is to say that he shall long in vain for his accustomed gratifications. The tide, thus pent up, will break its way over every barrier. In order effectually to divert the stream from the direction which it has hitherto taken, we must open another, a safer, and a more convenient, channel. When we shall have experimentally convinced the African that it is in his power to obtain his supplies in more than their usual abundance, by honest means, then, and not till then, we may expect that he will be reconciled to the abolition of the Slave trade."

"The principles of my suggestions are comprised in the following propositions:—

"1. That the present staple export of Africa renders to her inhabitants, at infinite cost, a miserable return of profit.

"2. That the cultivation of her soil, and the barter of its productions, would yield an abundant harvest, and a copious supply of those articles which Africa requires.

"3. That it is practicable to convince the African, experimentally, of the truth of these propositions, and thus to make him our confederate in the suppression of the Slave trade.

"I despair of being able to put down a traffic in which a vast continent is engaged, by the few ships we can afford to employ: as auxiliaries they are of great value, but alone they are insufficient. I do not dream of attempting to persuade the African, by appealing merely to his reason or his conscience, to renounce gainful guilt, and to forego those inhuman pursuits which gratify his cupidity, and supply his wants. But when the appeal we make is to his interest, and when his passions are enlisted on our side, there is nothing chimerical in the hope that he may be brought to exchange slender profits, with danger, for abundant gain, with security and peace."

We have begun with the end of Mr. Buxton's book, because it sets forth his object in writing it. The details and proofs respecting the ferocity, the extension, and the tenacity of life of the slave-piracy, are preparatory to the conclusion that new measures must be devised for its extinction. What the measures are which Mr. Buxton proposes, he has not specified, except in the general terms above quoted; as he reserves his exposition for a second volume, or till her Majesty's government shall have given its decision upon his propositions. We cannot, of course, comment upon what is not developed; but we do not, ourselves, clearly see our way to any feasible plan which shall very rapidly force the immense extent of uncivilised Africa into habits of peaceful industry, agricultural and commercial; nor would the juxta-position of honest traffic of necessity banish the dealing in slaves, if it was found a profitable venture; for the merchants of Liverpool and Bristol, men who sipped claret, and talked softly, and portioned their daughters, and perhaps sometimes went to church, contended as vehemently for this murderous traffic, as though they knew no more of civilization or Christianity than an Eboe, or Ashantee, or barbarian of Dahomy. But if Mr. Buxton can shew us, as he promises, how those who perpetrate the atrocity for lucre-sake, can be practically made to feel that they can turn their mischievous industry to more profitable account; he will, indeed, have achieved a new service in the cause of humanity, not second to his former victory. We call to mind the large expectations with which the Sierra Leone Company was formed, fifty years ago; and we have in our hands its early reports, with ample estimates of African agricultural and commercial capabilities, such as Mr. Buxton now specifies; nor have we forgotten the sanguine hopes so often expressed in the records of the African Institution, which succeeded it; and the legitimate creed of all abolitionists from first to last has been, that as it was the slave trade that blighted these fond hopes; so that, till that was exterminated, peaceful commerce could not be extensively promoted. Mr. Buxton reverses the doctrine; there is no likelihood, he says, of putting down the trade but by the substitution of more lucrative employments of a laudable character; and he undertakes to shew how these may be promoted upon a large and efficient scale. We await, with eager anticipation, the development of his plan. If it appear practicable and hopeful, we think that Great Britain would be bound in duty to prosecute it, even, if necessary, at considerable pecuniary risk or loss; and that in the end it would be the cheapest policy to do so. Should any of your readers be sceptical as to the enormous extent, or the flagitious barbarity, of the traffic, they ought to read Mr. Buxton's publication to rectify their mistake; and those who entertain no doubt, should do so to quicken their diligence in urging every effort to remove those fearful evils.

We will quote a few specimens

of Mr. Buxton's statements: and first, as to the present unexampled extent of this nefarious commerce, both legalized and contraband. He calculates, from a variety of official returns, and other data, that 150,000 human beings are conveyed from Africa across the Atlantic, and sold as slaves.

Take first the opprobrious case of Brazil:

"It stands confessed, upon authority which cannot be disputed, that from the 1st of July, 1827, to the 30th of June, 1830, (three years), there were brought into the single port of Rio de Janeiro, 148,940 negroes, or, on an average, 49,643 annually. It appears also, that in the last year, the number was swelled to 56,777 per annum.

"If the question were put to me, what is the number which I believe to be annually landed in Brazil? I conceive that the truth lies between the maximum as taken from Caldcleugh, and the minimum (78,331) as stated in the Official Returns; and I should conjecture that the real amount would be moderately rated at 100,000, brought annually into five Brazilian ports."

"In September, 1836, the British Commissioners say, 'At no period, perhaps, has the trade been ever carried on with more activity or daring.' And again, in November, 1836, 'The traffic in Slaves is every day becoming more active and notorious on this coast.'"

"The Marquis of Barbacena stated in the Senate of Brazil on the 30th June, 1837, 'That it may be safely asserted, without fear of exaggeration, that during the last three years, the importation has been much more considerable, than it had ever before been when the commerce was unfettered and legal.'"

We proceed to Cuba:

"We are continually told by the Commissioners, that difficulties are thrown in the way of obtaining correct information in regard to the Slave trade in that island. Everything that artifice, violence, intimidation, popular countenance, and official connivance can do, is done, to conceal the extent of the traffic."

"Confining ourselves to the Havana, it would seem probable, if it be not demonstrated, that the number for that one port, *à fortiori* for the whole island, may fairly be estimated at 60,000."

We pass by Porto Rico, Texas, Buenos Ayres, and other South American republics; but what shall we say to the following intelligence respecting the United States of America? We confess that we are not surprised at the announcement; for if there be any country in the world, where men may do the most wicked things with impunity, if only they be not unpopular, and cannot do the most virtuous, if they offend mob-law, it is that boasted land of liberty, which, with base, selfish hypocrisy, asserts, in its declaration of independence, that all men are entitled to liberty and equality, while it retains millions of human beings, for whom Christ shed his blood, in bitter slavery.

"In the Report of the Commissioners at Havana, for 1836, dated 25th Oct. 1836, I find these words:—'During the months of August and September (1836) there arrived here for sale, from *the United States*, several new schooners, some of which were already expressly fitted for the Slave trade."

"Two vessels arrived in the Havana, fitted in every particular for the Slave trade; and took on board a cargo which would at once have condemned, as a slaver, any vessel belonging to the nations that are parties to the equipment article."

The Commissioners farther observe, that the declaration of the American President 'not to make the United States a party to any convention on the subject of the Slave trade, has been the means of inducing American citizens to build and fit, in their own ports, vessels, only calculated for piracy or the Slave trade, to enter this harbour, and, in concert with the Havana slave-traders, to take on board a prohibited cargo, manacles, &c.; and proceed openly to that notorious depôt for this iniquitous traffic, the Cape de Verde Islands, under the shelter of their national flag.'"

"A few months afterwards they report that—'We cannot conceal our deep regret at the new and dreadful impetus imparted to the Slave trade of this island (Cuba), by the manner in which some American citizens impunibly violate every law, by embarking openly for the coast of Africa under their national flag, with the avowed purpose of bringing slaves to this market. We are likewise assured that it is intended, by means of this flag, to supply slaves for the vast province of Texas; agents from thence

being in constant communication with the Havana Slave merchants.'

"This 'new and dreadful impetus' to the Slave trade, predicted by our commissioners, has already come to pass. In a list of the departure of vessels for the coast of Africa, from the Havana, up to a recent date, I find that, 'in the last four months,' no other flags than those of Portugal and the United States have been used to cover slavers."

"No symptom in the case is so alarming as this. It remains to be seen, whether America will endure that her flag shall be the refuge of these dealers in human blood.

"I confidently hope better things for the peace of Africa, and for the honour of the United States."

Besides the 150,000 annual victims included in the "Christian" department of the African Slave trade, there is estimated to be about a third of that number sold in the Mohammedan markets of Morocco, Tunis, Tripoli, Egypt, Turkey, Persia, Arabia, and the borders of Asia. But the 200,000 do not represent one half of the case; for they are but a remnant of a much larger number destroyed in the capture; the march to the coast, and detention there; the voyage to the slave-colonies; the sufferings after capture and landing; and the initiation into slavery, called "the seasoning." Our pages during many years so teemed with accounts of these horrors, that we know not that it is requisite to repeat them; but it is to be borne in mind, that far from having decreased, they have multiplied, not only by reason of the larger number of victims, but in consequence of the restrictions on the traffic, especially as regards the cruelty and mortality of the middle passage. We deal with round numbers and statistics, till we almost fail to appreciate the overwhelming amount of individual suffering condensed in them. We compute vaguely by hundreds of thousands; whereas any one case followed throughout its details, from the midnight capture to the untimely grave, would be deeply afflicting to humanity. But the Christian ought not to shrink from thinking of the bitterness of the cup which so many of his fellow-creatures are at this very moment drinking to its dregs; in order that his prayers, and, if opportunity allows, his efforts, may be prompt on their behalf. Mr. Buxton has noticed many of the well-known facts related during the Slave-trade controversy. These we will not repeat: but we are bound to give two or three extracts embodying recent facts, in order to prove that the scenes described are not tales of by-gone generations.

The following is a specimen of the modes of capture and the sufferings of the inland march.

"The pacha of Egypt professed not to know that his army had been employed in slave-hunts for the purpose of discharging arrears of pay: but he admitted he was aware that his officers had carried on the Slave trade for their own account, 'a conduct of which he by no means approved.' The enterprise of a traveller, Count De Laborde, who has lately returned from Nubia and Egypt, will enable me to introduce those of my readers who have not seen his work, (Chasse aux Nègres, Leon De Laborde, Paris, 1838), to the scenes of cruelty and devastation perpetrated by the pacha's troops, which he has graphically described.

"The narrative, of which I can only give a brief outline, was communicated to him by a French officer, who went to Cairo in 1828, and resided ten years in Egypt.

"M. —— there learnt that four expeditions, called gaswahs, annually set out from Obeid, the capital of Kordofan, towards the south, to the mountains inhabited by the Nubas negroes. The manner and object of their departure are thus described: 'One day he heard a great noise; the whole village appeared in confusion: the cavalry were mounted, and the infantry discharging their guns in the air, and increasing the uproar with their still more noisy hurras. M. ——, on inquiring the cause of the rejoicing, was exultingly told, by a follower of the troop, 'It is the gaswah.' 'The gaswah! for what—gazelles?' 'Yes, gazelles; here are the nets, ropes, and chains; they are to be brought home alive.' On the return of

the expedition, all the people went out, singing and dancing, to meet the hunters. M. —— went out also, wishing to join in the rejoicing. He told Count Laborde he never could forget the scene presented to his eyes. What did he see? What gain did these intrepid hunters, after twenty days of toil, drag after them? Men in chains; old men carried on litters, because unable to walk; the wounded dragging their weakened limbs with pain, and a multitude of children following their mothers, who carried the younger ones in their arms. Fifteen hundred negroes, corded, naked, and wretched, escorted by 400 soldiers in full array. This was the gaswah. These the poor gazelles taken in the Desert. He himself afterwards accompanied one of these gaswahs. The expedition consisted of 400 Egyptian soldiers, 100 Bedouin cavalry, and twelve village chiefs, with peasants carrying provisions. On arriving at their destination, which they generally contrive to do before dawn, the cavalry wheel round the mountain, and by a skilful movement form themselves into a semi-circle on one side, whilst the infantry enclose it on the other. The negroes, whose sleep is so profound that they seldom have time to provide for their safety, are thus completely entrapped. At sunrise the troops commence operations by opening a fire on the mountain with musketry and cannon; immediately the heads of the wretched mountaineers may be seen in all directions, among the rocks and trees, as they gradually retreat, dragging after them the young and infirm. Four detachments armed with bayonets, are then despatched up the mountain in pursuit of the fugitives, whilst a continual fire is kept up from the musketry and cannon below, which are loaded only with powder, as their object is rather to dismay than to murder the inhabitants. The more courageous natives, however, make a stand by the mouths of the caves, dug for security against their enemies. They throw their long poisoned javelins, covering themselves with their shields, while their wives and children stand by them and encourage them with their voices; but when the head of the family is killed, they surrender without a murmur. When struck by a ball, the negro, ignorant of the nature of the wound, may generally be seen rubbing it with earth till he falls through loss of blood. The less courageous fly with their families to the caves, whence the hunters expel them by firing pepper into the hole. The negroes, blind and suffocated, run into the snares previously prepared, and are put in irons. If after the firing no one makes his appearance, the hunters conclude that the mothers have killed their children, and the husbands their wives and themselves. When the negroes are taken, their strong attachment to their families and lands is apparent. They refuse to stir, some clinging to the trees with all their strength, while others embrace their wives and children so closely, that it is necessary to separate them with the sword; or they are bound to a horse, and are dragged over brambles and rocks until they reach the foot of the mountain, bruised, bloody, and disfigured. If they still continue obstinate, they are put to death.

"Each detachment having captured its share of the spoil, returns to the main body, and is succeeded by others, until the mountain, 'de battue en battue,' is depopulated. If from the strength of the position, or the obstinacy of the resistance, the first assault is unsuccessful, the general adopts the inhuman expedient of reducing them by thirst. This is easily effected by encamping above the springs at the foot of the mountain, and thus cutting off their only supply of water. The miserable negroes often endure this siege for a week; and may be seen gnawing the bark of trees to extract a little moisture, till at length they are compelled to exchange their country, liberty, and families, for a drop of water. They every day approach nearer, and retreat on seeing the soldiers, until the temptation of the water shewn them becomes too strong to be resisted. At length they submit to have the manacles fastened on their hands, and a heavy fork suspended to their necks, which they are obliged to lift at every step.

"The march from the Nuba mountains to Obeid is short. From thence they are sent to Cairo. There the pacha distributes them as he thinks proper. The aged, infirm, and wounded, are given to the Bedouins, who are the most merciless of masters, and exact their due of hard labour with a severity proportioned to the probable short duration of the lives of their unhappy victims.

"At Obeid alone 6000 human beings are annually dragged into slavery, and that at the cost of 2000 more, who are killed in the capture. The king of Darfur also imports for sale yearly 8000 or 9000 slaves, a fourth of whom usually die during the fatigues of a forced march: they are compelled, by the scarcity of provisions, to hurry forward with all speed. In vain the exhausted wretches supplicate for one day's rest; they have no alternative but to push on, or be left behind a prey to the hungry jackals and hyænas. 'On one occasion,' says the

narrator, 'when, a few days after the march of a caravan, I rapidly crossed the same desert, mounted on a fleet dromedary, I found my way by the newly-mangled human carcases, and by them I was guided to the nightly halt.'

"Dr. Holroyd, whom I have already mentioned, in a letter to me, of date 14th January, 1839, says, in reference to these 'gazouas,' of the Egyptian troops, 'I should think, if my information be correct, that, in addition to 7000 or 8000 taken captive, at least 1500 were killed in defence or by suffocation at the time of being taken; for I learnt that, when the blacks saw the troops advancing, they took refuge in caves; the soldiers then fired into the caverns, and, if this did not induce them to quit their places of concealment, they made fires at the entrances, and either stifled the negroes, or compelled them to surrender. Where this latter method of taking them was adopted, it was not an uncommon circumstance to see a female with a child at her breast, who had been wounded by a musket-ball, staggering from her hiding-place, and dying immediately after her exit.'"

The above relates to the supply of the Mahommedan market; but the "Christian" market is not stocked upon milder terms; while it adds to all the cruelties of the capture and the march, the still worse inflictions of the slave-ship, which we have so often related that we will not recapitulate them. The following are corroborations of very recent date:—

"In a letter which I received from Captain Wauchope, of date 13th August, 1838, he says, 'In February, 1836, I was informed by Commander Puget, that the Spanish slaver Argus, three months before this date, was chased by the Charybdis, Lieutenant Mercer; that during the chase ninety-seven slaves had been thrown overboard, and that a Spanish captain he had captured declared he would never hesitate to throw the slaves overboard, to prevent being taken.'"

"Captain Wauchope in the same letter informs me, that on the 18th September, 1836, the Thalia captured the Portuguese brig Felix, 590 slaves on board. 'After capture,' he says, 'I went on board, and such a scene of horror it is not easy to describe; the long-boat on the booms, and the deck aft, were crowded with little children, sickly, poor little unhappy things, some of them rather pretty, and some much marked and tattooed; much pains must have been taken by their miserable parents to ornament and beautify them.

"'The women lay between decks aft, much crowded, and perfectly naked; they were not barred down; the hatchway, a small one, being off; but the place for the men was too horrible; the wretches, chained two and two, gasping and striving to get at the bars of the hatchway, and such a steam and stench as to make it intolerable even to look down. It requires much caution at first, in allowing them to go on deck, as it is a common practice for them to jump overboard to get quit of their misery.

"'The slave deck was not more than three feet six in height, and the human beings stowed, or rather crushed as close as possible; many appeared very sickly. There was no way of getting into the slave-room but by the hatchway. I was told, when they were all on deck to be counted, that it was impossible for any of our people to go into the slave-room for a single minute, so intolerable was the stench. The colour of these poor creatures was of a dark squalid yellow, so different from the fine glossy black of our liberated Africans and Kroomen. I was shown a man much bit and bruised; it was done in a struggle at the gratings of their hatchways for a mouthful of fresh air.'"

"Captain Wilson, R.N., in a letter dated 9th January, 1839, says: 'I have overhauled many slave-ships, and freely confess that it is impossible to exaggerate the horrors they exhibit; they are all very much alike, the greater or less misery depending, usually, upon the size of the vessel, and the time they might have been embarked, as every day brings with it a fearful increase of disease, desperation, imbecility, and death.'"

Such are the mournful facts, after all the toil and sacrifice of fifty years! "O Lord, how long?"

MEMOIRS OF MRS. HAWKES.

Memoirs of Mrs. Hawkes, including Remarks, and Extracts from Sermons and Letters of the late Rev. R. Cecil. By CATHERINE CECIL. Third Edition. 1839.

WE perused the first edition of this valuable enlargement of the rich stores of Christian biography, and intended to offer a portion of its instructions and consolations to our readers, but the pressure of other subjects prevented. The work has rapidly arrived at a third edition; but it is not too late to transfer a few interesting extracts to our pages. Miss Catherine Cecil must forgive us if, wishing to select such portions as will be most generally coveted, we pass by the narrative of her excellent godmother, and confine ourselves to the notices of her much esteemed and honoured parent. In so doing we are very far indeed from slighting the memory of that excellent Christian lady; for most beautiful and edifying is her religious history. The spirituality, the unction, the solid practical wisdom, the self-abasing humility, the growth in grace, and the love of her Saviour; the ardent faith, and the deep experience, which marked the course of this suffering and oft-dejected yet exemplary and divinely-supported servant of Christ, render the book a delightful record to all who, under the same heavenly guidance, are treading the same path, and wending towards the same blessed destination.

Of Miss C. Cecil's editorship and authorship, we only pause to say that they are worthy of the name she bears; a name upon which should any who inherit it bring dishonour, the pity and reproach which would attach to them wherever the writings and memory of that holy man are precious, would be second only to their stings of conscience and their guilt before God. Such precepts and such examples as this book exhibits involve no ordinary responsibility on those who enjoy them, either directly or by the reflected light of the written narrative. After the example of her excellent father, Miss C. Cecil has kept practical spiritual utility prominent throughout her narrative, interweaving with it many very important observations and reflections, and concluding the whole with a well-drawn summary of the character of her beloved Christian friend. She has also, with large heart, given considerably more matter than reasonably belongs to a half-guinea volume; and has added in the third edition well executed portraits of her father and Mrs. Hawkes.

The several series of extracts which we shall offer, relative to Mr. Cecil, will be embraced under the following heads: 1. His conversations: 2. His letters: 3. His character.

In all these passages we shall be making our readers acquainted with Mrs. Hawkes; for the conversations and heads of sermons were taken down by her; the letters were addressed to her; and the remarks on his character are from her pen. We need only mention, by way of introduction, that it was under Mr. Cecil's ministry Mrs. Hawkes in early life received, by the blessing of God, those religious impressions which resulted in her future consistency and maturity of Christian character; and that, in addition to the general intercourse of friendship, Mr. and Mrs. Cecil,

during several years, received her as an inmate under their roof, and entertained towards her the highest respect and affection. The attestation afforded by this volume must be peculiarly grateful to all who venerate the memory of Mr. Cecil; and it may be useful to those who suspect that zealous clergymen are acting a part or plying a trade. The Rev. J. Pratt and others have told us what Mr. Cecil was in the pulpit, and in pastoral and professional intercourse; but Mrs. Hawkes saw what he was in the unrestrained intercourse of domestic life; and her testimony is not "got up" to grace a memoir, but was recorded in her secret diary, which her modesty never suspected would find its way to publicity, as it very justly deserved to do; as none could be injured, and many may be benefited, by the transcript.

1. The following are recollections of conversations, which form an interesting sequel to those given by Mr. Pratt. They are most instructive specimens of pastoral intercourse. We will quote at length the account of Mrs. Hawkes's first interview with Mr. Cecil; other conversations in part.

"Feb. 17, 1789 A day to me very momentous: I look upon myself to day as having entered the list of public professors of Christianity; i. e. to have declared myself as a follower of Christ."

"Though I have many very godly acquaintance and friends, I could never speak my mind to them; and I durst not speak to my minister, whom I never fail to hear, because of my determination to keep my religion to myself. At length, however, after much sorrow, and many prayers, He that promises help in time of need, sent his faithful and kind messenger to me, the least of all, with words of admonition, comfort, and instruction; which, while they are, I trust, engraven on my heart, I am also desirous to retain in my memory as to the *particulars*: and thus to secure to myself the advantage of often looking them over. . . .

"In conversing, I first named my great and long predominating fear of making a profession, lest I should dishonour God. To which Mr. C. replied,—'Every Christian must meet with difficulties, temptations, and trials; and so will *you*. But what then? Is not God able to defend you? We, as ministers of the Gospel, greatly rejoice to direct and assist our flock; but in a thousand cases it is utterly out of our power to do it, even with such of them as we are most intimate. You will frequently find yourself *alone* in your journey, and feel that you can turn to no friend on earth for direction. In such cases, you must not be dismayed, but trust in God; and feel out your way like one groping in the dark; take a step at a time.

"'On the other hand, take care, when you receive help from any friend, or your minister, that you do not lean too much upon them, nor be too anxious for their support. We are all poor earthen vessels.

"'Watch and pray against failures; but take heed of desponding under them. Be content to travel as you are *able*. The oak springs from the acorn; but does it become a tree at *once*? Because the stage waggon cannot travel to York as fast as the stage coach, would you therefore say it will *never* get to York? The mushroom springs up in a *night*; but what is the *mushroom!*

"'You must not look for perfection either in yourself or others. Not to allow for the infirmities and defects of a fallen nature, is not to understand any thing about the matter; nay, it is to speak directly contrary to the Bible, the standard of all truth. There never was more than one perfect character upon earth, and he was the most tender and compassionate towards the imperfections of men. He knew what was in man, for he looked at the heart; and if he saw *that* right, he pitied, where those who judged only by the *outward appearance*, blamed; and defended, where they condemned.

"'There is one distinction you should keep very clear in your mind—that religion itself, in its essence, is perfect; as our rule and standard it is unerring; nor can it be affected by the inconsistencies or imperfections of its professors: the standard remains the same: the balances are true: but when its professors are weighed therein,—even the very best of them,—they are found wanting. Our aim must be to get every day nearer the standard; for whoever does not labour, not merely desire, but labour to be a better Christian every day, is not yet a Christian at all. Yet

in this you must exercise patience. Do not measure yourself by a false standard. There are no doubt giants in the Christian world,—but would you be a giant at once? Do not be satisfied to be a dwarf; but remember there must be time to grow.'

"*Question* to Mr. C. respecting dress.

"*Answer:* 'Religion takes root in the heart, and when it has once got deeply rooted, it will be sure to regulate every thing without. It will so occupy the mind, that every thing else will begin to lose its importance. Religion puts every thing in its proper place; and makes present things lighter than vanity. Even business, or literature, or science, if any one of these takes full possession of the mind, it makes dress a very insignificant thing; and often neglected even to slovenliness. How much more indifferent will religion make us about it. Nevertheless, it is good to avoid singularity of habit. No real Christian can give into the butterfly fooleries and extravagances of dress,—any more than they can run into the dissipation of worldly company. Religion does not bid you turn hermit, but rather to ornament your station.

"'Be careful, in your commerce with the world, to act up to the character you profess. Do not put on a Pharisaical manner of, 'Stand by, I am holier than thou.' Yet let it appear, that while you are under the necessity of hearing their vain conversation, you have no taste for it; no delight or interest in it. A humble, kind silence often utters much.

"'None can pretend to say how far you may intermix in worldly company, and get no stain or soil. Situation, circumstances, &c. must all be taken into consideration. But this may be said, that he only mixes with the world with safety, who does it not from inclination, but necessity.

"'As to amusements, and what are called recreations, a really awakened Christian will neither find taste nor leisure for them. Religion furnishes the mind with objects sufficient to fill up every vacancy. Yet as you name them, I would have you mark carefully every thing that disposes or indisposes the mind to holy pursuits. Persons of tender health are very careful to avoid whatever is hurtful; such as damps—infectious rooms—blighting winds. They attend to the injunctions of their physicians, the cautions of their friends, &c. If people were but as careful about their spiritual health as they are of their bodily health, we should see much stronger and taller Christians.

"'Above all, *before* you become a pilgrim, sit down and count the cost. Your journey is up-hill every step of the way. You have foes within, ready to join with foes without, to hinder, perplex, alarm, and distress you. Wisdom in the fight, is only to be gained by fighting. If the young convert could learn from the old Christian, what experience alone can teach, he might have a far easier journey; but each one must learn it for himself, and often by very painful discipline. Nor must we think our case hard, if we are made to pass through much tribulation; since it is the way of all believers—nay of Christ himself.

"'No doubt God could have led his people by an easier method. But since he has chosen this, it must be the best. He could have brought the Israelites into the land of promise by a shorter and a smoother way: but what he did was intended to prove them; to shew them what was in their hearts—and to be a lesson to us.

"'Take care that you never harbour hard thoughts of God. It is one of Satan's chief devices, to make you think dishonourably of God. Nothing is more displeasing to God, nor more injurious to the life of religion. See the slothful servant in the Gospel.

"'Throughout the Scriptures you see how gracious God is: how he stoops to the poorest creature that comes to him through a Mediator: how small an offering he will accept; if there can be but a small one. A single sigh from a contrite heart will penetrate his ear.

"'Wherever God gives faith he will try it; and whoever becomes a follower of Christ, must deny himself, and take up his cross—must make great sacrifices—such as right hands, and right eyes: must expect opposition, persecution, mortification, cruel scoffings,—not only from the world, but from nearest and dearest friends. A man's sharpest and bitterest foes are 'those of his own household.' You must set your face like a flint against threatenings, and against allurements.

"'But I would warn you of another danger arising from a quarter you may least expect—namely, from the religious world itself. There are stumbling-blocks even in the church; there are many professors, who when they see a person setting out in religion, will advise, one this course, and one that. One sort says, 'religion is in its best estate among us.' Another sort says, 'among us;'—and the young convert, having a tender conscience, desirous of being right, is often greatly perplexed; for he finds that in the religious world there is a party spirit. Instead of ob-

taining the milk of the word, he has to distinguish between bones of doctrine; till at last he begins to doubt if there be any true spirit of religion at all.

"'Do not form too high expectations from the professing world. Do not be in haste to form connexions—to make acquaintances—to place confidence—to turn to every professor and say, Lead me.

"'Do not enter into the list of religious gossips; who may not only puzzle you about hard points of doctrine, but may lead you to waste your time to no purpose, in going from house to house, talking, instead of getting into the spirit of unity. There are too many of this sort; whose chief religion lies in going from church to church to hear, and from house to house to prate; but who are too seldom in their closets, too seldom in close converse with God. Retired Christianity is the truest. It is easy to fill the head with notions; but to sit still like Mary, at Christ's feet, and be a learner, is far better. Always be afraid of a specious religion.

"'However high the cost may be of becoming a pilgrim, do not be disheartened. Remember, greater is he that is for you, than he that is against you. The Gospel requires nothing which it does not give you strength to perform. You must either wear Christ's yoke, or the devil's yoke; and it need not be told you which is the easiest. Godliness is great riches even in this world; and what shall you share in the next? If you be heartily on God's side, he will be on yours.'

"*Ques.* But suppose I should be in the number of such as shall 'seek to enter in, and not be able?'

"*Ans.* 'Observe, there is a material difference between one that only seeks to enter in—and one that strives to enter in. It is said, 'strive to enter in at the strait gate; for many shall seek, and not be able.' Here striving is distinguished from seeking. Do not be a listless uncertain seeker: but strive determinately—constantly—earnestly. Be like the merchant, whose head and heart are always on his merchandise. He watches wind and weather—seizes every favourable turn in business. He is all energy—all pursuit—nothing can divert him from his point. They that thus strive to enter in at the strait gate, taking God's way and help, shall never fail.

"'But the Christian must wait as well as pursue. He must exercise faith and patience as well as diligence. The husbandman waiteth long for the harvest. You must have patience with yourself. You must have patience with God. There is nothing which young Christians are more apt to fall into than impatience. If they do not immediately see an answer to their prayers, they say, 'The Lord does not hear—he does not regard.' Whereas, you must fix your faith in the promise and word of God; which declares, he does hear, whatever appearances may be. He may not answer your prayers in your time, but he will answer them in the best time. Do not judge from your frames and feelings, but by the word of God, which says, 'I will hear them that call upon me.'—'Faithful is he that hath promised.'"

"*Ques.* How far those persons are right who insist upon our ascertaining the precise time, and manner, when the pardon of sin is actually received?

"*Ans.* 'The best evidence of the pardon of sin, is, that we bring forth the fruits of righteousness. Evidence is the child of experience. Those who talk of sudden and instantaneous assurance, talk at random. Assurance is a fruit and effect of righteousness. It is progressive.'

"*Ques.* How far I might, with safety, indulge my strong passion for music?

"Mr. Cecil replied with solemnity, 'You may indulge that as well as every other taste, as far as it tends to the glory of God, and does not interfere with the progress of the soul in divine things.'"

"Friday, Jan. 1, 1790. Had a visit from my revered father in the Gospel, who, as he always does, gave me the richest instruction; which though I cannot recollect, as to the expression, is, I trust, as to the substance, engraven on my heart.

"'Rejoice,' he said, 'rather than despond at the discoveries you obtain of the deceitfulness of your heart. It may be painful to you, but it is safe. Christians must fight, not faint. Such as get the deepest knowledge of their indwelling evils, are better grounded in religion than those who only see the surface. Observe what views David had of his sinfulness.

"'Take care of reading what is called Christian experience. Very few of such books are well written, *i. e.* have the experience simply stated: only mark the difference between the characters given us in the Bible, and the characters usually drawn by man. God gives the true, simple account of the character. He writes down the defects as well as the excellences. But when man undertakes to write, he gives the best side of the story: he generally dresses out the character in all its excellencies, and casts

the defects into the shade. Do not, therefore, take your standard from human observation, but divine. Do not take another person's conscience for the rule of your own; for there are innumerable cases wherein one cannot judge for another. Study the Scriptures with prayer, and a teachable spirit, and you will never greatly err.'"

"April 10, 1790. Favoured with a call from my revered minister. My heart burns within me when I hear the instruction and conversation of the godly. Let me here record Mr. C.'s advice and remarks.

"*Advice.* 'Do not read the Bible with notes only. It is a loss to confine yourself to any commentator. Read it with prayer, and listen simply to the best Teacher, the Holy Spirit; who will sometimes so shine upon the word, as to afford you an insight and understanding of the Scriptures such as no commentator upon earth can give. Then you will not only understand it, but lay hold of it.

"*Ques.* respecting withdrawment from the world.

"*Ans.* 'Christian courage does not consist in a disposition to retire from the world into absolute solitude; but in mixing with it, and yet living above it; in being in the world, but not of it; in making a bold stand for Christ; being as the salt of the earth. Yet retirement, at certain seasons, should be secured. We should endeavour to preserve such a spirit in society as to make us relish retirement; and so improve retirement, as to make us useful to society. Our troubles arise not from our living in the world, but from the world living in us. One part of the world is that of inordinately coveting the praise of our fellow-creatures.

"'Endeavour to go into the world, as far as you are called so to do, putting honour upon your Christian profession; and if any ask you a reason of the hope that is in you, tell them meekly, It is the blood of sprinkling.'"

"Nov. 7, 1791. Returned to London. My heart is made glad by seeing again my honoured minister after his return from Bath.

"'Shun,' said he, 'matters of controversy, and points of doctrine, too high for young converts, who should be fed with the sincere milk of the word, and not with strong meat.

"'Many professors, instead of conversing upon vital and experimental religion, are ever disputing about doctrines. Such are like persons that are sick, and having no appetite for solid food, amuse themselves with turning over the bones.

"'Some hearers of the Gospel like to have nothing said but what is encouraging and comforting. Such resemble persons in weak health, who would be always taking cordials, which, though they may for a time raise the spirits, yet secretly undermine the strength. A Christian should not only regard the Scripture promises, but the Scripture threatenings, warnings, and reproofs. The whole of Scripture is Scripture; not a part.'"

"Wednesday, Feb. 16, 1792. In returning home from Long-Acre Chapel this evening, among other things, my revered minister, with much solemnity said—'Whatever your path in this world may be, whether smooth or thorny, I trust you will never be suffered to depart from God, or be unstable in your profession. Any thing but that. May I never become a witness against you in the day of judgment. Any thing but that!'"

"July 1, 1792. Was favoured to-day by a visit from my honoured minister. 'There is no such thing,' said he, 'in the Christian life as standing still. If we do not get forward, we must lose ground. If a child should be no larger in its growth at eight years old, than it was at four, we know at once that there is something the matter. So it is with the soul.'

"Wednesday, March, 1793. Was again much benefited by the conversation of my revered minister.

"Mr. C. spoke on the dangerous nature of error. 'Beware,' said he, 'of error; its force and energy are indescribable; and when it once gets entrance into the mind, it eats as doth a canker.

"'That error is the strongest which is built on some truth: half the truth is a lie. All the errors of the different religious sects have been owing to their separating and twisting to their own purpose some single truth; such persons, by taking unconnected Scriptures, may make the Bible speak any thing.

"'Error is never solitary: it is always attended by a thousand others. Burnet says, 'while profaneness is the broad road to hell, error is the bye-path.'"

"Thursday, May 5, 1796. Was favoured by a visit from my revered minister. His conversation has left a solemn effect upon my mind.

"Mr. C. observed, 'the attacks made upon the soul by sin and Satan resemble waterfloods surrounding a house, and incessantly working in at one place or another. No sooner is one inlet secured, than the water makes its way in somewhere else.

"'Satan is a constant enemy, never ceasing to buffet us; but whatever bows down the soul, we must bring it to

Christ, whether the attack be from the world, the flesh, or the devil.

"'Prayer is the key that unlocks every blessing. Beware of general requests; it is a sign of a cold, unfeeling, heart. Come and specify what you would have; carry your real concerns to Christ; and be satisfied with his care and management of you. The government is upon his shoulders, not yours. It is enough that he undertakes for you; therefore transact all your affairs with him. A Christian who is sometimes found sitting still as a man of faith, is at other times found wrestling as a man of prayer.'"

2. The above passages are from Mrs. Hawkes's vivid recollections of his remarks; we will now give some from Mr. Cecil's letters to her:

"*May*, 1796.

"My dear Daughter,—The uneasiness I feel when I see any thing which I think amiss in you, obliges me to write a letter, though you know I am no writer of letters except when absolutely compelled.

"Now as you are a fruitful plant in my vineyard, and one that I have had the honour and pleasure of planting, I cannot be satisfied if I suspect any injury whatever which may impede your growth.

"But I do suspect an injury. I do think I see one enemy, and that, an enemy at the very root of your health and comfort:—It is a little mischievous worm called melancholy. It is engendered by constitution and ill health; and makes both worse. I say this from experience; but then what is only accidental in my case, is almost constant in yours; and I cannot but observe this with great pain. First, because I do not think you are sufficiently apprised of the evil. It strips you of the only ornament of the Christian profession I ever saw you want,—I mean a permanent joy and peace in believing. I know you have such humble views of yourself, that you will consider me a very partial judge: but on this subject, I cannot think I am incompetent to judge; and I do not allow myself (I humbly hope) to say what I do not really think.

"I know every thing that occurs is capable of wounding a sensibility such as yours. But the world is nothing to you. Come, I will give you a bit of an old man who writes better than I can;—

"'We may compare an afflicted believer to a man that has an orchard laden bith fruit, who, because the wind has lown off the leaves, sits down and weeps. If one asks, What do you weep for? Why my apple-leaves are gone. But have you not your apples left? Yes. Very well, then do not grieve for a few *leaves*, which could only hinder the ripening of your fruit.'

"Pardons and promises that cannot fail, lie at the root of my dear daughter's profession; and fruits of faith, hope and love, that no one can question, have long covered her branches. The east wind sometimes carries off a few leaves, though the rough wind is stayed; and what if every leaf were gone? what if not a single earthly comfort remained? Christ has prayed and promised that her 'fruit shall remain;' and it shall be my joy to behold it through eternity.

"Past eleven o'clock, and time for poor sleepy preachers to go to bed. But I shall sleep better for having dropt a word or two, though it be but saying old things over and over again.

"But the morning cometh, a morning without melancholy. To-morrow morning, you and I shall walk in a garden where I hope to talk with you about every thing but sadness; and if I even forgot, and began upon the subject, you would immediately reply, 'Sorrow and sighing are fled for ever.'

"So they do *now*, as faith is in exercise. I received amazing benefit from Hill's tenth sermon, on 2 Kings iv. 26. 'She answered and said, It is well;' which I read walking home from you yesterday. I went and bought the book, and shall return you yours directly, and beg you will go through the same sermon, and pray that it may be as much blessed to you as it was to me. With kindest regards to Mr. Hawkes, believe me your very affectionate father,

"R. Cecil."

"While at Cowes, 1798, Mrs. Hawkes received a letter from Mr. Cecil, in which he writes as follows:—

"Past eight o'clock on Saturday evening, and weary with sermonizing, I take a resting moment to say, that though we are far asunder, I have communion with you in spirit. We are begotten to the same high and inestimable privileges; we shall soon escape from a world of sin and sorrow. I meet you also at a throne of grace, where the foot of the latter stands; and though, as you know, seemingly very cheerful, yet I have my melancholy abstractions; when the world, and all it has to offer, appear not only illusions, but tasteless and impertinent to the last degree. You, I know, well understand this; and are too ready to meet me here. But 'Hence, loathed melancholy,' as Milton says; 'why should the children of a King, go mourn-

ing all their days?' We have ten thousand times more cause for rejoicing than for mourning; and shall soon meet where it shall cease for ever.

"I am deeply impressed with this truth,—that there is but one subject worth conversing upon,—namely, that Jesus Christ is the true God and eternal life; and, having given himself for us, will withhold from us nothing that is good.

"And now, pray, what is Holloway? [he alludes to her husband's overwhelming pecuniary losses] what is any thing? who would get up to a window to look after dirt? I will not waste any more time and paper with so much as conversing about it.

"Let me advise you to consider your case the more easy, because it is so difficult. Easy things we are ready to undertake ourselves, and find we cannot manage them; difficult things we are forced to leave, or commit to God, and thus find them easy. Now, by this logic, (which I believe to be very sound,) I have proved that you are a woman in easy circumstances.

"I hope your next letter will be to assure us that you are coming back soon. My wife desires me to scold you for staying so long, and to say how very solitary she is without you; and this I know is what she really feels. She joins me in warmest expressions of regard."

"*Chobham, Aug.* 26, 1805.

"My dearest Daughter,—I was thinking, (after reading your letter to Mrs. C., received this morning,) of the new symptom of your disorder, and the long absence of Dr. Fearon, and that I should send you a line; but it occurred, What have I to write about? especially on a Saturday, when I ought to think only of my sermons for the morrow. Yet I ought to recollect, that I have some reasons also for writing. Are you not one of the 'plants of my own hand, and children of my prayer?' Are you not passing through a very trying dispensation, though, as my wife says, the very happiest woman in the world? Is there, as you remark, a soul left in town, &c. &c.

"But I must tell you, my dear daughter, that I have received considerable benefit from passing through the marked parts of 'Adam's Thoughts,' (which indeed are almost all marked in my book,) and particularly with respect to the entire resignation we should make of our own will and choice, as to things and events. A believer seems quite to forget himself when he begins to wish. The 'such and such things,' (such I mean as Fortunatus's cap and purse, and the ten thousand things beside, which the unfortunates pine after in vain,) are all in the believer's inventory, and ready for his use, whenever he can use them. Of this we have infallible certainty: we acknowledge it, and then sit down and wish.

"'O God,' says Mr. Adam, 'give me what thou knowest to be good, and thou alone knowest; and if that is the reverse of what I ask, give me that reverse, and let it not be undone by my prayers.'

"We are, in short, all wrong till we are in this state of mind; while the listening to our own suggestions, and the leaning to our own understandings, is but walking with fools and robbers, the trained gang of old 'Lord Will-be-will,' that wicked one, which my little daughter so cries out against."

"My dear Madam,—As I cannot stir without my horse, and as it is dangerous to venture out in such a frost, I add a line with the rest, this morning, to say, that whatever pain the letter you received yesterday might occasion you, [announcing the probable loss of her small pecuniary supplies,]—and of course it would give us pain on account of your feelings;—yet I confess to you that we have a secret satisfaction in every movement which has a tendency to place you again in your old quarters. From thence I most sincerely wish you may never be removed, till you enter the 'House not made with hands, eternal in the heavens.' I am also happy to observe, that we are not more desirous to have you for a perpetual guest, than my daughters are to administer to your many, and often painful, infirmities; nor do I believe that any piece of news,—not even the defeat of Buonaparte,—would give them so much pleasure as your return.

"I have had a thought upon your affairs, which I will communicate as soon as I can. Till then, I am glad you have taken no step. I remain most truly yours,

"R. CECIL."

"Friday morning, Dec. 9, 1803."

3. We will now give some of Mrs. Hawkes's remarks upon the character of her esteemed minister, whose delicate letter of generous friendship just quoted was eminently characteristic.

"1806.—How great have been my advantages, in having so long before my eyes the example of my afflicted, suffering minister! How often have I seen him bear up under pain! What lessons of humility, faith, patience, holy fortitude, cheerful submission, resignation, and even thankfulness, has he constantly exhibited! How has he seized every interval of ease for the good of the church! labouring often under extremity of pain,

in his holy calling. And are these lessons nothing worth to one who has also to pass through many sufferings? They are of unspeakable value; and my aim shall be to improve such an example, how little soever I may attain; and I will look for the same Divine Helper that he had."

"August, 15, 1810.—A day ever to be remembered! when the imprisoned spirit of my honoured minister, and father in the gospel, was released from its painful and humiliating captivity, and winged its way to the land of liberty and rest! In past time, there was scarcely any event at which I could so little bear to look, as his death. But such an inroad, and havoc, had disease made on this extraordinary man, that I even longed for his release before it took place; and when the tidings reached me, a sad and solemn gladness overspread my mind; I could only contemplate the amazing change from pain, weakness, and depression, to glory unspeakable and never ending!

"A few more suffering days for myself, and then, I trust, his own words written to me in a letter will be verified: 'to-morrow morning, you and I shall walk in a garden where I shall hope to speak to you about every thing but sadness.'

"He is gone! and take his character in the whole combination of it, and in its circumference, he surely has not left his like. He is gone! unknown, but to those who lived with him in the same house. I had that privilege for many years. I have had the favour to attend him in his sick chamber,—in his family retirements,—and in his most confidential habits;—in those unbended easy moments, when some, even great ones, have appeared little, and common:—but when he appeared most superior.

"It has been said, he was austere;—and before I knew him intimately, I thought so too;—but it was only because he was not known. He was sometimes austere in like manner as truth is austere,—for he was a lover of truth. If there was any one virtue he prized more than another, it was integrity,—a high and honourable principle; and he would mark the smallest deviation from it in a moment. Severity might sometimes sit on his brow—dart in his eye—and carry the sound of it in his decided manner of speech:—but it never for a moment lodged in his heart,—which was too noble, too benevolent, too affectionate, to be the seat of any thing so unlovely as severity. And whenever he bore the aspect, it arose from the prevailing abstraction of his mind, which was always intensely pursuing rigid subjects,—and from his most uncommon energy and decision of character. But his friendly and benevolent sympathies were awakened in the moment they were called for. His heart, and his ear, were quick to the cry of every sufferer, whether high or low. He was, like his Divine Master, peculiarly the friend of the friendless,—the comforter of the afflicted,—the gentle instructor of the ignorant. The rich he never sought; the poor he never neglected or shunned. But words would fail me; his worth can never be known. No matter;—he had, and so should I have, higher views than the honour which cometh from man,—even the honour which cometh from God. May every one of his children, and myself, (who was unto him as a daughter,) be careful to transplant his virtues and graces into our hearts and lives. We shall go to him, but he shall not return to us!"

We have not space left for any extracts from Mrs. Hawkes's notes of Mr. Cecil's sermons. His style of preaching was original and striking; acutely scrutinizing, richly embodied with evangelical statements, and bearing pointedly upon the experience of the Christian, and these specimens are a very valuable addition to the volume.

OBITUARY.

THE REV. T. BLUMHARDT.

To the Editor of the Christian Observer.

Savoy, March 6th, 1839.

REVEREND AND DEAR SIR,

I SEND you inclosed a short account of the last illness and death of that truly excellent man, the late Rev. T. Blumhardt. I have enjoyed the great privilege of personal acquaintance with many British and Continental Christians in various stations of Society, whose character and conduct have commanded my respect, conciliated my affection, stimulated my zeal, laid me low in the

dust of self-abasement, and filled my mind with praise and thanksgiving to God on their behalf; but I have met with but few, who, during an intercourse of more than 30 years, left a deeper impression on my mind of the powerful influence of true religion upon the spirit, temper, walk, and conversation of the sincere Christian, than did my late departed friend. A man in understanding, a child in simplicity—he was a Nathanael in whom was no guile. And yet he remained no stranger to what was passing in the world; he was a close observer of men and things; attentively, and, with much penetration of human character, watching and discerning the signs of the times. He combined firmness of purpose with meekness of spirit and gentleness of disposition. Possessed of solid erudition, his single aim and endeavour was to consecrate all his talents to the glory of God, and to the good of his fellow creatures. From early youth he was disciplined in the school of affliction, which led him to much prayer and searching the Scriptures. Christ became increasingly his all and in all—his wisdom, righteousness, sanctification, redemption! The love of Christ constrained him, and his heart overflowed with love to his Christian brethren of every name, denomination, and nation, and to mankind at large. His labours for the cause and kingdom of his divine Master, and the salvation of immortal souls, were abundant. He felt the deepest interest in the conversion of the benighted heathen. For upwards of 20 years he acted as secretary of the German Missionary Society at Bâsle, and as tutor of the Missionary college in that city. The Lord was pleased to command a signal blessing upon his laborious and well-directed exertions. He trained neary 150 young men in the college, for their sacred work, who honoured him as a tutor, and loved him as a father; many of whom have proved eminently useful in the different portions which they were called upon to occupy in various parts of the Mahometan and Heathen world. He maintained a friendly intercourse with many of the active Missionary societies in Great Britain, and on the continents of Europe and America; but was more immediately connected with the Church Missionary Society in London, in the important labours of which he took the most lively interest, and to whose committees and officers he furnished not a few most active and useful labourers. He published a quarterly magazine, in which he took a connected view of the Missionary operations carrying on in our days in different parts of the globe; a work which essentially contributed to cherish and increase that Missionary spirit which has of late years been kindled.

I am, Reverend and dear Sir, yours with the sincerest esteem and Christian affection,

C. T. A. STEINKOPFF.

Extract of a Letter from the Rev. A. Ostertag, one of the tutors of the Missionary College at Bâsle.

"*Dec. 27th*, 1838.

"It is with a bleeding heart that I take up the pen to inform you of the most painful loss which our Missionary Society has sustained by the death of my dear, invaluable uncle, the Rev. Mr. Blumhardt. I can scarcely think it as yet a reality, all appears to me still like a distressing dream. Our loss is incalculably great. One consideration only supports and cheers me—that the Lord liveth, the very same Lord who is called, 'Wonderful, Counsellor, the Mighty God; the Everlasting Father, the Prince of Peace.'

"Allow me to communicate to you some particulars connected with his last illness and death. When I reached Bâsle on the 29th of October last, on my return from a journey to England, I perceived, at the very first sight of him, such a decay of his earthly tabernacle, that I was filled with uneasiness and apprehension. Having received from me a full report of my proceedings in London, he introduced me to the Bâsle Missionary Committees, and also favoured me with his advice how I might best conduct myself in that department of labour which had been assigned to me. On Saturday, Nov. 3rd, I found him very weak in body, but calm and serene in his mind; and in conversing with me, he seemed quite to revive. But in the night, from Saturday to Sunday, he was seized with repeated attacks of spasms in the stomach and in the chest, which reached at length such a degree of violence, that they threatened immediate death. The conflict of nature was most severe; his pains were excessive, his cries to the Lord strong and urgent. The physicians declared his case hopeless; he himself prepared for immediate departure—took a most affecting leave of his wife and his only daughter, assured them of his unalterable love and attachment, and implored the especial protection and blessing of God upon them. The only wish he expressed, was, that if it was consistent with the will of his Heavenly Father, he might favour him with one more easy and quiet hour, in

order that he might thereby be enabled to converse on some important points with his intimate friend, Mr. Spittler. I then hastened to the Missionary students, entreating them to unite in prayer for the preservation of his life, or that at least the desired hour of ease might be granted to him. They immediately offered up their united and fervent prayers; indeed all in the Missionary House, and many Christian friends in the city, wrestled with God in supplication on his behalf. At 9 o'clock in the evening the violence of the attack ceased: he quietly fell asleep, and slept till the next morning. We now were filled with adoring gratitude and praise. The amendment was great and rapid; he could again leave his bed—staid up for 4 to 6 hours, was all serenity and peace, and indulged the pleasing hope, that the ensuing Spring might, under the blessing of God, complete his recovery. But the all-wise Disposer of events was pleased to ordain it differently. A relapse came on, a fortnight after, of a most violent nature, which completely exhausted his remaining strength. Though suffering most acutely from bodily pain and oppression, his understanding remained clear, his mind tranquil, his soul cheerful and perfectly resigned to the will of God. Even after this relapse, some intervals of ease occurred, which somewhat revived our sinking hopes. But in the night, from the 17th to the 18th, his weakness increased to such an alarming degree, that he sent for a friend, and communicated to him his wishes relative to several arrangements to be made both previous to and after his departure. At seven in the morning I came to him. 'I feel myself,' he said, 'a dying man; but as to the great concerns of the salvation of my soul—all is in order. I am cleansed by the blood of the atonement. To me to live is Christ, and to die is gain.' He then desired me to request his physicians that they might in his presence candidly communicate to him their view of his state. They plainly intimated that his debilitated frame could not sustain much longer the repeated attacks of the disease, and that he was fast approaching to his heavenly home. When afterwards I spent a little time with him alone, he communicated to me several points of importance, which I noted down. On the evening which preceded his death, he requested to be placed into his arm-chair. Here he entered in friendly conversation into the nature and progress of his disorder, interspersing words of consolation, and adding, in a tone of cheerfulness, 'Surely there will not be wanting for me a blessed employment in the kingdom of Heaven, of a kindred nature to that which I have been privileged to carry on here below. Surely we, my Christian brethren, remain united in one great and glorious cause, in a holy and blessed communion with the Father of spirits, and with His Son, Jesus Christ.'

When I was called again to him on the morning of the 19th December, all the symptoms of approaching dissolution had made their appearance. He could now pronounce only short, broken sentences, such as these:—'Peace—Glory—Lord take me to thyself!—Christ is my life—Soon I shall have overcome by the blood of the Lamb!'

"We then, in compliance with a wish previously expressed, admitted to his chamber ten of the Missionary students, who, in a soft, subdued tone, sung a few beautiful verses expressive of his wish to depart, and be with Christ. Shortly before he expired, he exclaimed, with a brightening countenance, 'Light breaks in! Hallelujah!'

"On Saturday, Dec. 22, we accompanied his earthly remains to their resting place. The Rev. Mr. Larosche (Rector of St. Peter's parish) preached the funeral sermon from a text selected by the departed himself: 'Our friend Lazarus sleepeth.' The Missionary brethren sung a few verses in a most solemn and affecting manner; and the Missionary Zaremba—as representative of the many Missionaries whom the departed had prepared for their sacred work—offered up a prayer over the grave."

VIEW OF PUBLIC AFFAIRS.

We are very glad that Lord Roden has succeeded in obtaining a committee of the House of Lords for inquiring into the state of crime in Ireland. The investigation is important in itself; and may possibly be still more so in its results.

It is important in itself; for assuredly there must be something grievously wrong in the condition of a country professing to be civilized and Christian, in which not only are the rights of property publicly trampled upon, as in the opprobrious instance of the conspiracy

against the Church revenues, but human life itself is set at nought with a blood-thirsty recklessness which would disgrace a horde of savages. There is nothing in all Europe that matches the profligate and lawless state of some parts of Ireland. Tipperary, if we may believe Judge Moore, is a shamefully maligned country; it is not, he said, the strong-hold of crime, as it boasts to be of popery; the refuge of culprits as well as of saints; it is not "an alarmed world;" but it has "an excellent population," and "a noble gentry, who hold fine places, and can live comfortably and happily in them." And yet in this Goshen, this papal paradise, the committals in 1837 for homicide were 124; exceeding by 13 the number in the ten northern Protestant counties of Ireland, and forming a list of crime against human life—which, if perpetuated on the same scale in England, would require new cells to contain the murderers, and additional judges to try them. As many as eighty persons were actually arraigned at the Spring Assizes last year in Tipperary for murder, or abetting murder; but the jurors, who if they did what they were sworn to do, were in greater danger than the murderers, acquitted every one of these eighty persons; whether from the effect of Judge Moore's speech; or from the banded peasants and priests having suppressed the necessary evidences; or from whatever other causes, they best know; but such was the fact. And lately, as a comment on the learned judge's harangue, the Queen, through her vicegerent, who had himself despoiled so many prisons of their tenants, was obliged to appoint a special commission, and a few convictions were happily effected; but the vast mass of crime was scarcely touched. Take a single fact. One of our correspondents alludes to a pious lady in that county, whose father, whose brother-in-law, whose cousin, the pastor of whose parish, as well as the pastor of the next parish, were all murdered; and whose husband and brother were fired at with intent to murder; as were the pastors of two adjoining parishes. These murders, and attempts at murder, were at different times, for different causes, and imply an awful aggregate of floating criminality. Of three guests who were visiting in a holy and a happy family, two of them, Mr. Whitty and Mr. Cooper, were murdered; and it has been stated to us, that there is scarcely a respectable family in the county that has not lost some relative, friend, neighbour, or connexion, by assassination. These are casual illustrations.

Assuredly, then, it was right to examine into the causes of such a state of things; for though there have been numerous committees upon all sorts of Irish affairs, and without much useful result, here is a case which imperiously demands investigation; and the inquiry, if it go to the root of the evil, will shew that Popery is in various ways, and particularly by prohibiting the reading of the word of God by the people, the prime instigator of the crimes which desolate Ireland. Robbers and assassins do not generally pretend to any religion, unless they are Papists; but if Papists, they go to mass and confession, and expect priestly absolution to blot out the foulest crimes. A Protestant may make a shew of religion to conceal his crimes; but he does not think himself religious; whereas, in these Irish affairs, we constantly meet with such declarations as the following: "I was going," says one of the witnesses at the Tipperary trials, "to the chapel at eleven o'clock. Three of us took a half-gallon of beer that morning; and we had hardly had the last tumbler when we went to mass." These men were not hypocrites; they did not go to the chapel for a pretence; both parts of their conduct were, in their opinion, coherent; nor is it doubtful that hundreds and thousands of miscreants, whose hands were stained with blood, have received absolution.

But the proposed inquiry is more particularly connected with the system upon which her Majesty's advisers have governed Ireland, in regard, especially, to the encouragement thereby given to crime. It is always painful to Christian men to speak otherwise than with respect of those who are placed in stations of rule and authority; but their reverence for "the powers that be," is not to make them palliate what they believe to be opposed to the will of God. Dr. Chalmers described this case very Scripturally in the following passage in his sermon on the death of the Princess Charlotte, which we quote, rather than any recent statement, and instead of expressing the matter in our own words, in order to shew that it is not an opinion set forth for an occasion. He says:

"There is only one case in which it is conceived that the partizanship of a Christian minister is at all justifiable. Should the government of our country ever fall into the hands of an infidel or demi-infidel administration—should the men at the helm of affairs be the patrons of all that is unchristian in the sentiments and literature of the country—should they offer violence to its religious establishments, and thus attempt what we honestly believe would reach a blow to the piety and the character of our

population—then, I trust, that the language of partizanship will resound from many of the pulpits of the land, and that it will be turned in one stream of pointed invective against such a ministry as this; till by the force of public opinion it be swept away as an intolerable nuisance from the face of our kingdom."

Now, believing, as we do, that this condition of things has long since arrived, in regard to the proceedings of the Melbourne cabinet, we should think it a national blessing, if the success of Lord Roden's motion should lead to its resignation, which Lord John Russell has pledged himself that it will, unless the House of Commons should proffer a counteracting vote of confidence. This vote may probably be obtained, by a small majority; but it will not express the general sentiment of the nation. We pass by the opposition of mere political Toryism and Radicalism; and we will refer only to that portion of public disapprobation which is distinctly connected with the case specified by Dr. Chalmers. We do not think that Lord Melbourne has duly consulted the moral and spiritual interests of the commonweal, and the prosperity of the established churches of the land. The items of proof are too numerous for recital; but looking to the church-rate question in England; the church-extension in Scotland; the tithe-appropriation question, and several others in Ireland; the appointment of Lord Ebrington (now Fortescue) to the vice-royalty of Ireland, after his declaration that the Protestant Church in that island is "a stain, a disgrace, and a misfortune to the country;" the efforts to establish, both in England, and other parts of her Majesty's dominions, a national system of education, of which religion is not the basis and pervading element; the favour shewn to Popery in the colonies, by grants for the support of bishops and missionaries, while those for Protestant missions have been suppressed; we see the general spirit of their policy, or rather impolicy; and we do not believe that the blessing of God will be vouchsafed to the land under such a system.

There is another particular which we feel constrained to add to the above; namely, the aspect which the circle that surrounds the throne is assuming under the auspices of Lord Melbourne. An amiable and well-educated Queen was thrown at a very tender age very much under the advice and influence of her chief minister; and on him it may be presumed, in a great measure, depended whether the precincts of royalty should be a temple of wisdom, decorum, and piety; or whether they should be characterised by enervating frivolities, which, even were religious considerations overlooked, are peculiarly distasteful to the English nation. Has this solemn responsibility been well weighed and acted upon? Can we believe that it has, when we remember the recent appointment of a nobleman, judicially convicted of the grossest wickedness, to a station of immediate attendance upon our youthful sovereign; and this, moreover, after the warning conveyed by the universal disgust expressed in the appointment of Mr. Wakefield and Mr. Turton to ordinary civil offices? Nor is it pleasing to the nation to see announced day after day the attendance of the royal circle at the theatre and opera-house; for even those who do not shun the stage from its ungodly character, yet perceive that *habits* of play-going are not desirable, when the mind is to be kept in frame for the serious business and severe duties of life. We may be attributing too much to the character and influence of a prime minister in matters not official; but a young Queen might probably be led, according to the advice offered, either to regard the theatre as a place where her subjects rejoiced to hail her, and which she must in duty frequent, even if it were distasteful to her; or as a scene of fascination, an absorbing taste for which was to be avoided, even if an occasional indulgence were not considered unwarrantable. We sincerely believe that her Majesty is taught to consider that she is acting wisely, amiably, and patriotically in encouraging the drama, and presenting herself before the play-frequenting portion of her subjects; but can any seriously-reflecting person read such paragraphs as the following in the newspapers without pain? "Under her Majesty's enlightened patronage the stage is every where becoming more popular and national." "Her Majesty has visited the opera and theatres nearly a dozen times within a few weeks." "Her Majesty has twice within one week visited Drury-lane theatre to see the lions and Jack Frost, with which she was highly entertained." "Her Majesty's theatre: Lablache altogether entered into his part, here and there introducing a scrap of English, which never failed to provoke roars of laughter; and the naïve manner in which he shouted out 'D—n Mr. Brook,' after embracing Ford for his wife, was irresistible." We do not know that her Majesty was present on this particular occasion: but almost every acted play exhibits much that ought not to

be said, or done, or witnessed; and the fellow who thus interlards his Italian with English profanity and national satire, is puffed off as enjoying he Majesty's gracious admiration of his talents.

Now contrast all this with the solemn and edifying scene last year at Westminster Abbey. Read the admonition of the venerable prelate on delivering the Bible to the Sovereign. "We present you with this book, the most valuable thing that this world affords. Here is wisdom: this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus." Read also the whole of the exhortations and stipulations of that devout ceremonial. Read also the Bishop of London's faithful Sermon; and still more his subsequent one on "The Duty of prayer and intercession for our rulers." We only ask, is the general spirit of affairs consonant to this hallowed beginning. We grieve to say it is not; and we cannot but think that much of the disappointment is connected with official proceedings; that the government has not made religion, so to speak, the leading feature of its policy; and though Lord J. Russell deserves gratitude for his opposition to Mr. Duncombe's proposition for opening the Westminster theatres in Lent, yet it were more than truth would warrant to say that it has been the endeavour of her Majesty's advisers to present to the nation and the world the blessed spectacle of a religious government and a religious court.

We copy the following passages from the Bishop of London's Coronation Sermons:

"We are bound to tell them, that if God has done more for them, as to worldly things, than for the rest of mankind, they are thereby enabled, and will be expected, to do more for Him. If He has advanced them to the highest pinnacle of earthly grandeur, they are to advance his honour and glory, by the special means entrusted to them for that purpose. Of no other individual members of the whole family of mankind can it be said, with equal truth, that they live not for themselves alone, but for the weal or woe of others. Their virtues, or their errors, are not confined within the narrow precincts of a court; but are felt, through the entire frame of society, in their effects upon the tastes, the morals, and the habits of the people at large."

"They are too highly exalted, too completely removed from every thing like competition or rivalry, to excite a feeling of envy in those beneath them; while the outward circumstances of their state, their power, and privileges, and the visible glory of their regality, will ensure submission and deference from the great bulk of mankind. But those very circumstances, added to an unlimited command over the sources of enjoyment, and the absence of contradiction and control, are but too likely to make them forget their essential equality, as moral and accountable agents, as servants of Jesus Christ, with those from whom they are so widely separated by the accident of birth. It is therefore the more important that they should be continually reminded of that word of Divine truth, which is not changed, nor weakened in its application, by any worldly distinctions whatsoever: 'He hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'"

ANSWERS TO CORRESPONDENTS.

A PÆDO-BABTIST DISSENTER; CLERICUS; S. B.; CHAD; AN ENGLISH PRESBYTERIAN MINISTER; G. B.; A POOR PLURALIST; and several "Constant Readers," are under consideration.

Mr. Noel wishes to add the following postscript to his note on the Essay on Schism: "I do not wish to charge the estimable author with the least unfairness toward myself; he repeatedly offered to submit the proof-sheets to my inspection after his revisal—all that he has done has been to use, in some instances, severer expressions towards the Establishment than were in the original manuscript, for which therefore the adjudicators obviously cannot be responsible."

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 17. MAY. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE DAY OF PENTECOST.

For the Christian Observer.

THE fact in the first establishment of the Christian religion which the day of Pentecost witnessed, and which Whitsunday has since been set apart by the Church to commemorate, is among the most remarkable and important, whether in its intrinsic nature, its accompanying circumstances, or its continued effects, which the Gospel history records.

During the period of forty days which intervened between the resurrection and ascension of our Blessed Lord, he had appeared, at frequent intervals, to his Apostles, whom he had chosen to be witnesses of his resurrection: to whom, as St. Luke expresses it, he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;—ever, let it be remembered, directing their attention to the revealed and written word. This we learn from that single and interesting specimen of the mode of instruction which the risen Saviour adopted, when, in his conversation with the two disciples on their way to Emmaus, he opened the ministry of the consummated Gospel. Even then, in the plenitude of avowed and acknowledged Deity, he did not demand the implicit faith of ignorance, the slavish obedience of servants, who know not what their Master doeth; but he referred and appealed to those things which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning him; and opened their understandings that they might understand the Scriptures.

But the all-sufficient atonement had been offered to God; the example of perfect holiness had been exhibited to man; the resurrection had been abundantly evidenced; and the purposes of his mission having been thus completed, the time had now arrived when the risen Saviour was to re-ascend to the bosom of the Father, from which he had come forth on his errand of self-immolating love; to re-possess that glory which he had with him before the world was, but of which he emptied himself, that we, through his poverty, might be made rich; and to exercise that prerogative of his meditorial kingdom

which he purchased on the cross, when he led captivity captive; and by the operation of which he was to see of the travail of his soul, and be satisfied.

The ministry of the word was henceforth to be intrusted to feeble man; the treasure of the Gospel was to be committed to earthen vessels; and in order to impress deeply upon the Apostles, and upon all who should succeed them as ambassadors of Christ, that the excellency of the power was of God, and not of them, he commands them not to enter immediately upon their ministry, but to tarry in the city of Jerusalem until they were endued with power from on high: thus pointing their views and expectations to "the promise of the Father," and preparing them for the effusion of the Holy Spirit, which was the distinctive privilege and grand energy of the Gospel.

I shall not here dwell upon the circumstances which accompanied this effusion of the Spirit on the day of Pentecost, and which the portions of Scripture appointed for the service of Whitsunday minutely detail. I shall merely observe, in passing, that these circumstances were evidently emblematical, and designed to typify moral and spiritual effects to which they were analogous. The sound, as of a rushing mighty wind, with which this first effusion of the Spirit was announced, plainly typified the omnipotent and inscrutable influences of regenerating grace—mysterious in its origin, and invisible in its agency, yet palpable in its effects: as the wind which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit. You can discern the path and progress of the one, but by the uprooted forest, or the prostrate tower; of the other, but by the strong-holds of Satan it has cast down, and the carnal affections which it has eradicated.

The tongues evidently typified the *gifts* of the Spirit—all that furniture with which God equips the ministers of his word; and especially the miraculous knowledge of languages, which was immediately bestowed upon the Apostles, and which was essentially necessary to the dissemination of the Gospel at its first establishment, that it might throw out its branches unto the sea, and its boughs unto the river.

The curse at Babel, while, with the calm yet resistless energy of Omnipotence, it effected God's wise purpose of dividing the family of Adam, and scattering abroad its members to people the face of the whole earth, excluded from a knowledge of God's revealed and written will all but one favoured branch, which He had chosen for the purpose of maintaining, publicly, in the eyes of men, and angels, and devils, the possession of his kingdom of grace on earth; and that it might be the depository of his promises, and the guardian and herald of his truth and unity. The gift of tongues at Pentecost reversed the curse; and by enabling the ambassadors of Christ to invite many from the east and from the west, from the north and from the south, to be reconciled to God, and to sit down in the kingdom of heaven, promoted that happy reunion of the family of man, when a multitude which no man can number, of all nations and kindred and tongues and people, shall join, in harmonious concert, and without a single discordant note, in singing one common anthem of never ceasing praise: "Worthy is the Lamb that was slain to

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

And as the tongues, in their *form*, typified the *gifts*, in their *substance* they typified the *graces* of the Spirit. The fire aptly represented that fervent piety, that ardent zeal, which the love of God shed abroad in the heart, through the Holy Ghost given unto us, never fails to enkindle; consuming in it every corrupt and carnal affection, and fostering with genial warmth every embryo grace; shedding a bright and pure light upon the path of truth and holiness, to teach and to guide us into all truth; cheering and comforting the disciples of Christ under their various privations and sufferings; and animating them with boldness and fervent zeal constantly to preach the Gospel unto all nations, and to bring them out of darkness and error into the clear light and true knowledge of God, and of his Son Jesus Christ.

Fire is frequently used in Scripture to designate the influences of the Holy Spirit,—and very appropriately. As fire, quick and powerful, refines and purifies, enlightens, warms, and assimilates to itself, every object upon which it acts, and the tendency of its pure flame is ever to ascend heavenward—so the Divine Spirit purifies the heart; enlightens the understanding with wisdom from above; warms the affections with holy love; by its transforming efficacy assimilates the soul to its own nature; with a Divine energy diffuses itself over every capable subject; and ever seeks to re-ascend to its native heaven, bearing with it the whole man, on the wings of faith and hope, in the aspirations of piety and the accents of prayer.

To see the importance of the day of Pentecost in the annals of redemption, we need but briefly review the moral history of man.

When man proceeded from the Creative hand, he bore impressed upon his soul the whole moral image of God. As face answereth to face in a glass, so did the heart of man to the heart of God. As wax corresponds to the seal, so did the soul of man bear impressed upon it, in legible characters, a perfect, though softened, copy of all the moral attributes of the Divine Mind; and, like God, man was holy, spiritual, and immortal. Here was the source and the security of man's happiness: *his* will was thoroughly conformed to the will of the All-wise and All-disposing Mind; and therefore acquiescence in the doings, and obedience to the commands of God, was not a forced submission to the extrinsic authority of a paramount and resistless power, where the hand might perform, while the heart bitterly mourned; where the poverty, and not the will consents. No! there was no act of the Sovereign Will in which the heart of primeval man did not cordially sympathize—no command of the Sovereign Authority which was not anticipated by his own tastes and desires. In a word, man himself was the sole temple here on earth of praise and peace, and in that temple the Spirit of God continually dwelt.

That from this blessed state man has wholly and thoroughly fallen, is undeniable: for however various the degrees in which the moral attributes of God have been obliterated from the several individuals of the human race, how many soever the shades of character in which constitutional temperament, or the laws of society, may present to us the different members of the family of man, in this one feature all bear the image of their second father the devil, that "the carnal mind

is enmity against God, is not subject to the law of God, neither indeed can be," and that, in some one shape or another, the lusts of their father they will do.

In a temple thus desecrated the Holy Spirit of God could no longer dwell. "Let us depart hence," ascended from earth's polluted soil and altered climate, and drew down tears of pity, such as angels weep, upon apostate man. The Divine Spirit fled from earth, and left man's bosom desolate and defenceless. The "strong man armed," the prince of the power of the air, "the Spirit that now worketh in the children of disobedience," took undisputed possession of that desecrated and forsaken shrine from which the glory of the Lord had departed. Satan usurped that delegated sway which man's rebellion forfeited; and, as the God of this world, subjugated its created Lords, then ruled them with a rod of iron. He partitioned out that paradise which was once the peaceful abode of a happy and united creation, into lands of darkness and cruel habitations; introduced anarchy and disorder throughout a scene where God had once pronounced that all was very good; and filled the earth with the most opposite sins, and those sins linked together by their most opposite extremes, with ungodliness and superstition, with atheism and idolatry, with slavery and tyranny, lust and malice, impurity and blood.

Such were the fatal consequences of the departure of the Divine Spirit from man. But how was this Spirit, the only remedy for the misery of man, to be again restored? Fallen man had no resources within him by which to purchase it; no attractions to win it back to earth: nor if he had possessed these, would he have availed himself of them; for, degraded and miserable as he was in its absence, yet every imagination of the thoughts of his heart was arrayed in hostility against the Holy and Blessed Spirit of God. And though, on God's part, mercy was infinite, who could show how that mercy might be extended to man, in consistency with the other, alike infinite, attributes of truth, and justice, and holiness? Who could show how it were within the compass of possibility that man could be pardoned, and restored to the Divine favour, without compromising God's *truth*, and thus shaking the very pillars of heaven, overturning the throne, and annihilating the nature, of God. Abstract truth, on which the security and permanency of creation is founded, dictated that warning voice, "In the day that thou eatest thereof thou shalt surely die"—for, not arbitrarily, but necessarily, "the wages of sin is death:" and that same truth, which extorted from the Divine mercy this prospective sentence of condemnation, demanded, with still louder voice, its fulfilment. The majesty and honour of the Divine administration outraged—the eternal law of righteousness broken—that law on which the pillars of heaven are based, by which the order and happiness of universal creation are maintained, and the performance of God's promises secured, demanded by God's *justice* the enforcement of its penal sanctions against offending man. That *holiness* too which is the concentration of all the Divine attributes; which forms the halo of glory that encircles, as its diadem, the brow of heaven's king, and beams from Deity with mild yet awful splendour; which lies still deeper than any other of God's infinite attributes at the root of the Divine Nature, and, as his essential characteristic, makes God to

be God,—this sin-abhorring holiness, acting and re-acting, repelled, while it shrunk back from, the communion of polluted man.

The obstacle which these conflicting attributes of the all-perfect and immutable God opposed to the exercise of his mercy, appears, indeed, as nothing in the eyes of men in their natural state, who would make God such an one as themselves, a man that he should lie, the Son of man that he should repent: who, at the cry of their misery, however deserved, would at once annihilate the truth, the justice, the holiness, the very nature of God; and entomb his spiritless and mutilated corpse in the convenient sepulchre of an universal and indiscriminating mercy. They would magnify this one monstrous and disproportioned feature, until it obliterated all the perfections of God's image, and swallowed up his whole nature. But in proportion as the light of truth shines into a soul, and reveals to it the real nature of God, this obstacle appears vast, and, without the Gospel, would appear insuperable.

That mercy then might be extended to man in full harmony with these conflicting attributes; that God might be just, and yet the justifier of the ungodly; that, in restoring him to the Divine favour and to the communion of God through the Spirit, mercy and truth might meet together, righteousness and peace embrace each other, Infinite Wisdom taxed all the resources of created being,—and in vain! No creature, however holy, could possess merit, in the sight of God, with which to atone for sin; nor dignity, however great and glorious, with which to repair the breaches of offended Deity. God, in the language of man, looked, and there was none to help, and wondered that there was none to uphold; therefore his own arm brought salvation. In the infinitude of his wisdom and his love, he took upon Him that nature which had broken the order of His universal government, with all the infirmities and miseries which sin had entailed upon it; yet in immaculate purity, unsullied by that sin. He bowed the heavens and came down to earth—yea, descended to the deepest hell—that he might snatch us as brands from the burning, and cause us to re-ascend with him to heaven. He kept perfectly that law which man had broken, so that not one jot or one tittle passed away unfulfilled, and thus magnified the law, and made it honourable: then, as our representative, placed to our account his perfect righteousness; as our substitute, bore our sins in his own body on the tree, and gave his life a ransom for many. He made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; conquered death, and him that had the power of death, the devil: ascended up on high, leading captivity captive; pleaded, as our one Mediator, ever living to make intercession for us, his own merits and sufferings; and, as the token of their acceptance for our justification—as the pledge of our re-adoption into the family of God—as the means of our re-admission into communion and fellowship with the Father—and as the earnest of our everlasting inheritance, sent down upon his people the promised Comforter, the Spirit of grace and peace, by whose omnipotent energy the reigning power of sin is put down in the soul; the flesh, with all its affections and lusts, is crucified; the will and affections are spiritualized, and assimilated to the Divine Mind; we are made meet to be partakers of the inheritance of the saints in light,

and enabled, in the confidence of faith, of hope, of love, to cry, Abba, Father.

If such be the history and nature of redemption—if such be the necessity for the indwelling of the Divine Spirit in the soul—if such be the transforming energy of that Spirit, that it renews the soul in righteousness after the image of Him that created it; surely no question can be proposed of deeper importance than that with which I would now make a practical application of our present subject to each reader, individually, Have *you* the Spirit of Christ?

If you answer, as is the privilege of the believer in Christ, "The Spirit itself beareth witness with my spirit that I am a child of God," I would guard you against the delusions of that adversary who sometimes transforms himself into an angel of light: I would not alarm but cheer; I would not shake but establish your faith, by exhorting you to try that spirit whether it be of God; and I would remind you, that by its fruits ye shall know it.

They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. Are *your* affections set upon things above, and not on things on the earth? Has a marked and radical change passed upon you in this respect; and can you point to the time when it was far otherwise? for thus it is with every man who has "passed from death unto life."

Whatever may be the varieties which the characters of natural men exhibit; though some may be amiable and benevolent, others hateful and hating one another; though some, of a more refined temperament, may be constitutionally free from strong temptation to those grosser sins to which others are naturally enslaved; though some, cast in a more intellectual mould, may soar throughout created being in philosophical speculations—speculations which a fever may thoroughly dissipate, and which, based on matter, death must close for ever; while others develope scarcely more of intellect than do the beasts that perish; though some, the wise and prudent of this world, in the cool calculations of selfishness, may maintain an honourable name; and walk in the self-denying, narrow path of soberness, temperance, and chastity; and obey the commands of God at the bidding of man; while others, gross and carnal and reckless, delight to wallow in the filthy mire of sensuality; still all, however amiable, and benevolent, and refined, and intellectual, and wise, and prudent, in their natural state walk by sight, and not by faith, and have their conversation in earth and not in heaven. The objects and pursuits of all are palpable to sense, and enclosed within the material horizon; the principles and motives of all tend to and centre in self. Are your hearts then, and your treasure, in heaven?

But if this be to speak in terms too vague and general, are, I would ask, the objects which principally occupy and interest your mind those which are impalpable to sense, spiritual, invisible, and eternal? Are you, with the great majority of professing Christians, but practical heathens, around you enquiring with covetous and anxious heart, what shall we eat, and what shall we drink, and wherewithal shall we be clothed? How shall I increase my wealth, add field to field, and house to house? How shall I advance my station in society, aggrandize my family, gratify the propensities of my nature? Or have you the testimony of your own conscience—for remember that you

plead not at the bar of human judgment; that your cause is to be tried by the heart-seeing God, and your own conscience the accuser and the evidence—have you then the testimony of conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in this world? that you are sincerely and earnestly seeking, first, the kingdom of God and his righteousness; the pardon of sin; the regeneration of your soul, dead, as it naturally is, in trespasses and sins; the salvation of your never dying spirit? Does the daily crucifixion of your corrupt nature, the increasing deadness of your soul to the allurements and distractions of the world, to the tyranny of opinion, to the disturbing excitement of evil tempers and passions, to the solicitations of sense, evidence the indwelling of that Holy Spirit, through whose operations alone we can mortify the deeds of the body—for "he who hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit?" Does the constant development and maturing of the several graces of the Divine life—of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—unequivocally indicate the root from which alone such fruits could spring?

But to enumerate, in detail, the various marks of the indwelling Spirit, were impossible. They are infinite as the operations of mind; for every thought is animated and impregnated by the Spirit of the living God, or by that spirit that now worketh in the children of disobedience. To sum up all in one, contemplate Christ! Contemplate the rays of Divine glory which beamed, in softened lustre, through the veil of his humanity. Contemplate his humility and meekness, his temperance and purity, his deadness to all the gratifications of sense, his crucifixion to ambition, to vanity, to fame: who, while he wielded the power of omnipotence, and reversed the laws of nature in some miracle of mercy, forbade that they should make him known; or, when for a brief space he resumed his native robes of heavenly majesty, and clothed himself with light as with a garment; and, crowned with a diadem of glory, and accredited by the voice of essential Deity, received the homage of the invisible world, commanded that they should tell no man! Contemplate his meek submissiveness to the brief authority of constituted powers, his patience of offences, his forgiveness of injuries, his love even of his enemies; his days of active and unwearied beneficence, his nights of fervent, solitary prayer; his meek, unearthly Spirit, moving with self-denying punctuality to fill up the circle of providential duty, yet wholly abstracted from the sympathies of the world, and deeply centred in the contemplation and enjoyment of the Divine presence. Contemplate this brightness of the Father's glory, and express image of his person, and ask—I will not say whether your own soul, as a pure mirror, reflects back, unbroken, this perfect image of the invisible God—but ask your conscience whether this transcript of the Divine nature—this personification of the eternal law of righteousness, viewed as the archetype of all God's children, as the model to which you yourself are to be daily more and more conformed, and which you are perfectly to resemble when you shall see Him as he is—whether this, as your own image, faithfully depicting the character of your soul, and of your enjoyments, throughout eternity, awes, and depresses, and repels, or cheers, and elevates, and attracts you? Let but conscience speak the truth, and you have

here the most unequivocal and infallible evidence what manner of spirit you are of.

In fine. To seek the attainment of the Divine Spirit there is every motive, and every encouragement. To possess it, is to possess "all good things:" to want it, is to want life, or peace: for there is no peace, saith my God, to the wicked: to be carnally minded *is* death, and inevitably conducts downward to the blackness of darkness for ever: to be spiritually minded *is* life and peace; its fruit holiness, its end everlasting life. That Spirit, indeed, was the hard-earned, dear-bought purchase of the humiliations of Deity—of the agonies of an incarnate God. To *you* it is free as the light of heaven, as the all-pervading, all-sustaining air, as the tender mercies of our God. Ask and it shall be given you, liberally and without upbraiding: for if ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask him.

J. M. H.

ON THE PUBLIC MEETINGS OF SOCIETIES.

To the Editor of the Christian Observer.

As many of the benevolent and religious institutions are about to hold their annual meetings, I have thought that some of the great ends which the conductors of the Christian Observer have in view, might be promoted by the admission into your very valuable pages of a few remarks upon the use and abuse of such occasions. The large number of institutions which are constantly being established, the moral grandeur of the objects they are designed to secure, and the fresh and widening spheres of operation which are continually opening before them, combine to invest this question with much of interest and importance.

Some very estimable persons speak of these public assemblies as unmixed evils, and are not only unwilling themselves to take any share in their proceedings, but use their utmost influence to induce others to abstain from attending them.

I cannot coincide in this opinion, but still there is ample room for improvement in the mode of conducting our public meetings. They are frequently protracted to an unwarrantable length; and among the speakers some are dull, others are too facetious; a few may be too brief, but not a few are by far too long. Some will sermonize instead of speaking; whilst others will launch forth into the troubled ocean of politics, when they should rather confine themselves to tracing those silent but fertilising streams which the institutions they plead for so frequently provide. But notwithstanding such defects, these periodical meetings are productive of great benefit, and are absolutely necessary. It would be unjust to the public to ask them to contribute for a certain object, without explaining its nature; stating the means we propose to employ; and shewing that those means are calculated to secure the end proposed. And when contributions have been obtained, those who have supplied them have a right to know how they have been employed, whether untoward circumstances warrant the abandonment of the undertaking, or the measure or prospects of success call for continued and renewed exertions.

It may be said, that information upon these points may be circulated by means of the press: but public meetings are the best of all the means that can be employed to interest the public mind upon any subject, whether political, benevolent, or religious; and it consists with my own personal observation to state, in reference to religious objects, that when this mode of proceeding has been objected to, and printed instead of oral appeals have been adopted, a signal failure has been the result. Many persons who will not take the trouble to read a printed paper, or make themselves acquainted with the merits of the cause which it recommends, will nevertheless repair to a public meeting, and listen with attention to the details which may be brought before them, just because they prefer this more popular mode of obtaining information.

There is something in the very nature of such assemblies which tends to rally the friends of the cause they are convened to promote; a wholesome measure of excitement is produced; a spirit of inquiry is awakened; and all must feel, that by the unequivocal approval which their attendance involves, they are casting the weight of their influence into the right scale, are openly ranging themselves on the right side, and thereby are easing each other's labours, strengthening one another's hands, and cheering each other's hearts.

If public political characters wish to advance the interests of the party or section to which they have attached themselves, they are not content with setting the press in motion, thereby diffusing their principles, and publishing in newspapers and periodicals the arguments by which they endeavour to sustain them; but they avail themselves largely of public assemblies; and discussion, with all the animation that naturally belongs to it; poetry, with all its bewitching sweetness; and oratory with all its fire and energy and grandeur, are put in requisition on behalf of their cause, or in defence of their clan. So also men of science are not satisfied with perusing treatises, but they pursue their inquiries as opportunities offer, and then meet together to be informed of the success of each other's researches, to discuss the opinions they have severally formed, and to avail themselves of each other's experience: and thus, by the results of their collective judgment, they greatly promote their common object.

Now the Christian has a far loftier end to attain, and is actuated by nobler motives; he serves a better Master, and looks for a richer and an enduring reward. The politician may laudably seek to improve his country's constitution, and endeavour to confer civil liberty upon those who he thinks possess it not; but Christians desire to look into the constitution of heaven, and to secure that liberty with which Christ has made his people free. The philosopher may make valuable discoveries, whereby the comforts and conveniences of mankind may be multiplied; but he promotes their welfare only during the first budding of their existence, whilst Christianity affects the whole duration of their being: the benefits it confers not being limited by time, but stretching into eternity.

What reasonable ground can Christians have for objecting to the public meetings of religious societies when properly conducted? It can be satisfactorily shewn that such meetings are perfectly Scriptural; for although we ought not, like the Athenians, to spend our time in nothing else but to tell or to hear some new thing, yet we should meet together, and (Acts x. 33) "be present before God, to hear all

things that are commanded of God;" and as was the case with the Apostles and Elders, so also should it (Acts xv. 25, 26,) "seem good unto *us*, being assembled of one accord, to send forth chosen men — men that have hazarded their lives for the name of our Lord Jesus Christ."

The information afforded on such occasions is truly interesting to every Christian and well-regulated mind; for then is there indeed a time of refreshing from the presence of the Lord. And when does there flow forth a purer tide of benevolence, than when we are thus promoting the Redeemer's cause? and when do we feel more, than upon such occasions as these, that "one is our Master even Christ, and that all we are brethren?"

A. B.

ANSWERING A FOOL ACCORDING TO HIS FOLLY.

To the Editor of the Christian Observer.

I NEVER met with a satisfactory exposition of the remarkable passag (Proverbs xxvi. 14, 15,) about answering a fool according to his folly and yet I think the meaning is very clear and simple. The inspired writer states what will be the results of two different ways of replying to "a fool." If you give him an answer adapted to his own habits and comprehension, you set him down, and make him look small even in his own eyes; but you have stooped to his level in so doing If, on the contrary, you answer with grave argumentation, he does not take in your meaning, and he prides himself upon having conquered you by his smartness. Solomon having thus set before us the advantages and disadvantages of each method, doubtless means us to consider which was best. Many of the sarcastic replies related in "religious anecdotes," are answers to fools according to their folly. When Robert Hall told a vain young minister, who said that he did not wish to hide his pulpit talents in a napkin, that "a pocket handkerchief" would be large enough for the purpose, he might humble the young man's conceit; but he lowered himself by such a retort (not to mention the improper allusion to Scripture,) whereas a serious answer might have done real good, which a sneer seldon does.

I do not think, then, that Solomon meant us, in replying to a fool, to make ourselves "like unto him." The first head of his admonition exhorts us not to do so; the second head is, I conceive, rather a statement that if our only object is to put down the fool, we may do so by going upon his own ground, than a recommendation to us to do so.

I have presumed, in the foregoing remarks, that none but the fool himself is conscious of your reply; and that he is abased by his own conviction of its appropriateness; but I conceive that Solomon rather refers to the indirect effect upon him through others. I have supposed, for argument sake, that the silly young man whom Robert Hall answered according to his folly, might be lowered in his own conceit by the reply; but in point of fact folly is not often thus easily cured. The ridiculed youth might be abashed; but he no doubt thought Robert Hall a very superficial and ignorant observer, not to judge better of his merit. It is therefore in reference to the bystanders that I ima-

gine Solomon penned both heads of his advice. If you answer a fool according to his folly, you raise a laugh against him, and his vanity is mortified; but you have made yourself like him; so that if your wish was to convince others, and to act consistently with your own character, rather than merely to mortify the "fool," you would have done better to give a grave answer.

L. L.

ON VOLUNTARY PUBLIC PENANCES.

To the Editor of the Christian Observer.

One hears now and then of a public act, or rather endurance, of penance, by the sentence of the ecclesiastical courts; and doubtless many secret acts of mortifying discipline are performed by individuals, either in remorse, superstition, or sincere repentance; but there seems to be no fixed principle or proceeding with regard to the duty or necessity of voluntary public penance. Restitution, in cases of theft or fraud, is essential to true contrition; and where scandal or offence has been public, doubtless some visible sign of humiliation is proper; but it may be well doubted whether, when the criminality has not been public, the humiliation ought to be so. There is also considerable danger of falling into the error of the Church of Rome, in attaching expiatory virtue to ceremonial acts; in anti-scriptural derogation from the alone merits of the sacrifice offered upon Calvary—an error from which some Protestant writers have not been exempt. Dr. Johnson, whose religious reading and intercourse had been confined chiefly to divines of this class, stood bare-headed in the rain in the market-place, exposed to the jeers of the populace, in consequence of an act of disobedience to his father many years before, which troubled his conscience; and he adds: "In contrition I stood, and I hope the penance was expiatory." As his father was dead, and the populace knew nothing of the reason of his conduct, and could not therefore be benefited by it, his penance was at best superfluous; and, according to his description of his motives, it was superstitious and anti-evangelical. There being no public scandal to obviate, he had only to do with Him who seeth in secret; and who pardons every true penitent who pleads the blood of the all-sufficient atonement; but does not accept the "voluntary humility" of expiatory penances.

But Dr. Johnson was a layman: I will therefore take a second illustration from the writings of a divine and a bishop; and one in high esteem for his devout writings and holy life. The venerable Bishop Wilson of Sodor and Man says, in his Meditations, as quoted and recommended in the Tracts for the Times, "Those who enter into marriage only to conceal their shame, ought to give public satisfaction, as well as expiate their sin, by open penance."

I question in this case the duty; and I am quite sure of the unscripturalness of the motive. I question the duty; for there was no scandal; the marriage was not because the crime was known, but to prevent its being known; there was nothing that required "public satisfaction," as the shame was concealed: and if the parties had promised each other marriage, they were in the eye of God indissolubly bound together, so that neither could marry elsewhere without

sin; and in many countries, including Scotland, such a mutual contract, being proved, has been held to be a legal marriage; and though this does not obviate their guilt, yet when they seek the public religious and civil sanction, and come before the congregation, that the minister of Christ, hearing their mutual pledge, may thereupon "pronounce them man and wife"—(it is their pledge makes them so the priest only "pronounces")—it can serve no purpose of public benefit that they should apply to do "open penance." Their offence was known only to God and each other; before God they must repent of it; and to each other their marriage was the best reparation they could make; and it would defeat the end of reparation, if there could not be marriage without public penance. Had there been public offence, the case would have been altogether different: but I am not considering what humiliation the ecclesiastical or civil power ought to enjoin upon the discovery of immorality; but only whether contrite persons should court open voluntary penance when they repent truly of a sin which, being unknown to the world, has caused no scandal; and when they are not desirous of making all the reparation which the circumstances may admit of.

But it was to the motive assigned by Bishop Wilson, and not to the act, that I meant to advert. Even supposing that it was Dr. Johnson's duty to do public voluntary penance for an unknown transgression; and that a man, instead of wishing, as the bishop says, "to conceal the shame" of his fellow-offender by marriage, ought to take the previous step of publicly disclosing their criminality, in order that they may stand in church before the congregation, in white sheets, with tapers in their hands; yet even then they ought not be buoyed up with the vain expectation that thereby they "expiate their sins." There is but one expiation provided for sinful man; Rome invented many fond rites which turn away the eyes of suppliants from the only sacrifice; and, though the Protestant Confessions exploded this delusion, too many nominal Protestants still cling to it. The Church of Rome makes the Lord's Supper a perpetual sacrifice; and some who call themselves Anglicans only drop the word expiatory, and write commemorative; maintaining that it is not a remembrance of Christ's sacrifice, but an actual commemorative sacrifice; and this, notwithstanding the express declaration in their own catechism, that the Lord's Supper was ordained for a "perpetual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby;" and not for a renewal, either expiatory or otherwise, of that sacrifice.

J. J.

COLLATION OF VERSIONS OF JOHN viii. 6, &c. &c.

To the Editor of the Christian Observer.

PERMIT me to trouble you with a few memoranda respecting the passages cited by BIBLICUS, in his remarks on the "Modern Impressions of the English Bible" in the January Number of the *Christian Observer*. I lament with him the unnecessary interpolation of the words printed in italics in the two texts, John xiii. 6 and Matt. x. 23, and in some few others; and there are perhaps ten or twenty passages which I could wish to see altered in our Bibles. Yet, nevertheless, possessing, and having read with attention, ALL the translations

or versions that have appeared in English and in the principal continental languages, I add my humble testimony to the excellence, faithfulness, and beauty of our authorised version; and to its immeasurable superiority over all the "Improved translations" of these innovating and levelling days.

The following collations of the passages mentioned by BIBLICUS are from copies in my own collection. I give them merely to aid the inquiry as to when the obnoxious words came to be inserted:—

JOHN viii. 6.

Authorised Version, 1st edit. 1611...And with his finger wrote on the ground as though he heard them not.
Wycliffe, MS. on vellum, Sæc. xv...And wrote wyth his fynger in the erthe.
Anglo-Saxon, Sæc. ix. printed 1571...And wrat mid his fingre on thære eorthan.
Tyndale, 1st edit. reprint, and 20 other later editions.....} And with his finger wrote on the ground.
Coverdale's Bible, 1535-1536-1550...And wrote with his finger on the ground.
—— N. T. 3rd edit. of 1538...Did write on the ground with his finger.
—— Ditto, 1549 and 1550...And wrote with his finger on the ground.
Matthewes, 1537, &c. &c.....And with his finger wrote on the ground.
Taverner, 1539 and 1551 .....(The same.)
Cranmer, 1540 and 10 later .....(The same.)
Genevan N. T. 1557, B. 1560, &c....(The same.)
Abp. Parker, 1568-1572, & 7 others. (The same) as though he heard them not.
—— 1569, 4to. .....(The same.)
Rhemish, 1582, &c. .....And with his finger wrote in the earth.

The first edition of Luther's German N. T. 1522; the first Catholic French 1530, and the first Protestant French 1535; the first Danish 1550; and the Spanish of Euzinus and Perez, all omit the latter words.

MATTHEW xx. 23. (The words which I have marked in italics are typographically distinguished from the text.)

Authorised Version, 1611.....	Not mine to give, but	*it shall be given* to them for whom, &c.
Tyndale, 1st and all others...	,,	but to them for whom, &c.
Wyckliffe, my MS.	,,	but to which it is maad redy of my fadir.
Anglo-Saxon	,,	ac tham the hijt fram minum fader gegearwod ijs.
Coverdale B. 1535-1536-1550.	Is not mine to give, but	unto them, &c.
—— N. T. 3d edit. of 1538	,, to give you, but	to such as it is prepared for.
Matthewes, 1537, &c.....	Is not mine to give, but	unto them, &c.
Tavernor, 1539, &c.	,,	,,
Cranmer, 1540-1541, &c.	,,	but it shall chaunce unto them it is prepared for of my father.
Genevan N. T. 1557	,,	but it shall be given to them, &c.
—— Bible, 1560, &c. ...	,,	but *it shall be given* to them.
Abp. Parker, 1568-1572, &c...	,,	but to them for whom.
—— 1569, 4to.....	,,	but *it shall be given* to them.
Rhemish, 1582, &c.....	,,	but to whom it is prepared of my Father.
Luther, 1522, and French Catholic, 1530 .....}	,,	but to them for whom.
French Protestant, 1535 Calvin	,,	but to those *it shall happen* for whom.

TITUS ii. 13.

A. V. 1611	Of the great God, and our	Saviour Jesus Christ.
Tyndale, 1st, &c.	The mighty God, and of our	,,
Coverdale B. 1535-1536.....	The great God, and of our	,,
—— B. 1550	The great God, and of our	,,
—— N. T. 3d edit. 1538.	The great God, and our	,,
Matthewes, 1537	, and of our	,,
Taverner, 1539	The mighty God, and of our	,,
Cranmer, 1540-1541, &c.	The great God, and of our	,,

Genevan N. T. 1557	Of the mighty God, which is of our Saviour.	
—— B. 1560, &c.	That mighty God, and of our	,,
Abp. Parker, 1568-1569-1572, &c.	The great God, and our	,,
Rhemish, 1582, &c.	The great God, and our	,,
Wyckliffe, my MS.	The grete God, and of our	,,
Luther German, 1522	The great God, and of our	,,
French Catholic, 1530 —— Protestant 1535	The great God, and our	,,

With regard to the last text, permit me to call the attention of Biblicus again to the rendering given by the excellent translators of the Genevan Testament, 1557. He says, "In an English translation of the N. T. published at Geneva, 1557, the passage is correctly though freely translated 'The glory of the mighty God, which is our Saviour.'" The words are, "which is of our Saviour"—intending to convey, I have no doubt, the same meaning; viz. that our Saviour is the Mighty God.

I could greatly have extended these extracts, by giving the renderings of above thirty "Improvers" or "Correctors" between the years 1700 and 1838, but thought it better to confine myself to those which have mostly in their turns been received or authorised versions.

L. W.

INQUIRY RESPECTING THE MORALITIES OF THE LEGAL PROFESSION.

To the Editor of the Christian Observer.

ALL professions, trades, and occupations in life have their peculiar dangers and temptations; and there are few, or none, in which bystanders do not think some things to be wrong, which the parties concerned, either from habit or some other cause, account laudable or indifferent, or else make the best of, though not without scruples of conscience.

The highly honourable practice of the law, in all its branches, lives proverbially obnoxious to popular censure, often without reason; but there is one particular which it would be interesting and useful to many of your readers who have friends or relatives in the legal profession, or are about to enter it, or to bring up sons for it, to see discussed in your pages; I allude to the great latitude allowed in advocacy.

Take a case. While I am writing my eye glances on the report for the trial of a miscreant who deals in slander and libelling in a newspaper, disgraceful to the press of a Christian country, called "The Satirist." This man published a libel attributing gross depravity of life to a lady of unspotted character, the wife of a member of parliament, describing the parties by such marked and minute specification that no person who read the libel could doubt its application. He feed a legal gentleman of high professional and private character, to defend him. That honourable and learned individual will not, now the trial is over, say that, from the first moment the brief was tendered to him, he had the smallest doubt that his client was guilty of the crime, and of the deserved punishment. Not a syllable could be truly or plausibly uttered in his defence; yet this gentleman takes a fee to advocate his cause. If he really try to get him off, he violates what in unprofessional life would be the plainest dictates of conscience and duty; what would be abetting crime and sharing the criminality; and should he so confound the witnesses, or so perplex the jury, by making the worse

appear the better reason, as to procure his acquittal, he has inflicted a serious evil upon society. Yet if he do not earnestly endeavour to achieve his acquittal, if he only makes such a defence as he knows will pass for nothing, ought he to take a fee for such sham-fighting?

It may be said that he has a good right to make the best of his case; that all stories have two sides; and that justice requires that every legal objection and every extenuating circumstance should be stated and pressed. I do not deny this; but I put the case upon the broad ground that an advocate is trying to get a man proved not guilty who he knows is guilty. A witness on the other side evidently gives fair, strong, and unexaggerated testimony; and the advocate knows that if he attempts to shake it he shall be doing what, unprofessionally, would be injustice; yet either in earnest, or if not in earnest, then, for form sake, as his fee requires, he institutes a cross-examination, which, even if not severely pressed, may perplex the witness and defeat the ends of justice, as very frequently happens. In the case of the *Satirist*, the advocate affirmed that he was instructed to state that the libeller did not mean the lady alluded to; he meant quite a different person. There was no direct falsehood in stating this; for he, doubtless, was so instructed; but, in ordinary life, if a man asks another to be the vehicle of conveying for him to others what the party addressed well knows to be falsehoods, the reply would be, "You must tell lies for yourself; I will not be your mouth-piece." If the advocate leads the jury to believe that he himself credits what he is "instructed" to say, he is a partaker of the falsehood; if, on the contrary, his saying he is "instructed" is meant for an intelligible way of saying that he does not himself believe his instructions, then he is doing the party a disservice whom he has taken a fee to aid.

I have heard of an eminent advocate, who had just "got off" a man, saying after the trial, "He is one of the greatest villains that ever lived; he richly deserved to be hanged." Surely there is something in this that grates upon the moral sense. I cannot think that the legal profession will be put upon a really scriptural footing, till every solicitor and every advocate, solemnly pledges himself in every cause, like a judge or a juryman, to endeavour to elicit the truth, the whole truth, and nothing but the truth.

NUMA.

ON CERTAIN CLERICAL ADVERTISEMENTS.

To the Editor of the Christian Observer.

PERMIT me to submit a few additional remarks upon the subject introduced by URBANUS into the March Number of the *Christian Observer*, and continued in last month's Number under the title, "A cheap way of supporting Clergymen." I fully understood Urbanus' paper to be ironical; and considered the advertisement, which I compared with his advertisement, to be not "personally satirical," but of the same ironical character. I do not wish to contend for irony as the best weapon for attacking abuses; though I cordially assent to your own observation, "We really hope that the paper of Urbanus may cause discussion, and do good where grave arguments have failed."

I am only concerned with a small and incidental part of Urbanus' subject, viz., the too frequent style of clerical advertisements. I

have expressed my opinion that the advertisement (by the Rev. S. P—yw—ll, York, for such was the address to the advertisement) headed "A very eligible curacy," was ironical, but not "personally satirical." Long observation confirms me in this opinion. I have now by me nearly twenty advertisements, and I must say that I think that of the Rev. S. P—yw—ll is not a bad specimen of the general style of the lot. The fault most conspicuous is, perhaps, their spirit of exaction in making most exorbitant demands, and offering the most paltry remuneration. I am not well versed in ecclesiastical law, but I cannot help suspecting that this fault sometimes assumes the form of simony; as, for instance, where a "title for orders" forms a part of the proffered advantages of the situation. It is no uncommon thing to see "a title for orders" conjoined with a very low money salary. This may not be simony, but it surely is not a liberal mode of proceeding. The other forms of remuneration noticed by S. P—yw—ll are not uncommon. I will copy two specimens :—

"A clergyman of Evangelical sentiments, residing in a pleasant part of the country, would be glad to hear of a clergyman of the same sentiments to take his duty for six weeks or two months. Remuneration—the use of the rectory house, and servants if required, a spacious garden, coach-house, and stables."

"To CLERGYMEN, TUTORS, &c., IN WANT OF A RESIDENCE.—The incumbent of a market town, pleasantly situated in one of the midland counties, would be glad *to let* his parsonage to an evangelical clergyman to whom professional income is not an object, or who may wish for a house well adapted to the purposes of tuition. The *only return* he would require is the performance of a very easy service, unattended with parochial *cares*, once on the Sunday, and an assurance that *the house shall be kept in thorough repair*. The parsonage contains numerous and excellent apartments, &c."

There would be no end of quotations of the same description. Here I would observe, that though the rule of strictness, as to the personal qualifications of the curate, is seldom or never departed from; yet the rule of making exorbitant demands upon his personal services sometimes is. The lure intended to render a paltry salary attractive to "an evangelical" or "pious" clergyman is, not unfrequently, "no parochial cares," "easy service," "no cure of souls."

But the spirit of exaction (in the foregoing form) is not the only fault of these advertisements. The curate is sometimes required to "state explicitly what doctrines he holds;" sometimes he must agree in sentiments (I am quoting real instances) with "Bishop Ryder," "the Bishop of Ripon;" sometimes with "the Record;" sometimes with "the Christian Observer;" sometimes with "the Record and the Christian Observer;" sometimes with "Bridges;" sometimes with "Bickersteth;" sometimes with "Bridges *and* the Record" &c. &c. Sometimes he must "preach on the second Advent, bear a bold but temperate protest against Romanism and Dissent, and belong neither to the B. & F. Bible Society, nor to the B. & F. Temperance Society." Now, sir, surely all these requirements savour more of the spirit of Dissent than of the Establishment; surely, when men have gone through Episcopal ordination, and have, consequently, subscribed to the articles, creeds, homilies, and services of the Established Church, there is an *inconsistency*, to say the least of it, that they should be subjected to the further ordeal of private judgment—and this private judgment, too, so multiform and indefinite. I really cannot reconcile these two things—this setting up of private judgment, and this enforcement of subscription to articles, &c. Surely Dissenters will make a handle of such an exhibition as this—surely they will exclaim, "See

how well the churchmen's tests work." Can churchmen, consistently, impose upon churchmen such a right of private judgment at all; and if they can, do they exercise their right with moderation? E. H.

*** We concur in the spirit of E. H.'s remarks; but th[illegible] clergymen subscribe to the same test, yet since they construe it diversely [illegible] the Declaration prefixed to the Thirty-nine Articles admits) it cannot be a matte[illegible] indifference to a conscientious incumbent what is the complexion of the d[illegible]nes held by his curate, and urged upon his flock. We do not, however, adm[illegible] these advertising tests and shibboleths; and we think the matter is best arranged by correspondence or personal conference.

ON METROPOLITAN CHURCH INSTITUTIONS.

To the Editor of the Christian Observer.

AMONGST the principal causes of the want of union and co-operation in the metropolis, in matters affecting the interests of our church, allow me to suggest whether the absence of diocesan and district Boards of our leading ecclesiastical societies, is not one of the most striking and deplorable. In all the other dioceses there exist local and executive associations for carrying into effect the rules and regulations of the parent societies, and for applying them to the wants of each particular locality; but in London we are content with the imposing majesty of these Institutions, as they relate to the kingdom at large, without considering how little they are adapted to work out their practical details on the resident population of London and Westminster.

As a mere matter of ecclesiastical order and propriety, it might be expected that the diocese of London should possess the same ecclesiastical machinery as any other diocese; or, rather, that we should furnish a model and pattern for others to imitate. But, from the want of these local and metropolitan Boards, I fear that we should suffer much in the comparison. Whether we look to the Society for promoting Christian Knowledge, to the Society for the Propagation of the Gospel in Foreign Parts, or to the National Society for Education of the People in the Principles of the Established Church, I am convinced you will find the truth of this complaint.

The truth is, that these societies, as they now exist in the Capital, are legislative and national societies, designed for the empire at large; but very ill adapted to deal with the wants and necessities of the people of London and Westminster. In this respect we are almost strangers to that great principle of modern improvement, "the division of labour." We confound the wants of our foreign colonies with those of the people of St. Giles's and Bethnal-green; and suppose that, at the same meeting and in the same assembly, we can provide at once for our antipodes and for our next door neighbour!—Truly, sir, these local defects ought not to be allowed to continue any longer in the diocese of London. The operations of the Bible Society, the Church Missionary Society, the London Missionary Society, and every Dissenting Society, should have shown us the way to improvement. But, above all, the example of our present diocesan should produce these effects; that example which he gave when rector of Bishopsgate, in which he founded parochial associations of our Church

Societies, and which may encourage us to expect that he will, ere long, establish such Diocesan and District Associations throughout his diocese.

CLERICUS SUBURBANUS.

ON CONFUSING JUSTIFICATION WITH SANCTIFICATION.

To the Editor of the Christian Observer.

IT is strange that some divines do not see to what absurdity the blending or confusing of sanctification with justification reduces St. Paul's arguments. For instance, "Shall we sin that grace may abound?" would read: "Shall we continue in unsanctification that sanctification may abound?" If sanctification were the cause or the precursor of justification; or were in any way connected with it, except as a necessary fruit, not a preparative or procuring cause, the objection which the Apostle mentions as being falsely urged against his doctrine could not have been invented. There is no question that justification is not where sanctification does not follow. (Rom. viii. 1-3.) Sanctification, though not a link between our natural state of condemnation and our gracious state of justification, is a link between justification and glorification, and belongs to the latter in regard to preparation and meetness, as to the former in regard to fruit, (Titus iii. 7.) Many attempts have been made by Bishop Bull and others to reconcile the popish notion of justification consequent upon sanctification, with the sacred writings, particularly those of the Apostle of the Gentiles, who has most fully opened up the doctrine of justification; but they have all failed. As often as they have tried to send St. Paul to Rome, they have shipwrecked him on the voyage.

B.

THE THEOLOGICAL CREED OF LORD BACON.

To the Editor of the Christian Observer.

IN assuming the signature of BACONIANUS CHRISTIANUS, in your March Number, I meant to imply that the Christian has nothing to fear from the strictest application of that sound inductive philosophy of which Lord Bacon was, though not the originator, yet the most illustrious reviver and champion. The Bible being placed upon the rock of immutable truth, cannot be shaken by anything that is really truthful; and as for vain fancies and rash or premature speculations, whether in geology or elsewhere, they rapidly vanish away: while the solid residuum of fact and well-founded induction remains, not to overthrow, but to corroborate the unerring disclosures of Divine revelation.

To show how unjustly the Baconian philosophy is accused of sceptical tendencies in regard to the disclosures of Holy Writ, I subjoin that very remarkable and interesting document, Lord Bacon's own creed; which many of your readers may never have seen, but which will amply reward their perusal.

"I believe that nothing is without beginning but God; no nature, no matter, no spirit, but one only and the same God. That God, as he is eternally almighty, only wise, only good in his nature, so he is eternally Father, Son, and Spirit, in persons.

"I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither

angel, man, nor world could stand, or can stand, one moment in his eyes, without beholding the same in the face of a Mediator; and, therefore, that before him, with whom all things are present, the Lamb of God was slain before all worlds: without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in the godhead for ever.

"But that, out of his eternal and infinite goodness and love, purposing to become a creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the godhead should be united to one nature, and to one particular of his creatures; that so, in the person of the mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God.

That he chose (according to his good pleasure) man to be that creature, to whose nature the person of the eternal Son of God should be united; and amongst the generations of men, elected a small flock, in whom (by the participation of himself) he purposed to express the riches of his glory.

"That God created man in his own image, in a reasonable soul, in innocency, in free-will, and in sovereignty: that he gave him a law and a commandment, which was in his power to keep, but he kept it not: the man made a total defection from God, presuming to imagine that the commandments and prohibitions of God were not the rule of good and evil.

"That in the fulness of time, according to the promise and oath of a chosen lineage, descended the blessed seed of the woman, Jesus Christ, the only begotten Son of God, and Saviour of the world; who was conceived by the power and overshadowing of the Holy Ghost, and took flesh of the Virgin Mary: that the Word did not only take the flesh, or was joined to flesh, but was made flesh, though without confusion of substance or nature; so as the eternal Son of God, and the ever blessed Son of Mary, was one person.

"That Jesus the Lord became in the flesh a sacrificer, and sacrifice for sin; a satisfaction and price to the justice of God; a meriter of glory and the kingdom; a pattern of all righteousness; a preacher of the word which himself was; a finisher of the ceremony; a corner stone to remove the separation between Jew and Gentile; an intercessor for the church; a Lord of nature in his miracles; a conqueror of death and the power of darkness in his resurrection: and that he fulfilled the whole counsel of God; performing all the sacred offices and anointing on the earth.

"That the sufferings and merits of Christ, as they are sufficient to do away the sins of the world, so they are only effectual to those which are regenerate by the Holy Ghost, who breatheth where he will of free grace: which as a seed incorruptible quickeneth the spirit of man, and conceiveth him anew, a son of God, and member of Christ.

"That the work of the Spirit, though it be not tied to any means in heaven or earth, yet is ordinarily dispensed by the preaching of the word, and administration of the sacraments, the covenants of the fathers upon the children; prayer; reading; the censures of the church, &c.

"That there is an universal or catholic church of God, dispersed over the face of the earth, which is Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine with the use of the mysteries of God, and the invocation and sanctification of his holy name.

"I believe that the souls of such as die in the Lord are blessed, and rest from their labours, and enjoy the sight of God; yet so as they are in expectation of a farther revelation of their glory in the last day. At which time all flesh of man shall arise and be changed, appear and receive from Jesus Christ his eternal judgment; and the glory of the saints shall then be full; and the kingdom shall be given up to God the Father."

Such was the creed of the illustrious Viscount of St. Alban's, the father of inductive philosophy. How delighted would the author of the Novum Organon have been to witness the modern conquests of scientific research, and not least in the department of geology; nor would he have feared that a single article of the above creed would be endangered by honest exploration of the works of God.

BACONIANUS CHRISTIANUS.

DUTY OF PRAYER FOR OUR GRACIOUS QUEEN; WITH H. MORE'S REMARKS ON THE STAGE.

For the Christian Observer.

THERE is no individual living who needs to be more earnestly remembered, in the intercessions of Christians to the throne of grace, than the illustrious lady, who, in tender years, has been called in the allotments of divine providence to occupy the throne of these realms. From the guardedness, and almost seclusion, of domestic education, this well-principled and amiable young princess was suddenly placed in a station in which the pomps and vanities of the world, not merely courted, but were forced upon her; and this before experience and full maturity could be acquired to diminish the moral danger. The privilege and the duty of supplication for divine grace, to enable those who are exposed to it to conquer its seductions, were pointed out most scripturally and appropriately in the Bishop of London's admirable sermon on "The duty of prayer and intercession for our rulers," delivered on the Sunday after the coronation, as a sequel to his brief but weighty admonitions upon that occasion. As the discourse is probably in the hands of very few of our readers, and occasional sermons are not easily accessible, we copy the following passage:—

"But all these disadvantages, and difficulties, and cares, are of little moment, compared with the dangers which surround the wearer of a crown, considered as a servant of God, a steward of his household, a member of Christ's Church and an inheritor of the kingdom of Heaven. How difficult to *them*, above all persons, must it be, to realize the precept, *Love not the world, neither the things that are in the world*, when the world so assiduously spreads all its most seductive temptations before them, and courts their enjoyment of its pleasures! With every wish anticipated, or gratified as soon as expressed; with an unrestricted command of all the resources of luxury and art; living within a fence of ceremony and observance, which the voice of truth can hardly penetrate, and even when heard at distant intervals, perhaps may shock by its unwonted and unwelcome sound;—how is it possible for *them* not to become *lovers of pleasures more than lovers of God?* How can they be brought to learn the peculiar lessons which *must* be learned by all the disciples of that Master, who said, *Take my yoke upon you, and learn of me, for I am meek and lowly of heart?* What shall make them remember, that the noblest exercise of their high prerogatives will be, to bring their earthly crown, and lay it at the foot of the cross, and to use the influence, with which it invests them, to the advancement of their Saviour's kingdom, and the eternal good of mankind? Who shall continually remind them, that the glories of their state will one day fade and perish; that the gorgeous robe, the sceptre, and the throne, must be exchanged for the shroud and the sepulchre? Who, in a word, can persuade them, in the midst of their power and affluence and splendour, habitually to retire within themselves, and to contemplate their state and prospects as sinners, *and to work out their salvation with fear and trembling*, and to be earnest and diligent in seeking for a richer inheritance, *a kingdom which cannot be moved*, and *a crown of glory that fadeth not away?*

"Who, we ask, can do all this? Our Saviour's answer to his disciples, when they inquired how *any* rich man could be saved, must be ours: '*With men it is impossible; but not with God: for with God all things are possible.*' It is possible for his Holy Spirit to counteract every opposing influence, and to overcome all the obstacles which make it so difficult for those who abound in the honours and treasures of this world, to be *rich towards God.* He can cause the light of pure religion to burn as brightly on the highest worldly eminence, as it is wont to do in the more secluded vale of life, and can endow the mightiest monarch with the graces of the lowliest saint. This is indeed one of the noblest triumphs of his Almighty power, as the sanctifier and enlightener of those whom the eternal Son has redeemed by his precious blood; less splendid indeed in degree, but the

same in kind as that which he achieved, when the holy Jesus rejected the price which was offered to him for a dereliction of his great design, even the *kingdoms of this world, and the glory of them.* But if this be a work, for the accomplishment of which the energies of that Holy Spirit, who *helpeth our infirmities*, seem to be especially required, we may perceive a good reason why the Apostle should exhort us to make prayers and intercessions for kings, and for all that are in authority; and it is the performance of this duty which I now more especially urge upon all those who hear me."

May his Lordship's exhortation to the discharge of this duty of fervently praying for our gracious Sovereign, be more widely and affectionately responded to than ever; for assuredly there is ample reason, when we consider not only how strong must be the religious principles which can resist the constant pressure of the deteriorating influences which surround a throne; but also what peculiar causes there are in the present circumstances of her Majesty's court and government. Long before she was exposed to the trial, we may hope she was instructed, even in childhood, to seek for strength and guidance from above, under every exigency; and this aid, which will not be withheld when it is fervently sought, is adequate to the most arduous vicissitudes. The following letter from the Duchess of Kent to Hannah More, gives ground to hope that among other books adapted to her responsible education, she was made acquainted with the invaluable instructions contained in the "Hints towards forming the character of a young Princess," which H. More wrote for the benefit of the Princess Charlotte. That work is a treasury of sound wisdom and Christian exhortation, and we strongly urge our readers to reperuse it, under the peculiar circumstances of the present moment.—The following is the Duchess of Kent's letter to H. More:—

"Madam, "*Kensington Palace, June* 25, 1830.

"I have received this day your note of the twenty-second, and your work which accompanied it.

"I hasten to assure you that I have received with great pleasure the books *direct* from you. It will gratify you to hear, I am sure, that the Princess received them some years ago from the late most excellent Bishop of Salisbury; and I have much satisfaction in adding, that I am most deeply impressed with the value of the books. I remain always, Madam, your's very sincerely,

"VICTORIA."

We feel very much inclined to transcribe a few passages from this work, which is by no means so well known as it deserves to be; but we restrict ourselves at present to the following:—

"It is of the last importance that persons of high condition should be preserved from entering on their brilliant career with false principles, false views, and false maxims. It is of the last importance to teach them not to confound splendour with dignity, justice with success, merit with prosperity, voluptuousness with happiness, refinement in luxury with pure taste, deceit with sagacity, suspicion with penetration, prodigality with a liberal spirit, honour with Christian principle, or conscientious strictness with hypocrisy. Young persons, in the pursuit of glory and celebrity, are perpetually liable to take up with false waymarks: and where they have some general good intentions respecting the end, to defeat their own purpose by a misapplication of the means; so that often they err, not so much through the seduction of the senses, as by accumulating false maxims into a sort of system on which they afterwards act through life.

"One of the first lessons that should be inculcated on the great, is, that God has not sent us into this world to give us consummate happiness, but to train us to those habits which lead to it. High rank lays the mind open to strong temptations; the highest rank to the strongest. The seducing images of luxury and pleasure, of splendour and of homage, of power and independence, are only to be counteracted by a religious education. The world is too generally entered

upon as a scene of pleasure, instead of trial. The high-born are taught to enjoy the world, at an age when they should be learning to know it; and to grasp the prize, when they should be exercising themselves for the combat. They look for the sweets of victory, when they should be enduring the hardness of the conflict. The exalted station of the young princess, by separating her from miscellaneous society, becomes her protection from many of its maxims and practices. — From the dangers of her own peculiar situation she should be guarded, by being early taught to consider power and influence, not as exempting her from the difficulties of life, or insuring to her a larger portion of its pleasures, but as engaging her in a peculiarly extended sphere of duties, and infinitely increasing the demands on her fortitude and vigilance.

"The prince who practises virtue, not only holds out a broad shelter to the virtues of others, but his example is a living law, efficacious to many who would treat written laws with contempt. The good conduct of the prince will make others virtuous, and the virtuous are always peaceable. It is the voluptuous, the prodigal, and the licentious, who are the needy, the unsettled, and the discontented who love change and promote disturbance. Allegiance is the fruit of sober integrity; and fidelity grows on the stock of independent honesty. There is little public honour where there is little private principle."

These references to H. More remind us of her monitory remarks upon the theatre in her preface to her own plays, in her collected works. She had herself been a much-flattered dramatic author; she was also the intimate friend of Garrick; and her experience, as well as her serious reflections, led her to dread the stage as one of the greatest pests of a nation. We transcribe the following from her preface; for the encouragement which royal patronge has of late given to theatrical entertainments renders the subject of such great national importance that we know not that we can better devote a few pages than to the resuscitation of Mrs. H. More's powerful protest.

"I have never perused any of those treatises, excellent as some of them are said to be, which pious divines have written against the pernicious tendency of theatrical entertainments. The convictions of my mind have arisen solely from experience and observation. I shall not, therefore, go over the well-trodden ground of those who have inveighed, with too much justice, against the immoral lives of many stage professors, allowing always for some very honourable exceptions. I shall not remark on the gross and palpable corruptions of those plays which are obviously written with an open disregard to all purity and virtue; nor shall I attempt to consider whether any and what material advantage would arise to the vain and the dissipated, were they to exclude the theatre from its turn in their indiscriminate round of promiscuous pleasure. But I would coolly and respectfully address a few words to those many worthy and conscientious persons who would not, perhaps, so early and incautiously, expose their youthful offspring to the temptations of this amusement, if they themselves could be brought to see and feel the existence of its dangers.

"The question, then, which with great deference I would propose, is not whether those who risk every thing may not risk this also; but whether the more correct and considerate Christian might not find it worth while to consider whether the amusement in question be entirely compatible with his avowed character; whether it be altogether consistent with the clearer views of one who professes to live in the sure and certain hope of that immortality which is brought to light by the Gospel?

"For however weighty the arguments in favour of the superior rationality of play may be found in the scale, when a rational being puts one amusement in the balance against another; however fairly he may oppose the stage to other diversions, as being more adapted to a man of sense; yet this, perhaps, will not quite vindicate it in the opinion of the more scrupulous Christian, who will not allow himself to think that of two evils either may be chosen. His amusements must be blameless as well as decorous; safe as well as rational; moral as well as intellectual. They must have nothing in them which may be likely to excite any of the tempers which it is his daily task to subdue; any of the passions which it is his constant business to keep in order. His chosen amusements must not deliberately add to 'the weight' which he is commanded 'to lay aside;' they should not irritate the 'besetting sin' against which he is struggling; they should not obstruct that 'spiritual mindedness' which he is told is 'life and peace;' they should not inflame that

'lust of the flesh, that lust of the eye, and that pride of life,' which he is forbidden to gratify. A religious person, who occasionally indulges in an amusement not consonant to his general views and pursuits, inconceivably increases his own difficulties, by whetting tastes, and exciting appetites, which it will cause him so much work to counteract as will greatly overbalance, in a conscientious mind, the short and trivial enjoyment. I speak now on the mere question of pleasure.—Nay, the more keen his relish for the amusement, the more exquisite his discernment of the beauties of composition, or the graces of action may be, the more prudent he may perhaps find it to deny himself the gratification which is enjoyed at the slightest hazard of his higher interests: a gratification which to him will be the more dangerous in proportion as it is more enjoyed.

"A Christian in our days is seldom called in his ordinary course to great and signal sacrifices, to very striking and very ostensible renunciations; but he is daily called to a quiet, uniform, constant series of self-denial in small things. A dangerous and bewitching, especially if it be not a disreputable, amusement, may perhaps have a just place among those sacrifices: and if be really in earnest, he will not think it too much to renounce such petty enjoyments, were it only from the single consideration that it is well to seize every little occasion which occurs of evidencing to himself that he is constantly on the watch; and of proving to the world that, in small things as well as in great, he is a follower of Him who 'pleased not himself.'

"Little, unobserved, and unostentatious abstinences are among the silent deeds of his daily warfare. And whoever brings himself to exercise this habitual self-denial, even in doubtful cases, will soon learn, from happy experience, that in many instances abstinence is much more easily practised than temperance. There is in this case no excited sensibility to allay; there is no occasional remorse to be quieted; there is no lost ground to be recovered, no difficult backing out, only to get again to the same place where we were before. This observation adopted into practice might, it is presumed, effectually abolish the qualifying language of many of the mere sober frequenters of the theatre, 'that they go but seldom, and never but to a good play.' We give these moderate and discreet persons all due praise for comparative sobriety; but while they go at all, the principle is the same; they sanction, by going sometimes, a diversion which is not to be defended on strict Christian principles. Indeed their acknowledging that it should be but sparingly frequented, probably arises from a conviction that it is not quite right.

"I have already remarked, that it is not the object of this address to pursue the usual track of attacking bad plays, of which the more prudent and virtuous seldom vindicate the principle, though they do not always scrupulously avoid attending the exhibition. I impose rather on myself the unpopular task of animadverting on the dangerous effects of those which come under the description of good plays; for from those chiefly arises the danger, if danger there be, to good people.

"Now, with all the allowed superiority justly ascribed to pieces of a better cast, it does not seem to be a complete justification of the amusement, that the play in question is more chaste in the sentiment, more pure in the expression, and more moral in the tendency than those which are avowedly objectionable; though I readily concede all the degrees of distinction, and very important they are, between such compositions and those of the opposite character. But the point for which I am contending is of another and a distinct nature; namely, that there will, generally speaking, still remain, even in Tragedies otherwise the most unexceptionable, — provided they are sufficiently impassioned to produce a powerful effect on the feelings, and have spirit enough to deserve to become popular — there will still remain an essential radical defect. What I insist on is, that there almost inevitably runs through the whole web of the tragic drama—for to this least blameable half of stage composition I will confine my remarks, (against comedy still stronger objections may be urged)— a prominent thread of false principle. It is generally the leading object of the poet to erect a standard of honour, in direct opposition to the standard of Christianity. And this is not done subordinately, incidentally, occasionally; but worldly honour is the very soul, and spirit, and life-giving principle of the drama Honour is the religion of tragedy. It is her moral and political law. Its dictates form her institutes. Fear and shame are the capital crimes in her code. Against these, all the eloquence of her most powerful pleaders; against these, her penal statutes, pistol, sword, and poison, are in full force. Injured honour can only be vindicated at the point of the sword; the stains of injured reputation can only be washed out in blood. Love, jealousy, hatred, ambition, pride, revenge, are too often elevated into the rank of splendid virtues, and form a dazzling system of worldly morality, in direct contradiction to the spirit of that religion whose characteristics are 'charity, meekness, peaceableness, long-suffering, gen-

tleness, forgiveness.' 'The fruits of the Spirit' and the fruits of the stage, if the parallel were followed up, as it might easily be, would perhaps exhibit as pointed a contrast as human imagination could conceive.

"I by no means pretend to assert that religion is excluded from tragedies: it is often incidentally introduced; and many a period is beautifully turned, and many a moral is exquisitely pointed, with the finest sentiments of piety. But the single grains of this counteracting principle scattered up and down the piece, do not extend their antiseptic property in a sufficient degree to preserve from corruption the body of a work, the general spirit and leading tempers of which, as was said above, are evidently not drawn from a religion, the very essence of which consists in 'casting down high imaginations:' while, on the other hand, the leaven of the predominating evil secretly works and insinuates itself, till the whole mass becomes impregnated by the pervading principle. Now, if the directing principle be unsound, the virtues growing out of it will be unsound also; and no subordinate merit, no collateral excellences, no incidental morality can operate with effectual potency against an evil which is of prime and fundamental force and energy, and which forms the very essence of the work.

"A learned and witty friend, who thought differently on this subject, once asked me if I went so far as to think it necessary to try the merit of a song or a play by the Ten Commandments? To this may we not venture to answer, that neither a song nor a play should at least contain any thing hostile to the Ten Commandments: that if harmless merriment be not expected to advance religion, we must take care that it do not oppose it; that if we concede that our amusements are not expected to make us better than we are, ought we not to take care that they do not make us worse than they find us? Whatever pleasantry of idea, whatever gaiety of sentiment, whatever airiness of expression we innocently admit, should we not with jealousy watch against any unsoundness in the general principle, any mischief in the prevailing tendency?

"We cannot be too often reminded that we are, to an inconceivable degree, the creatures of habit. Our tempers are not principally governed, nor our characters formed, by single marked actions; nor is the colour of our lives often determined by detached and prominent circumstances; but the character is gradually moulded by a series of seemingly insignificant, but constantly recurring, practices, which, incorporated into our habits, become part of ourselves.

"Now as these lesser habits, if they take a wrong direction, silently and imperceptibly eat out the very heart and life of vigorous virtue, they will be almost more sedulously watched by those who are careful to keep their consciences tenderly alive to the perception of sin, however they may elude the attention of ordinary Christians, than actions which deter by bold and decided evil.

"When it is recollected how many young men pick up their habits of thinking and their notions of morality from the playhouse, it is not, perhaps, going too far to suspect, that the principles and examples exhibited on the stage may contribute in their full measure and proportion towards supplying a sort of regular aliment to the appetite (how dreadfully increased!) for duelling, and even suicide. For if religion teaches, and experience proves, the immense importance to our tempers and morals of a regular attendance on public worship, which attendance is only required of us one day in a week; and if it be considered how much the heart and mind of the attentive hearer become gradually imbued with the principles they hear delivered on these stated though unfrequent attendances; who, that knows anything of the nature of the human heart, can help seeing how much more deep and lasting will be the impression likely to be made by a far more frequent attendance at those places where sentiments of a directly contrary tendency are exhibited: exhibited, too, with every addition which can charm the imagination and captivate the senses. Once in a week, it may be, young minds are braced by the invigorating principles of a strict and self-denying religion: on the intermediate nights their good resolutions, if such they have made, are melted down with all that can relax the soul, and dispose it to yield to the temptations against which it was the object of the Sunday's lecture to guard and fortify it. In the one case, there is every thing held out which can inflame or sooth corrupt nature, in opposition to those precepts which, in the other case, were directed to subdue it. And this one grand and important difference between the two cases should never be overlooked, that religious instruction applied to the human heart, is seed sown in an uncultivated soil, where much is to be cleared, to be broken up, and to be rooted out, before good fruit will be produced; whereas the theatrical seed, by lighting on the fertile soil prepared by nature for the congenial implantation, is likely to shoot deep, spread wide, and bring forth fruit in abundance.

"But to drop all metaphor. They are told—and from whose mouth do they hear

it? that 'blessed are the poor in spirit, the meek, and the peace-makers.' Will not these, and such like humbling propositions, delivered one day in seven only, in all the sober and beautiful simplicity of our church, with all the force of truth indeed, but with all its plainness also, be more than counterbalanced by the splendid and much more frequent recurrence of the nightly exhibition, whose precise object it too often is, not only to preach, but to personify doctrines in a diametrical and studied opposition to poverty of spirit, purity, meekness, forbearance, and forgiveness? Doctrines not simply expressed as those of the Sunday are, in the naked form of axioms, principles, and precepts, but realised, embodied, made alive, furnished with organs, clothed, decorated, brought into sprightly discourse, into interesting action; enforced with all the energy of passion, adorned with all the graces of language, and exhibited with every aid of emphatical delivery, and every attraction of appropriate gesture. To such a complicated temptation is it wise studiously to expose frail and erring creatures? Is not the conflict too severe? Is not the competition too unequal?

"Even in those plays in which the principles which false honour teaches are neither professedly inculcated nor vindicated; nay, where, moreover, the practices above alluded to, and especially the practice of duelling, are even reprobated in the progress of the piece; yet the hero who has been reprieved from sin during four acts by the sage remonstrance of some interfering friend, or the imperious power of beauty,—beauty, which to a stage hero is that restraining or impelling power which law, or conscience, or Scripture is to other men,—in the conclusion, where the intrigue is dexterously completed, when the passion is worked up to its *acmé*, and the valedictory scene is so near at hand that it becomes inconvenient to the poet that his impetuosity should be any longer restrained; seasonably winds up the drama by stabbing either his worst enemy or his best benefactor, or, as it still more frequently happens, himself; and notwithstanding this criminal catastrophe, this same hero has been exhibited through all the preceding scenes, as such a combination of perfections; his behaviour has been so brave and so generous, (and bravery and generosity are two qualities which the world boldly stakes against both tables of the decalogue,) that the youthful spectator is too much tempted to consider as venial, the sudden and unpremeditated crime to which the unresisted impulse of the moment may have driven so accomplished a character. A little tame tag of morality, set to a few musical periods by the unimpassioned friend, is borne down, absorbed, lost, in the impetuous but too engaging character of the feeling, fiery hero: a character, the errors of which are now consummated by an act of murder, so affectingly managed, that censure is swallowed up in pity, and the murderer is absolved by the weeping auditory, who are ready, if not to justify the crime, yet to vindicate the criminal. The drowsy moral antidote at the close, slowly attempts to creep after the poison of the piece,—but it creeps in vain; it can never expel that which it can never reach."

The above serious remonstrance applies to the best class of tragedies; and these not as connected with the flagrant evils of the stage, but in respect to the compositions themselves. But if in this best case, so bad is the best, what must the worst be? Nay, what must be such pieces as many of those which are represented even in the presence of maiden royalty, and which, of course, are among the most decent? We will not rake into the kennel of modern theatrical pieces to find exceptionable specimens; our knowledge is confined to the outlines and scraps which we see in the newspapers; and these, though inserted eulogistically, are sufficiently disgusting. In the "Times" newpaper, for instance, on the very day upon which we are writing (April 9), we read the following:—

"Her Majesty honoured Drury-lane theatre with a private visit last night. Her Majesty arrived a few minutes before seven o'clock. One of the most delightful *morceaux* of the evening was the admirable performance of the trio in the first act between Madam Abertazzi, Mr. Balfe, and Mr. Giubilei, when *the lecherous old magistrate*, admirably represented by the last named gentleman ["gentleman"!!!] is spurned by Annette, and threatened by her father."

Now was not this "a dainty dish" to set before a young and modest maiden Queen? We should shrink from defiling our pages, but in the exercise of duty, with even the silent mention of "a lecher-

ous old magistrate;" yet such is the corrupt taste of the circles into which our virgin Queen has unhappily been thrown, that she is to sit and see this gross abomination "admirably represented," with all the fascinations of music and acting; and to be told that such things are "delightful morceaux" for princely entertainment. Into a fine school of morality have the Melbourne cabinet introduced their artless unsuspecting mistress; when (perhaps quite unconscious of the matter — kept in ignorance of what every body else knows) she sits down to dinner with one old man, tried for corrupting his neighbour's wife, on her right hand; and another old man, convicted of it, under aggravated circumstances of guilt, on the other; and is then hurried off to see an actor, called "a gentleman," licentiously exhibit "an old lecherous magistrate" on the stage. The experience of all ages shows what will, too probably, be the end of these things; we know what use Chartists and Revolutionists are making of them; and we know how they are regarded by the virtuous and religious poor, who are strongly attached to our institutions in Church and State. It is no fault of our beloved and amiable Queen that she is young, and, being young, is of necessity inexperienced; but it will be the fault of the sound and moral part of the community, if they do not provide that her advisers, whom substantially, though not directly, the nation and not the sovereign — especially a youthful sovereign — is responsible for, shall be men whose moral influence shall aid her in making her Court a pre-eminent pattern of morality, piety, and, we may add, of true English dignity, as contrasted with those frivolous pursuits which are peculiarly distasteful to British feeling. And in discharging the duty of prayer for our Sovereign, we cannot have more appropriate petitions than those in our Church Services; that "in all her thoughts, words, and works, she may ever seek the honour and glory of God;" and that he would "replenish her with the grace of His Holy Spirit; that she may always incline to His will, and walk in His ways; that she may be endued plenteously with heavenly gifts; and, finally, obtain everlasting felicity through Jesus Christ our Lord."

ON MARRIAGES WITHIN THE PROHIBITED DEGREES.

To the Editor of the Christian Observer.

I SHOULD feel exceedingly obliged, if you would have the goodness to favour me with an opinion on the following subject:—

In my parish live an aged couple that have been communicants many years. They are married within the prohibited degrees. The *man married his former wife's sister*. I have not been long in the parish, and it is not long since I ascertained the fact. What is my duty, as a Christian minister, with respect to them? I beg you will have the kindness to notice this in the next Number of "The Christian Observer."

A CONSTANT READER.

To the Editor of the Christian Observer.

A WIDOWER is desirous of marrying his deceased wife's sister: such a marriage is legally void in this country, from a modern Act of Par-

liament; but what Scriptural or moral grounds (if any) are there for condemning it universally?

An answer from such of your correspondents as may have well considered this subject, would confer a real kindness on

Yours, J. B.

*** We generally decline inserting papers on such questions as the above; nor are cases of conscience best discussed in the pages of a magazine; but having received the second as we were laying aside the first, we print them, as exemplifying the perplexities which clergymen often experience in their pastoral intercourse. A minister of Christ must not shrink from incurring responsibility when it is legitimately thrust upon him; but he will do well not to be forward in making himself an umpire where duty does not call him to do so. By the Act of 1835 (5 & 6 William IV. c. 54), the first of the above-mentioned marriages is now legally indissoluble; by the same act the second would be *ab initio* void; it being not only pronounced by the church to be "otherwise than God's law doth allow," which always rendered it ecclesiastically invalid, but being also now declared void by the secular law.

Till the above Act, the marriage alluded to by "A Constant Reader" was not "legally void." It was canonically void, and legally *voidable;* but not legally *void.* The secular jurisdiction took no account of the canonical objection of affinity or consanguinity; it was only the spiritual authority which could interfere; and till it did so, and annulled the marriage, the civil power recognized it; the children were accounted legitimate; nor, after the death of the parties, could its validity be questioned; for as the Ecclesiastical Court deals with the matter only for the spiritual discipline of the offenders, with a view to their souls' health, and as this cannot be promoted after they are dead, it has no posthumous jurisdiction.

The secular law justly pronounces certain marriages *ab initio void;* as in the case of one of the parties being already married, or being a lunatic; upon the principle that such marriages are not marriages; and that, therefore, in declaring them void, it does not put asunder what God has united. But the provision of Lord Hardwicke's marriage act (anno 1754,) which made a marriage void—were it a hundred years after—if either of the parties was under age when married, and the consent of parents or guardians was not specified, did interfere with the Divine law; and was very properly repealed a few years since, after it had inflicted a fearful extent of misery during the seventy years in which it was in force.

But till the Act of 1835 the law took no direct cognizance of the canonical impediments of consanguinity (relation by blood), or affinity (relation by marriage). These disabilities are grounded upon the Divine law, as declared in the 18th chapter of Leviticus, or, as considered deducible from it; and the State only bowed to the decision of the Church, giving civil validity to its decrees. The canons of Rome forbid the union of many varieties of degrees of kindred which are not forbidden, either directly or by implication, in the word of God; but the prohibition may be set aside for money, according to the venal system of dispensation of that corrupt communion. The statute of Henry VIII. rejected these money-making scruples; and declared that all persons may lawfully marry, but such as are forbidden by the Divine law. Thus cousins, even first cousins, are permitted, both by the Church and the State; whereas, the ancient canon law forbad such unions, even to the seventh generation; and the Church of

Rome still forbids them to the fourth generation, to which the fourth council of Lateran (in 1215) reduced the prohibition, though, as just mentioned, dispensations are procurable.

The anomalies in our marriage laws arose chiefly from the different manner in which the Church and the State regard that relation. The State views it as a civil contract; the Church as an ordinance of God. This distinction existed before the act of 1836, (6 & 7 Will. IV. c. 82). Thus Blackstone affirms:

"Our law considers marriage *in no other light than as a civil contract.* The holiness of the matrimonial state is left entirely to the ecclesiastical law; the temporal courts not having jurisdiction to consider unlawful marriage as a sin, but merely as a civil inconvenience. The punishment, therefore, or annulling, of incestuous or other unscriptural marriages, is the province of the spiritual courts, which act *pro salute animæ.* And taking it in this civil light, the law treats it as it does all other contracts; allowing it to be good and valid in all cases when the parties at the time of making it were, in the first place, willing to contract; secondly, able to contract; and lastly, actually did contract, in the proper forms and solemnities required by law."

The Act of 1836, it will thus appear, has not altered the law in respect of making that only civil which it before accounted spiritual; but it has altered "the forms and solemnities required by law." Those forms and solemnities were formerly confined in England, for the most part, to the ministrations of the Established Church; but the restriction did not extend to Scotland, or to the case of Jews and Quakers, or to marriages beyond the seas; so that it was not because the State considered the service of the Church *necessarily* essential to the validity of marriage, but because it accounted it proper and sufficient, that the solemnization was confined to the clergy and to the office in the prayer-book. It however sanctioned, so far as England is concerned, the religious rite, by accepting as marriage (with the exception of Jews, Quakers, &c.) only what the Church so accounts and solemnizes; whereas the present law makes this sanction of no moment whatever in any case.

We will now mention the provisions of the Act of 1835. It recites that marriages between persons within the prohibited degrees, are voidable only by sentence of the Ecclesiastical Court pronounced during the life-time of both parties; and that it is unreasonable for the offspring of marriages within the prohibited degrees of *affinity* to remain unsettled during so long a period; and that it is fitting that all marriages hereafter celebrated between persons within the prohibited degrees of *consanguinity* or *affinity* should be *ipso facto* void, and not merely voidable; and it enacted, with regard to marriages celebrated before the passing of the Act, that those between persons within the prohibited degrees of *affinity* shall not be annulled by the Ecclesiastical Court; but this provision does not apply to those within the prohibited degrees of *consanguinity;* but that after the passing of act, all marriages within the prohibited degrees, whether of affinity or consanguinity, shall be void.

The clashing between the law of the Church and the law of the State has confused the minds of many ill-judging persons. The State considered some marriages void which the Church accounted valid, there being no spiritual impediment; and the Church considers some marriages void which the State, before the Act of 1835, acknowledged, till the Church annulled them. In the case of a man who married his first wife's sister, the Bishop's court, after the death of the second wife—the man still living—was proceeding to annul the marriage and to declare the children illegitimate; but the Court of King's Bench interposed and granted a prohibition to this proceeding; though it allowed the spiritual court to punish the man for incest.

The way in which persons who married two sisters or two brothers defended their conduct, was, by arguing that the State did not invalidate their marriage; and that the Church has no Scriptural warrant to do so; and that being therefore satisfied in their own minds, the only question was whether they would run the risk of the marriage being annulled by the spiritual court, which was not likely to happen, unless questions of property arose, or family disagreements, to induce some person to proceed against them. The secular law, they said, found no fault; nor were the children inconvenienced. And with regard to the prohibitions of the Church, they said they had no scruple in asserting that they knew of no "lawful impediment" which rendered their union "otherwise than as God's word doth allow;" for that though the prohibitory table in the Prayer-book mentions the wife's sister and the husband's brother, yet that the former is not prohibited in the 18th chapter of Leviticus; nay, was sanctioned by the prohibition against taking the sister during the wife's life-time to vex her, thus forbidding the polygamy but not the succession; and that the latter, though enumerated, was not a full prohibition, since, in case of there being no offspring by the first marriage, the brothers were to marry the same woman in succession.—To this it is obvious to reply, that what is forbidden in the relationship of one sex is virtually forbidden in the other; the reasons, say the canonists and expositors, why a man should not marry his wife's sister being precisely the same as the reasons why a woman should not marry her husband's brother, which is expressly forbidden; though it is contended in reply, that the superiority of the man somewhat alters the bearing of the case; so that a man marrying two sisters, or his niece, which are not directly forbidden, is not of necessity to be accounted virtually forbidden because a woman may not marry two brothers, or a nephew his aunt. But surely this is an untenable argument, the relationship being the same. Again: the husband and wife being "one flesh," whatever relationship there is to one by consanguinity, there is to the other by affinity; so that the prohibition applies equally to both. So the Church determines; and the State by the Act of 1835 adopts that determination for the future; though it acknowledges some distinction, by legalising previous affinity marriages, yet leaving those of consanguinity only voidable, and not to be annulled but by the spiritual court.

REVIEW OF NEW PUBLICATIONS.

THE STATE IN ITS RELATIONS WITH THE CHURCH,

The State in its Relations with the Church. By W. E. Gladstone, Esq., Student of Christchurch, and M.P. for Newark.

When a good cause is assailed, it is of the utmost importance to its effective defence, that it should be placed on its true basis, exhibited in a right position, and maintained on just and legitimate principles. If ever it was necessary that these considerations should be rigorously kept in view, in reference to a great public Institution, it is, assuredly, in their application to the present condition of the Church Establishment in this country. Beleaguered as she is by assailants at once powerful and sagacious; and protected, so far as she is committed to human guardianship, by friends who to a great extent are

but feebly impressed with the magnitude of the interests involved in her security, it is most dangerous and injudicious to present her claims under such an aspect, as will of necessity render her vulnerable to the attacks of the one, or weaken her already yielding hold on the feelings of the other. In such a conjuncture, to advance claims which are too extravagant to be honestly and scripturally maintained, or too trifling to make it worth while to contend in their behalf, is almost as injurious to her stability as to abandon her interests altogether.

Into this grievous mistake — that of exhibiting the Church in its relations with the State, in a false and utterly untenable position — Mr. Gladstone, we lament to say, has fallen in the work before us. As the production of a scholar, a layman, and a distinguished senator, who has evidently thought seriously and feels deeply on the subject he undertakes to discuss, it is unquestionably entitled to attention; and if he had kept clear of those anti-Protestant notions, with which so many of the younger members of the University in which he was trained have been recently infected, his work might have been hailed as a valuable outpost for the defence of our venerable Establishment at this critical period of her history. In such a case, it would have been a truly gratifying sight to behold a young senator of high promise and ardent piety — like the Wilberforce of a former day — stepping forth from the ranks of the secular politicians by whom he was surrounded, and advocating in a strain of sacred and impassioned eloquence the interests of true religion, as embodied in the pure and elevated principles of our National Church. But as the matter actually stands, we have to lament another instance of a mind of considerable capabilities, and endowed with resources which might be turned to a most useful and efficient account, bewildered in that maze of ecclesiastical and traditionary antiquity, in which so many other congenial spirits have, we fear, been irrecoverably lost. We are, however, most ready to allow, and we are glad to record, that Mr. Gladstone has not, so far as appears from this volume, gone the whole length of the more authoritative oracles, or of the less experienced neophytes, of this school of theologians. His book contains much both of principle and feeling in which we cordially acquiesce; and a fund of Colonial Church statistics, which the author's former official situation afforded him peculiar facilities for collecting. But while we readily acknowledge the author's high claims on all these grounds, we are constrained to express our belief that, owing to the grievous aberrations we have just noticed, the work, on the whole, is far from being calculated to subserve the cause of the Church, or the interests of true religion.

But before we proceed to specify some of those points on which the author has suffered his better judgment to be overborne by the false notions which he has unhappily imbibed, it may be well briefly to state the position which the Church of England appears to us legitimately to occupy, and the grounds on which she is to be maintained as the organ of the national religion. The great moral, scriptural, and indestructible basis, on which she rests in common with every other sound ecclesiastical establishment, is evidently the solemn obligation, by which every Christian government is bound to provide for the spiritual welfare of its subjects. This duty, indeed, Mr. Gladstone appears

distinctly to recognize; for he maintains that a State, as such, has a personality and responsibility which render it accountable for the exercise of its influence. This, we are convinced, independently of all forms of outward policy and disciplinary arrangement, is the alone ground upon which an Establishment can securely rest. It is only when based on this rock that it can raise its head in safety above the conflicting theories of Papists and Sectarians;— of the grasping assumptions of the former, who would wield the State as their instrument; and of the reckless impatience of the latter, who would annihilate the power of the State as the depositary of a high national responsibility, in order to invest individual conscience with prerogatives and requirements subversive of all public unity and efficiency of action. Our own Church stands at an equal distance from each of these untenable extremes. It is rooted in the acknowledgment that a community of human beings who have been blessed with a revelation of the Divine will, is bound not only to recognize the authority of that document, but also to employ a portion of its revenues, influence, and authority, for the propagation of its doctrines, and the maintenance of its prescribed ordinances. To secure these objects, there must be a National Church, which includes, among its essential elements, articles of belief and sacramental institutions, as well as moral principles, collected and arranged out of the inspired volume, and deriving their authority from their incontrovertible accordance with its announcements. There must also be a body of men, including a gradation of offices, whose business it is to teach the truths — to administer the ordinances, and to inculcate the precepts, thus drawn forth from the volume of inspiration. To the men thus solemnly set apart under the authority of Christ himself, as the great spiritual head of the Church, will belong the duty of setting forth national articles of faith, derived from Scripture, and subject to it as the only authoritative standard of appeal; and of determining rites, ceremonies, and functional polity (not at variance with the letter or spirit of Scripture,) as may best promote its grand design of promoting the glory of God and the salvation of souls. Towards the effective working of a system, which is thus to be co-extensive with the community by which it has been adopted, an adequate provision for its ministers and the maintenance of public worship are indispensably necessary; and no human method appears so likely to secure such resources, as the permanent endowment of the ecclesiastical corporation from the mass of the national property.

These seem to be the rudimental principles of an ecclesiastical establishment. The peculiarities, whether of polity or ceremony, though very far indeed from being unimportant, are accessary and subordinate. For ourselves, we believe the episcopal form of government to be not only more accordant with the practice of antiquity, and better adapted to human nature, than the Presbyterian and the republican; but also to be of divine appointment; but while we think our own system right, and rejoice in our privilege, it is not our prerogative to assume infallibility, and to usurp the office of the unerring Judge. To go to the length of asserting that we alone of all the ecclesiastical communities of Europe, except the Romish apostacy and Greek superstition, possess the primordial and essential elements of a Christian church, is an extravagance from which our illustrious reformers, and none more cordially than the great and devoted Cranmer, would have recoiled with abhorrence.

This is the cardinal and fun-

damental error of Mr. Gladstone's book; an error which spreads into a variety of ramifications, and gives a character of unsoundness to the whole theory which rests upon it. With the views which he has imbibed on the great question of national Christianity, as maintained and propagated through the instrumentality of an Established Church, it cannot be a matter of surprise that he should be dissatisfied with the various theories of the generality of preceding writers. He not only discards successively the views of Hobbes and Bellarmine, the one an infidel, the other a papist;—and also of Warburton, Paley, and Chalmers; but he expresses his dissatisfaction with those of the illustrious Hooker. Considering indeed the mould into which his mind appears to have been unhappily cast, in reference to the whole question of a Church Establishment, we cannot be surprised that he should have been unable to assimilate the system of the great author of the Ecclesiastical Polity to his views. Hooker was too profound a thinker—too genuine a Protestant—too Scripturally-enlightened a Christian, to have adopted those extreme notions which form the groundwork of the new Oxonian theory. In the eye of that wise and good man, it was enough defensively to prove, which he triumphantly and irrefragably does, that a community of Christians is entitled and bound to uphold and propagate Christianity by just and equitable means; and that the present Anglican system, in all its leading and essential features, is accordant with the whole practice of antiquity, and is in no degree at variance with, though it is not necessary to show that it is in every particular specifically enjoined in, the volume of eternal truth; in short, that it is apostolical, not in the sense of having been commanded, in all its details, in the apostolical writings, but as being founded upon an apostolical basis, and as following the practice of the Churches established by the apostles themselves. It is Scriptural, in opposition to what was alleged to the contrary by its assailants, inasmuch as it is perfectly accordant with all that is positively and distinctly enunciated in Scripture on the subject; and as it was manifestly evolved, as it were, out of the arrangements of the government of God in providence and grace.

But we must proceed to notice a few points, in which, as it appears to us, Mr. Gladstone's errors and inconsistencies decidedly exhibit themselves. The former spring from the unhappy fact of his having adopted, in common with many other, for the most part young men of similar character and promise, the substance of the semipapistical theory, which a few Oxford divines have, for some years, been labouring to impress on the pliant minds of the youths entrusted to their care; a theory, which has recently stood out to the public view, in all its naked deformity, in the "Remains" of Mr. Froude. The latter necessarily flow from his attempt to combine it with certain other great principles, partly political and partly religious, which, as a professed Protestant he appears anxious to recognize, and as a practical statesmen he is obliged, under existing circumstances, to apply. It is palpable, however, from the whole texture of his volume, that elements so discordant, although they may be brought into juxta-position, can never harmonize or coalesce.

Amongst the first and most momentous in its consequences, of Mr. Gladstone's deflections from the truth, is the assumption of what is styled Apostolical succession, as absolutely, and under all

possible circumstances, necessary to the validity of the ministerial commission. We do not derogate from the importance of the regular transmission of the sacerdotal commission; but in what paragraph of the New Testament—in what authenticated document among the "Remains" of the Apostles,—and most assuredly we may add, in what Article or Homily of the Church of England, is it enjoined, asserted, or intimated, that no man, under any possible circumstances, can lawfully administer the Christian sacraments, and exercise the Christian ministry, unless in the order of a lineal episcopal succession from some one of the Apostles to the individual who conferred his commission upon him? With regard to our own Church, its most distinct and pertinent announcement is contained in the 23rd Article, which simply declares that those persons are to be judged as lawfully called to the ministry, who have been chosen and sent by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard. The purport of this declaration, Bishop Burnet describes as follows, under the head of this Article:—

"The definition here given of those that are lawfully called and sent, is put in very general words, far from that magisterial stiffness in which some [the Nonjurors, &c.,] have taken upon them to dictate in this matter. The article does not resolve this into any particular constitution, but leaves the matter open and at large for such accidents as had happened, and such as might still happen. Those who drew it had the state of the several Churches before their eyes that had been differently reformed; and although their own had been less forced out of the beaten path than any other, yet they knew that all things among themselves had not gone according to those rules that ought to be sacred in regular times; necessity has no law, and is a law unto itself."

"That which is simply necessary as a means to preserve the order and union of the body of Christians, and to maintain the reverence due to holy things, is, that no man enter upon any part of the holy ministry without he be chosen and called to it by such as have an authority so to do; that, I say, is fixed by the article; but men are left more at liberty as to their thoughts concerning the subject of his lawful authority."

"That which we believe to be *lawful authority*, is that rule which the body of the pastors, or bishops and clergy of a Church, shall settle, being met in a body under the due respect to the powers that God shall set over them; rules thus made being in nothing contrary to the word of God, and duly executed by the particular persons to whom that care belongs, are certainly the lawful authority."

The bishop touches more directly upon the case of the foreign Protestant Churches, as follows:—

"If a company of Christians find the public worship where they live to be so defiled that they cannot, with a good conscience, join in it; and if they do not know of any place to which they can conveniently go, where they may worship God purely, and in a regular way; if, I say, such a body finding some that have been ordained, though to the lower function, should submit itself entirely to their conduct; or, finding none of those, should, by a common consent, desire some of their own number to minister to them in holy things; and should, upon that beginning, grow up to a regulated constitution; though we are very sure that this is quite out of all rule, and could not be done without a very great sin, unless the necessity were great and apparent; yet if the necessity is real, and not feigned, this is not condemned or annulled by the article; for when this grows to a constitution, and when it was begun by the consent of a body who are supposed to have an authority in such an extraordinary case; whatever some hotter spirits have thought of this since that time, yet we are very sure, that *not only those who penned the articles, but the body of the Church for above half an age after, did, notwithstanding those irregularities, acknowledge the foreign Churches so constituted, to be true Churches, as to all the essentials of a Church*, though they had been at first irregularly formed, and continued still to be in an imperfect state. And therefore the general words in which this part of the article is framed, seem to have been designed on purpose not to exclude them."

We do not say that this statement of Bishop Burnet's, or any other hypothesis, is free from difficulties; but the most incredible of all the contending opinions is, that there is not a church, a sacrament, or a Christian, in any nation, except as connected with episcopal ordination and government, demonstrably transmitted in uninterrupted succession from the Apostles. Independently of other insuperable difficulties and monstrous consequences, involved in the popish view of the apostolical succession,—such as the uncertainty and profound obscurity which envelop some of the links of the chain of transmission, and the foul impurities, both doctrinal and practical, which exhibit many others in disgraceful prominence, together with the absolute expulsion of the greatly larger proportion of Protestant Europe out of the pale of Christian brotherhood, there is one so portentous, that nothing short of the most irrefragable Scriptural demonstration could sustain a theory which implies it; we mean the insuperable difficulty interposed in the way of reforming or remodelling a corrupt Church. If, as Mr. Gladstone states, in language to us scarcely intelligible, the Church, as embodied in its rulers, is "an inheritance not merely of antiquity, but also of inspiration," how is it to be brought back to purity when it has diverged from it? It is this very doctrine of alleged infallibility in connexion with ecclesiastical lineage, that renders the Church of Rome impervious to reformation. It may be said, and truly, that the providence of God is pledged for the security of his Church, and that from its corrupt ranks he can and will raise up holy men who shall trim the lamp when it becomes dim, and supply oil when it seemed almost expiring; and thankful we are to say, that at the period of the Reformation he did so in our own land, by inclining the hearts of Cranmer, and Latimer, and Ridley, and other bishops and pastors of the Church, to perform the work of reformation. But even in England the great majority of the Popish bishops were hostile to amendment; so that, had not other influences interposed, the reformation could not have been accomplished. In France, Italy, Spain, and most other parts of the Continent, it was absolutely prevented; and in Germany and Switzerland, it was effected only by rudely snapping the chain of episcopal succession. God, we know, can and will protect his Church; but before we can presume on an immediate interposition from above to prevent the consequences of human ignorance and depravity, we must be assured that the theory which would require an interference out of the ordinary course of His providence, is of Divine institution, and that no other remedy is capable of meeting the exigency of the case. We would not treat lightly the evils of deranging a well-arranged ecclesiastical system; and we rejoice that in our own country the Reformation was effected under the enlightened and prudent superintendence of the rulers of the Church. We are merely exposing a theory which is not only destitute of all Scriptural basis, but is in reality pregnant with consequences that fall nothing short of the worst abuses of Papal despotism. The rights and privileges of the priesthood, when justly exercised, are to be held in reverence; but the line of succession in the Church was designed to be a bond of order, not an instrument of tyranny and corruption; and if, in escaping from the accumulated mass of human depravity, the foreign Reformers wrenched the chain, and fastened it afresh into the Rock of Scriptural truth, we

have no more doubt of its firmness than we have of the Queen of England's right to the throne, and of her judges to administer the laws, because of disruptions during the Heptarchy, or the wars of the Roses, or when James was expelled from his kingdom. In saying this, we do not exempt those Churches from blame which rejected episcopacy where it might be had; though it must be remembered that they did not think that the New Testament enjoins it; and they still kept up the succession through presbyters, though not by bishops; for they did not reject apostolical lineage, and commit the Word and sacraments to unordained persons; though they mistook, as we believe, the proper channel of ordination. Yet we dare not say that their error was such as to invalidate the ministrations of a Church thus constituted; and that all Protestant Europe, except ourselves, is abandoned to what are called "uncovenanted mercies."

In close connexion with the erroneous and over-strained dogmas of apostolical succession, is the notion of tradition — or, to use a phrase somewhat less revolting to Protestant ears, but bearing the same import, of Catholic antiquity—superseding, to all practical purposes, the great doctrine of the paramount authority of Scripture. It is true that Mr. Gladstone makes use of very guarded language in reference to this fundamental question. Verbally, indeed, he acknowledges the supremacy of revelation, and the right of private judgment. But practically, by the authority he attaches to the voice of antiquity in the interpretation of Scripture, and his indignant rebuke of what he calls the irreverent abuse of private judgment, he supersedes both the one and the other, and places tradition, dignified with the title of Catholic consent, in undisputed possession of the throne of authority. His views on the whole position and bearing of this question, appear to us exceedingly erroneous. In common with the divines with whom he has unhappily identified himself, he, in the first place, confounds unfeigned respect for Catholic antiquity as embodied in the writings of the early Fathers, with a recognition of their authority as decisive of the meaning of Scripture. In the former sense our Reformers continually appeal to them, (and we have never met with an individual of sober and enlightened piety, who would not gladly fortify his own views of Divine truth, by the adduction, where it may be available, of their united witnesses,) but in the latter never. The Church of England frequently asserts the important fact of its having the ancient Fathers in its favour, but no where professes that men are never to look into the meaning of Scripture, but through their eyes.

In the next place, Mr. Gladstone seems to assume that, because Protestantism asserts and exercises the right of private judgment, it therefore concedes that positive and absolute truth is nowhere to be found, or at least that individuals are under no obligation to discover, and adhere to, a fixed and invariable scheme of Christian doctrine. Such a theory is infidel, not Protestant. The great principle of the Reformation was, that truth, pure and unmixed, is to be found in the Bible alone; and that every individual not only has a right, but is bound by the most solemn obligation, to use every legitimate means for its discovery; and when to his conscientious belief he has discovered it, that he has a right, and is under a similar obligation, to profess it. The Reformation only broke the chains of the iron despotism by which men were

prevented from going forth in search of the truth; but it in no degree encroached upon its authority, or impaired its positive existence and unity.

The modern attempt to chain down the right of private judgment, though not quite so unqualified as the Popish system, would inevitably lead to precisely the same result. The singular manner in which Mr. Gladstone attempts to reconcile the recognition of the supreme authority of Scripture with the exercise of private judgment without encroaching on the theory he has adopted, is a remarkable instance of the perplexity in which a mind naturally acute becomes involved when it attempts to harmonize irreconcilable principles. He allows that the mind or the judgment may be exercised on Scripture to the utmost stretch of its powers, just as the understanding is employed on one of the propositions of Euclid; but still that it is to come to no conclusion—that it is to recognize no principle as true, until it has been authenticated by primitive antiquity. A solecism in reasoning so glaring as that which is here involved, it must surely be a waste of words to expose. Who does not at once perceive, that with whatever intensity the faculties may be exercised, this is to test the Bible by the Fathers, and not the Fathers by the Bible; and that to assert that the mind is free in the pursuit of truth, while any extrinsic authority sits in award over its decisions, except the absolute and essential nature of truth itself, is at variance with every condition of mental liberty.

Moral truth and mathematical truth, as Mr. Gladstone well knows, differ from each other in their character and method of investigation. The latter rests on the evidence of demonstration—the former on that of probability. The one is founded on universally admitted principles, and in its remotest calculations is reducible to the simplest elements, and therefore admits of no doubt or modification. To question any part of it, when properly understood, is to deny the competency of the human faculties to conduct a process of reasoning. The other, though not less certain in its great fundamental grounds, is in its details susceptible of various degrees of distinctness. The Epistles of St. Paul are as positively and absolutely true as the Elements of Euclid, or the Principia of Newton; but the positions, as a matter of faith, and as binding on the conscience, are to be sought in themselves, and not in a congeries of statements, frequently discordant with each other, gratuitously entitled Catholic consent.

It is not then the mere fact of exercising the mind on the contents of Scripture, while the object is limited by a stern necessity to the discovery of a meaning identical with that announced by the voice of primitive antiquity, which amounts to the right of private judgment; but a devout and unbiassed investigation of Scripture, under the conviction that there, and there alone, truth, in all its purity and fulness, is to be found. The faculties may be exercised, indeed, to the full measure of their strength in the attempt to discover the meaning of the Fathers in the Bible—and truly, we do not know a more arduous intellectual achievement than in many cases this would prove;—but this would be an extraordinary method of complying with the apostolic injunction, as Mr. Gladstone curiously expounds it, "to prove all things, and hold fast that which is good."

But we check our pen. It is an ungrateful task to expose the errors of a mind so capable of better things, and apparently so

deeply imbued with devout feeling, as that of Mr. Gladstone. His work contains a large portion of valuable remark, in which we cordially agree with him; but the pleasure which we should have derived from the exhibition of these points, has been damped by the unhealthy views—we refer to the doctrine, not to the feeling or the intention—with which, we lament to say, the whole work is impregnated. With so much of what is estimable in the author's mind and character, we cannot but hope, that, with the Divine blessing, he may escape out of the snare into which he has fallen. We trust that on a maturer consideration he will prove that he has sufficient compass of mind to distinguish between the incidental and occasional abuse of the principles of the glorious Reformation, and the genuine, essential, and indispensable application of those principles; and that thus he will not deem it needful to fall back upon Popery, in order to defend the Church of which he is so warm a friend, in this her season of trial. Let him but shake off the disturbing influences of his more juvenile impressions; and bind around his fine panoply of high principles and accomplishments the girdle of scriptural truth, and he will stand forth to the eye of the public a distinguished champion of the Cross!

Having now discharged our conscience with regard to certain principles embodied in Mr. Gladstone's treatise, we will execute the more grateful task of extracting a string of passages from his work, which we feel persuaded will interest and edify our readers. We shall present them in a desultory form, and without note or comment.

"Why, then, should the governing body in a state profess a religion? First, because it is composed of individual men; and they, being appointed to act in a definite moral capacity, must sanctify their acts done in that capacity by the offices of religion; inasmuch as the acts cannot otherwise be acceptable to God, or anything but sinful and punishable in themselves. And whenever we turn our face away from God in our conduct, we are living atheistically. It is the deliberate avowal of the principle of turning away from him, of living 'without God in the world,' which constitutes atheism in its ordinary, though not its strict, signification."

"The inquirer will derive even from the practice of America an attestation of our principle, that, viewing governments as made up of human being, there immediately and inevitably arises a necessity for their having a collective worship. The meetings of her legislative body are opened with prayer. True it is that prayer may be and is offered by ministers of the most various and conflicting persuasions: by Roman Catholic, Anglo-American, Baptist, Unitarian: probably the enumeration has a far wider range in principle than even this. We speak not here of the abstract consistency or propriety of this heterogeneous worship: but we highly value the acknowledgment, more conspicuous amidst such anomalies, that where there is a government there should be a worship, a religion."

"If a nation have unity of will, have pervading sympathies, have the capability of reward and suffering contingent upon its acts, shall we deny its responsibility; its need of a religion in order to meet that responsibility? Of that religion of grace, by which alone human responsibilities can be met? If these or any of them be denied, let it be shown us what broader or surer basis can be laid for them in the case of an individual, or how the responsibility of an individual, and with it his consequent need of the grace of Christ, can be proved either from his constitution or from experience, without at the same time showing, even though implicitly and unawares, that the case of a nation or combination of individuals is analogous, and that they have, with the same liability, the same necessity. A nation then having a personality lies under the obligation, like the individuals composing its governing body, of sanctifying the acts of that personality by the offices of religion, and thus we have a new and imperative ground for the existence of a state religion."

"There is an opinion sometimes held, that the consecration of funds by states to the support of religion, does not promote religion. Such an opinion is the very acmé of paradox, and is contradicted by the nearly universal practice of mankind. For endowments of every

kind, and of infinite variety in amount as well as in form, have prevailed from the days of Abraham (at least) until our own, among Pagans and Christians, in sects and in the church. Singularly enough it is maintained by Romanists and Dissenters in the United Kingdom, where state assistance is not accessible to them: but it is utterly contravened by their practice in our colonies wherever they have an option; nor is there, I believe, a single case in which they have declined a proffer of aid.

"We are to observe, that the objections to a state religion, grounded on the abuse connected with the control of endowments, are not levelled, by those who use them, at endowments in general, but at state endowments in particular. But, upon looking coolly at the question, we find that the abuses themselves attach to the practice of endowment in general, not to that of state endowment in particular. Undoubtedly, wherever there is considerable property devoted to a particular purpose, it holds out temptation to wordly men to step in, with a view of enjoying the property and neglecting the purpose. But this temptation exists in full force, whether that property have been so dedicated by an individual or by the state. Rather, indeed, the argument herefrom is in favour of national establishments: because the state has much better means, by its own perpetuity, of securing the permanent administration of its gifts from abuse, and of enforcing responsibility, than the individual who dies and is forgotten, or at least more imperfectly and feebly represented in his descendants. Nor is this merely speculation. Can the world supply a case of funds more purely and effectively applied in support of an ecclesiastical system, than that of the Scotch church? a case where more results are produced from equal means, absolutely or proportionably? a case where less of evil motive or conduct mingles in the system of management? And yet not only is this a state-church, but one in which the government directly exercises an immense patronage."

"Upon us of this day has fallen (and we shrink not from it, but welcome it as a high and glorious though an arduous duty) the defence of the Reformed Catholic Church in Ireland, as the religious establishment of the country. The Protestant legislature of the empire maintain, in the possession of the church property of Ireland, the ministers of a creed professed by one-ninth of its population, regarded with partial favour by scarcely another ninth, and disowned by the remaining seven. And not only does this anomaly meet us full in view, but we have also to consider and digest the fact, that the maintenance of this church for near three centuries in Ireland has been contemporaneous with a system of partial and abusive government, varying in degree of culpability, but rarely until of later years, when we have been forced to look at the subject and to feel it, to be exempted, in common fairness, from the reproach of gross inattention (to say the least) to the interests of a noble but neglected people.

"But, however formidable, at first sight, these admissions, which I have no desire to narrow or qualify, may appear, they in no way shake the foregoing arguments. They do not change the nature of truth, and her capability and destiny to benefit mankind. They do not relieve government of its responsibility, if they show that that responsibility was once unfelt and unsatisfied. They place the legislature of this country in the condition, as it were, of one called to do penance for past offences; but duty remains unaltered and imperative, and abates nothing of her demands on our services. It is undoubtedly competent, in a constitutional view, to the government of this country to continue the present disposition of church-property in Ireland. It appears not too much to assume that our imperial legislature has been qualified to take, and has taken in point of fact, a sounder view of religious truth than the majority of the people of Ireland, in their destitute and uninstructed state. We believe, accordingly, that that which we place before them is, whether they know it or not, calculated to be beneficial to them; and that if they know it not now, they will know it when it is presented to them fairly. Shall we, then, purchase their applause at the expense of their substantial, nay, their spiritual interests?"

"We, who hold the principle of national establishment, believe, that, although a higher average of active religious motive may be found in limited and sectarian bodies, yet this is simply because the establishment is set and appointed to embrace, along with her more spirited and intelligent children in Christ, those who are too timid to make a religious profession; those who hesitate between this world and the next; those who give a limited and insufficient scope to the action of Christian principle; those who attend Christian ordinances only in compliance with human opinion, or those who see nothing in Christianity but a system of outward forms, in an establishment nothing but a method of preserving

social order, and of repressing religious extravagance.

"Certainly her faithful members must be content to stand side by side with many who care little for religion; but the promises of Christ may secure them from the danger of contagion, and they may also acquire from their position a livelier remembrance of that lesson, that we may not say one to another, Stand by, for I am holier than thou. I say, the promises of Christ: for the establishment does but fulfil His prophetic declarations, in not attempting any universal separation of the tares from the wheat; of the good fish from the bad: content with the laws of her mixed condition upon earth, emulous of the example of her Lord, who ate with publicans and sinners, and generous as her heavenly Father, who sends rain and light upon the just and unjust, rendering benefit, but not therefore receiving pollution."

"Did we, indeed, believe, with the foes of the establishment of the Church, that the natural effect of this operation was to keep the dark worshippers in their darkness, we must join their ranks, and emulate their zeal for the work of demolition. But while we see that the Established Church brings crowds of persons to the outer courts and the lower steps of the temple; we believe further, that she is well calculated to use every effort for their advancement to those which are inner and higher; and that but for her beneficent agency, they would remain utterly remote from the sights and sounds of worship, from the impressions and associations to which now, by the laws of bare humanity, they are subject, and which, though not universal, not infallible, nor intrinsically efficacious, may yet be blessed, and often are blessed, and are the natural means and channels of blessing.

"Is the *Church*, then, wounded or injured by this charitable operation of the *Establishment*? We do not believe that, except it be from adventitious causes, in no way inseparable from the connexion, she has a smaller number of members under the influence of active religion, than, on the other supposition, she would possess. We do not believe that their Christianity is of an inferior quality because they belong to an Establishment; but, on the contrary, that it is, on the whole, more calm, more Catholic, less alloyed by the contagion of spiritual pride and selfishness; more comprehensive in its views of the manifold functions and capacities of human nature."

"It has thus been attempted to take a view of the question of connexion between Church and State, which, though very incomplete, inasmuch as it looks to consequences alone, and further, only to a part of the consequences belonging to that union, is nevertheless full of interest, because it touches vital considerations, which are decisive, if determined against us, of the whole matter at issue. For if religion be injured by the national establishment of the Church, it must forthwith and at whatever hazard be disestablished. But if not, we need be little moved by the taunts of those who reproach us with a 'law church.' It is a law Church: we rejoice in the fact: but how? Just as by the sovereign's proclamation against vice, the morals of the nation are crown morals. The law in one case, the crown in the other, adopts and attests the truths of God, and does them homage."

"The crown does not make a bishop; it can merely propose him to be made; and the amount of concession made by the Church is, consent to a law that no bishop shall be made during the alliance, except such as shall have been designated for that function by that sovereign. Even where the canonical election of the bishop is not interposed, still it is the consecration, not the appointment, from which, and which alone, he derives his episcopal character.

"The duty, then, of the sovereign towards the church, in virtue of the ecclesiastical supremacy, seems to consist mainly of the *executive* duty of defending it under the existing laws; the *judicial* duty of determining all questions which arise, in mixed subject matter, out of the relations between the Church and State; and the *negative* duty of permitting the Church to enter, from time to time, upon the consideration of matters of her own internal government, to be subsequently proposed to the great council of the nation, that its members may have the opportunity of judging how they affect the compact, and that the Church may know, by their assent, that it continues unimpaired."

In reply to the inquiry, In what consists, or by what signs is shown, the nationality of the Church of England, now that toleration is universal—that the Church of Scotland is legislatively acknowledged—that religious tests are for the most part abolished, and that public offices are, with few exceptions, open to persons

of all persuasions, Mr. Gladstone specifies the following particulars :—

"Firstly. By the necessity that the sovereign should be a member of it, and that his membership should be ascertained in the true, authentic manner, namely, through the act of communion.

"Secondly. By the necessity that the Lord High Chancellor, the keeper of the sovereign's conscience, should likewise be of the Church.

"Thirdly. By the coronation service, both in the sense of its terms, and in the performance of its distinctive act by the Archbishop of Canterbury.

"Fourthly. By the presence of the bishops in the House of Lords on behalf of the national estate for religion.

"Fifthly. By the presence of certain of them in the privy council, on the same behalf, officially.

"Sixthly. By the summoning of the convocation along with the parliament under the royal writ.

"Seventhly. By the terms in which the parliament itself is summoned, to deliberate *de arduis rebus ecclesiam et statum concernentibus*.

"Eighthly. By the solemn daily worship with which the proceedings of both houses of parliament are commenced.

"Ninthly. By the restrictions which the state has imposed upon the enactment of Church laws, and which it could have no title to impose, except upon the supposition of the nationality of the Church.

"Tenthly. By her acknowledged subjection, in respect to *some* power of regulating her temporalities.

"Eleventhly. By the oath of Roman Catholics, which disclaims all intention of using their political powers in parliament so as to be injurious to her.

"Twelfthly. By the declaration which all holders of office are obliged to take.

"Thirteenthly. By the act of union with Scotland.

"Fourteenthly. By the act of union with Ireland. (These are selected, because they are, if the expression may be allowed, fundamental statutes.)

"Fifteenthly. By the authority of the ecclesiastical courts.

"Sixteenthly. By the possession of the tithes, whether we consider them as (to use the phrase of Mr. Coleridge) the *reserved nationality* for the purposes of religion, or as endowments attached to the persons of the clergy.

"Seventeenthly. By the right to Church rates for the maintenance of the fabric and conduct of the service.

"Eighteenthly. By the civil privileges conferred on the church universities.

"Nineteenthly. We may place together some minor signs of recognition; as the opening of assizes by the judges with attendance at Church; and the practice of the municipal bodies generally to resort thither, in smaller or greater numbers, but in their official capacity. Other particulars might be specified.

"Upon a review of these articles, we are forcibly struck with one great and very important distinction between the constitutional position of the English and the Scottish establishments. Although the latter has acquired, by compact, the legal possession of a portion of the empire, and a claim to pecuniary support, proportionably to her needs; yet the whole profession of religion in the State remains with the Church of England. The Church membership of the sovereign, the worship of the State in her solemn assemblies, the terms of the writ, the parallel summons of the convocation, the participation of the bishops in legislative powers, all seem to show that the state, so far as it is a moral being, is still, in some special sense, of the communion of the English Church."

The above allusion to the Scottish Church leads Mr. Gladstone to consider how that Church ought to be dealt with. There being, he says, "One revealed Catholic Church, of which the apostolical succession in the ministry is a condition, as well as truth of doctrine;" and the State being bound to deal with "separatism as well as heterodoxy;" and "not only to support religion, but THE CHURCH, as its appointed depository;" and THE CHURCH being "one *in body* as well as spirit;" and it being the duty of the State to maintain that bodily unity; and Scotland having seceded from "that institution where we know that the grace of our Lord Jesus Christ is administered, not merely from our *human judgment* of its results, but from the fact that our ministers have his *historically attested* command and commission;" how, asks Mr. Gladstone, are we justified in continuing to recognize and sup-

port the Scottish Church, as the Articles of the Act of Union require; and how, we may add, is Mr. Gladstone himself justified in advocating, as he does, parliamentary aid for promoting grants for its extension both in Scotland and the colonies? His reply is as follows:—

"The difficulty is great, but the answer appears to me to be this:—It has become matter of law, and of compact and good faith by the law as such. To this extent it may be said, *fieri non debuit, factum valet.* As individuals, those who hold the unity of the body are bound to endeavour to restore the apostolical system in the national estate of religion for Scotland; and, for that end, to use every fair means of procuring the alteration of the law. But the Act of Union with Scotland recites an Act of the Scottish Parliament, establishing the Church with its Presbyterian discipline, and requiring of the sovereign an oath to maintain it; and it makes the observance of this Act a fundamental and essential condition of the Union. Thus it has become part of the nation's organic life, and, as a part thereof, still under the same contract, it claims that we shall fulfil, on its behalf, all that belongs to a national establishment."

"One of those claims is for additional grants at home, in order to extend its ministrations to all those within the realm of Scotland, who, through defect, whether of ability or of will, are without a religion. Another is, that when her Presbyterian children pass forth into the colonial dependencies of the empire, they shall still be entitled to share in the public aid afforded to religion."

This statement appears to us inconsequential and anomalous. If Mr. Gladstone is bound, individually, as a member of the Catholic Church, to seek a repeal of the union with Scotland, on the ground that it involves an infraction of the laws of Christ, he is bound to do the same in his legislatorial capacity, and in the meantime not to promote "the extension" of the separation, which the Act of Union does not oblige him to. The Latin proverb which he quotes justifies adherence to what is merely inconvenient, but not to what is sinful. What he says with regard to the Church of Scotland having many good points, and Mr. Cumming's claiming for it the "legitimate apostolical succession," does not warrant a legislature in "recognizing and extending" what is wrong. If his premises are correct, England is bound to repeal the Union, even if it cost a thousand millions of money equitably to effect the separation with the consent of the Scottish people.

But we did not intend to recur to controversial matters. We will now quote a passage in which the writer is describing the evil effects of the national abandonment of Christianity.

"In the separation of religion from government, we see a change which seems to indicate the progressive ripening of those harvests which are in preparation—the one for the love, and the other for the vengeance of the Lord. Firstly, because it asserts practical atheism, that is, a human agency, knowingly, deliberately, and permanently divested of regard to God. Secondly, because it asserts that atheism in the most authentic form, namely, by casting out its antagonist, religion, from what are most permanent and most authoritative among men, their public politics. Thirdly, because the assertion is made not by individuals alone, but by masses, invested with political power, and under the most wretched infatuation claiming it as a right of freedom thus to banish themselves from the divine protection and regard.

"Surely, it must touch the heart, when, after having looked upon these awful prospects, which appear palpably to lie at least before some nations of the world, we turn to the blessed Scriptures, and observe the strong yearnings of affection wherewith the world's great King wrought for our deliverance, and the exultation with which His prophets and His saints foretold a friendship between earthly thrones and His spiritual body, and a consecration of earthly powers to His glory, which has appeared already, so far as to identify the description, but of which it seems as though the obstinacy of human madness would yet struggle to intercept the glorious fulfilment,—'He shall have dominion also from sea to sea, and from the river unto the ends of the earth. The kings of Tarshish and of the isles

shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him. His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed.' 'And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.' 'And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.'"

Mr. Gladstone has some striking and valuable remarks upon Romanism, the substance of which we will quote. They would have been still better if they had not, as it seems to us, involved some obscurity of Oxford Tract doctrine as respects the character and connexion of justification and sanctification.

"The peculiar genius of Romanism is most wonderful and conspicuous. Everywhere it seems to interpose itself between the man and his God, a dimly transparent medium, allowing only a measured and limited quantity of His light to pierce through the curtain which it spreads. And now let us review in series those distinctive tenets which it professed, and see whether they do not tend towards this object as their common point of union; namely, the drawing out from the mind of the individual those processes which concern his salvation, and making him extrinsically dependent on something above himself, yet below God, by removing the control of them from his own command. We would, however, state, once for all, we must be content to look at Romanism in the form which it naturally takes among masses of men, and not merely in the logical definitions of its theology.

"First, then: to this would tend the crowd of mediators, wrongfully interposed between man and the one Mediator. The view of Christ as a mediator does not tend to suppress the activity of inward religion, because our final salvation depends upon union with Him, union with him upon assimilation to Him, assimilation to Him upon the reality and effect of our daily discipline on earth. But mediators who are men or angels only, and with whom we have no special relations, do but come in as substitutes, falsely proclaimed to do for us what we are bound to do for ourselves, when their intercession comes to be contemplated, which practically it too often does, as our proper channel of access to our Lord. This is widely different from contemplating them as examples, which does really and legitimately tend to quicken our spiritual discipline. And the mediation of which we speak means much more than intercession such as man may practise: only partially avowed, perhaps, in the theory of the Romish church, but even now too generally legible in her practice.

"Towards the same end would operate the doctrine of purgatory: adjourning till after death that work of purification through suffering, which, along with the work of probation through love, enjoyment, hope, fear, and other affections and emotions, God has appointed to be done before death.

'Quæ quis apud superos, furto lætatus manni,
Distulit in seram commissa piacula mortem.'

"A reflective man may indeed feel so deeply his own actual sinfulness, that he may long for a more extended period than earth affords, as seeming absolutely necessary for its eradication. But such is not the common view; and the idea of purgatory in fact removes from practical contemplation much of the real purpose of our earthly being, and leads in the same proportion to carelessness about the inward discipline of religion, so large a portion of whose office it has transplanted into a distant region.

"In the doctrine of relics, again, we trace a similar tendency. In them the Romish church lodges a virtue, the practical effect of which is, we do not say to extinguish, but to limit, free mental action in religion, because it substitutes that which is external for that which is inward;—not in theory—for, doubtless, faith ought to be exercised upon the relic; but in practice, because it is too manifest, that the multiplication of these instrumental *media* in religion gives a facility to the corrupt inclination of man, enabling him to imagine that a mere outward act on his part, joined to the intrinsic virtue on theirs, is sufficient. Doubtless, there are Christian ordinances of intrinsic virtue, and most necessary are they to repress the opposite danger from an unbalanced and unawed mental action on the part of man; but the commanded acts of pure worship supply a constant exhortation to men to pray with all their hearts, and all the strength of their best faculties, and these exercises, it is the effect of Romanism, as it operates on the mass, to impair by the crowd of fictious helps which it professes systematically to afford.

"Now let us look to pilgrimages: to the preference of a saint or image at one place over the same saint under his or her image at another; to the public advertisement of accounts of purgatorial remission for specified external acts; to the very prayers which we find in their churches, headed with the promise that such and such religious advantages shall be given to all who devoutly recite them; to the (I think) ten spiritual, with some other number of temporal, benefits which may be found posted in some churches at Rome, as resulting from the use of holy water. Do not one and all of these suggest these observations: that they *tend* to the substitution of outward and formal, for inward and spiritual acts; and that this so immediate juxta-position of acts and their rewards is going out of the line and the analogy of God's dispensations, and is rendering our discipline less moral and more mechanical, shortening the arm and the reach of faith, and substituting for it those immediate expectations which belong to sense, and in which even the inferior animals largely participate?

"But the grand exemplification of the influence of Romanism upon individual agency in religion is to be perceived in a combined view of the doctrines of supererogatory works — indulgences — auricular confession—penance—and absolution. The branches are to bear fruit unto the vine: but the first of these doctrines supplies us with an excuse for fruitlessness, if the love of other men to Christ has already so far exceeded measure, that it is ready to supply our short-comings—what a temptation to creatures, whose besetting danger is not excess of zeal! Then of indulgences: they are, it is said, remissions of temporal penalties due to sin. Now, we know of no temporal penalty which is not also corrective, and employed for discipline: indulgences are, then, a remission or abrogation of our discipline, of the lessons by which we are to be educated for heaven; and thus they are just taking so much from the range of our spiritual life on earth.

"And how do the remaining doctrines, as they are blended in the church of Rome, bear upon that primary and most essential exercise of all, that continual pardon which the soul requires, in order to render any acceptable service? The tide of sin flows back upon us the moment it has been repelled: and to be delivered from its flood—to be washed from day to day—to have our justification renewed and restored in the perpetual cleansing of the blood of our Lord—this is the very pre-condition of all acceptable and Christian service. Here the Roman arts have infused a poison. St. Augustine calls the Lord's prayer *quotidiana purgatio nostra*, showing how he regarded this striving and supplication for pardon as a work incessantly required, and depending on the exercise of the soul in confession and prayer before God. But what routine are men permitted, in the Roman discipline, to substitute? I do not say that she teaches so, but that so the mass of human nature will be found to use it. They will make confession at distant intervals to a priest, discharge the acts of penance which he enjoins, and receive his absolution; and a sacramental character has been given to these acts; acts, none of them blameworthy, but the reverse: acts, however, taken out of their place by the Roman doctrine. They are taken to be sacramental: but our daily prayers are not sacramental, nor taken to be so. Does it not follow, that our attention and desire will be concentrated on the former? that the mass of men, ever anxious to discharge religious duties at a minimum of trouble, will be detached in no small degree from the unseen and wholly inward and continual acts of prayer, not always bringing any palpable reward, and will substitute for them the confession, which recurs but at rare intervals, and the penance and absolution, which deepen spiritual torpor, by an assurance of pardon from without!"

"It has not here been attempted to enumerate the whole of the Romish peculiarities, but such only as have a specific bearing on the subject of these pages. For example, nothing has been said of the distinction of mortal and venial sin, as taught by Romanists; nor of the doctrines of probability and reservation, which have however a real connection with the foregoing argument; nor, for a different reason, of the *sale* of indulgences, which would add immensely to its force. This last was the extravagance, almost the caricature of iniquity. It did not limit, but destroyed, where it prevailed, the spirituality, that is, the whole subjective reality, of religion. But we believe the general argument is sufficiently made out, without resort to this abuse, from the acknowledged system of Romanism itself, as tending to deaden that inward action which is the life and soul of religion."

LIFE OF BERRIDGE, AND RELIGIOUS REVIVALS.

1. *The Works of the Rev. J. Berridge, A.M., late Fellow of Clare Hall, Cambridge, and Vicar of Everton, Bedfordshire; with an enlarged Memoir of his Life,* by the Rev. R. WHITTINGHAM, Vicar of Potten, Bedfordshire. London, 1838.
2. *History of Revivals of Religion in the British Isles, particularly in Scotland.* Edinburgh, 1836.
3. *Lectures on the Revival of Religion,* by CHARLES FINNEY. Seventh edition (including six American editions of 2,000 each). London, 1838.
4. *The Revival of Religion,* by J. DOUGLAS, of Cavers. Edinburgh, 1839.
5. *Encyclopædia Brittanica,* Part CVIII., seventh edition, Article "Religious Missions." Edinburgh, 1839.

WE mentioned in our February Number that we took up the recently published Life and Works of Berridge by his still surviving curate, as a thesis for some remarks on revivals of religion; Mr. Berridge having been among that body of zealous and faithful clergymen, during the last century, whose labours were abundantly blessed for the conversion of sinners and the edification of the church of Christ. The occurrences with which the name of Berridge is connected are conspicuously noticed in the annals of modern religious revivals; and they are germane to our present purpose, which is neither to vindicate nor to disparage all that is popularly called a revival; but to inquire how, by the blessing of God, what is good can be secured and increased, and what is evil avoided. We have given the titles of a few other recent works upon revivals. The following case presses strongly upon the notice of every thoughtful observer of the signs of the times. We have in this country, by the gracious effusion of the Holy Spirit, a larger number of pious, able, and devoted ministers of Christ (we include all the faithful servants of their Lord of every denomination) than were ever found in the same territorial space; and we have an unprecedented store of valuable and powerful religious machinery, in our schools, and in the wide circulation of the Scriptures and religious books and tracts; and these favourable circumstances have been in progress and in increase during many years. The result, through the mercy of God, has been a very wide diffusion of sound doctrine and true religion; but it has been for the most part gradual, silent, and equable; and though in its aggregate large, yet it has not perhaps in any place been so remarkably extensive, rapid, and conspicuous, as to assume the name of a special local revival, in the sense in which the word is ordinarily employed. The question then arises, ought we to expect those striking manifestations in individual parishes and neighbourhoods, which have occurred at peculiar periods and in isolated cases; and which many of our brethren of the United States look for, and confidently anticipate, by the exertion of certain agencies which they have almost reduced to a system?

It is certain that the experience of the two countries has not been consonant; and it is well known that the ministrations of one American minister who obtained great celebrity as a revivalist (we use the word only for intelligibility, not slightingly), and who seldom preached in his own country without exciting very powerful sensa-

tions, produced no visible impression in any place where he ministered in England; though he preached often, and addressed himself in the same strong and earnest manner which he was accustomed to do at revival meetings in America.

But in Great Britain there have been scenes of the same character; though more or less modified. The instances of Baxter at Kidderminster, Venn at Huddersfield, and Walker at Truro, partook more of the nature of unwearied pastoral labour eminently blessed, than of the ardent and irregular character of what is usually understood by a revival; though revivals they were in the most exalted sense. The revivals in England under Whitfield and Wesley; and in Wales under Owen, Harris, Charles, and others, frequently resembled those in America. Those under Grimshawe and Berridge are classed together by Mr. Southey in his very exceptionable Memoir of Wesley; both parties, he considers, being mad, and makers of madmen; though he owns that "mad Grimshawe's oddities did not prevent him from being very useful among a set of parishioners, who are said to have been as wild as the bleak barren country which they inhabited, and to have had little more religion than their cattle."

Now we have no taste for "mad Grimshawe's oddities;" nor for those of Berridge; and we believe that they detracted very seriously from the beneficial effects of their labours. Neither can we admit that their ecclesiastical irregularities aided the revival of religion in their parishes; and what was expended in itineracy elsewhere, was so much subtracted from home exertion. Yet let us take the case of Berridge as an illustration of the amount of *effect*—of effect of some sort, be it good, bad, or mixed;—be it transient or permanent; be it spiritual, or only, or partly, carnality in a spiritual shape; of effects, as distinguished from the case of hundreds of places in our own day, in which ministers, eminently pious, scriptural, zealous, and affectionate, are labouring from year to year, not indeed without fruit, but "without observation," only one here and another there being brought to repentance and conversion; and the result, even where favourable, not being striking, or partaking of the character of a revival.

Mr. Douglas would, perhaps, endeavour to account for this upon the principle which he lays down in the following passage:—

"It is in public as in personal religion—the decay is continuous, but the progress is not so, and whatever advancement is made may be traced to distantly recurring intervals of moral sunshine, when the waste of many generations has been repaired by a sudden and reviving spring. It is thus that we may trace whatever is flourishing in religion to some former periods of moral restoration—all of them repetitions, on an inferior scale, of the great period of revival during the Reformation, which itself was a lesser repetition of the great awakening which took place, when Christianity was first proclaimed, during the times of the apostles. And thus we find that religion consists in a series of influences mutually connected, and depending upon each other,—they terminate in the past, in the Divine aid of the Spirit showered down upon the apostles; and in the future have their full manifestation in that 'life from the dead,' which shall constitute the glory of the latter day.

"The reason why the advancement of religion proceeds rather at intervals than is continuous, may probably be, that in this manner we are the better reminded of our own weakness and sinfulness, and of the necessity of the Divine aid."

We cannot think this a satisfactory solution; for though God is a sovereign, and we may not speak of his intentions except as

they are declared in his word, or appear in his acts, yet we discern nothing that leads to the conclusion that it was the order of the Christian dispensation that it should be thus desultory and uncertain in its effects. We must distinguish, as in the case of Pharaoh's heart being hardened, or wickedness being in a city, between what is only permissive, and what is the direct genius, so to speak, and character of a dispensation. We cannot solve the ultimate difficulty; but we may legitimately sever in our minds the abstract tendency from the tendency as counteracted by impediments. The ultimate end is the real decree; just as the diagonal may be the line which we design a body acted upon to take, though to make it do so we urge it in a direction which would carry it elsewhere, if there had not been an oblique force, which we estimated in our calculation. Still we did not urge it in the direction of the diagonal, though we meant it to go thither. Such illustrations are very partial and imperfect; but it is obvious that there is a difference between saying that Christianity was abstractedly meant to be desultory and uncertain in its influence; and that it is permitted to be so. The Spirit is as the wind which blows where it lists, but there is order, design, perfection, in the Divine plan, though, so far as we see its development, it *appears* to be counteracted by human sin and infirmity.

While Mr. Douglas's pamphlet is in our hands, we will copy another passage upon revivals, which bears strikingly upon our present question.

"America is the country of revivals. From its first planting its founders watched over the decay of religion, and sought by prayer and supplication for the return of the light of the Divine favour. They never sank down to that supineness which is contented with declaring the Gospel, without inquiring whether that declaration is effectual. They knew that the Gospel was the power of God unto salvation, and gave themselves no rest till that power was fully manifested. The example of America is full of encouragement; there we have an instance of a country where revivals are ever recurring, because, whenever the times of refreshing are interrupted, they have recourse to prayer, which is earnest and uninterrupted, till the blessing be obtained. Where no revivals are expected, none are likely to take place, for men will only pray for blessings which they hope to obtain; but the expectation of spiritual recovery determines its recurrence, for these men plead the promises; and God, who is faithful to his own word, abundantly crowns their petitions, and shows that he has not forgotten to be gracious.

"If America serves for encouragement, it may serve also for warning. They expect revivals, but they generally expect also that these revivals will speedily terminate. Even in the discourses of Edwards, addresses are made to the impenitent to come and be converted while the season of revival lasts, for the Spirit would soon withdraw his influence, and it might be long, very long, before they might witness a revival again. And all this with as much solemnity and authority as if such views were actually contained in Scripture. Hence the benefit of revivals is very much lessened. A long winter often succeeds a brief spring. Men in religion obtain what they expect. We are not straitened in God, but we are straitened in ourselves. The Gospel is equally free at all times. The Spirit and the Bride continually say, Come! but if men restrict the accepted time, and will only come at imaginary intervals, they limit their own mercies, and curtail their own privileges.

"There are two great obstacles in the way of a general and unending revival. We are stopped by the first obstacle, and the Americans are hindered by the second. We do not expect, and therefore we do not ask; and not asking, we do not obtain. The Americans expect occasional revivals, and stir themselves up occasionally to earnest and persevering prayer. As they ask, so they obtain. These periodic prayers receive distantly occurring answers.

"The first obstacle arises from the insensibility of man to the Divine blessings, and the difficulty of rousing

those who have long been in a state of slumber and supineness,—who have become religious themselves, without a strongly impelling force from without, and who therefore have no thought of communicating such an impulse to others. Can these dry bones live? far less can they communicate life. It requires much faith, and much of the spirit of prayer, to strive against a state of affairs so adverse to both; and this is the first great obstacle which the Americans have fully overcome, and have made revivals an inseparable portion of the history of their religion."

"The first step is to expect a revival; the second, is never to expect its close. Let us trust that the same power which has begun a good work will carry it on unto the end; and remember that the work of conversion has no other end than the limits of the world. Prayer, which can awaken out of sleep, can prevent the awakened from retiring to their slumbers."

There is much unquestionable truth in these remarks. Our faith ought to be strong, and it ought to be persevering; we are not to doubt the ability and willingness of God to prosper his own work, or to confine that willingness and ability to some special season. If English Christians do the first, and American the second, both are "straitened in themselves," for "the Spirit of the Lord is not straitened." But with this Scriptural truth, Mr. Douglas has mixed much that is theoretical and artificial. The declarations of God concerning the building up of His church are large and general; the waters of life are not always made to flow in one particular channel; so that we have but to dig a trench for a revival, according to the technical rules and regulations laid down by Dr. Sprague, Mr. Finney, and others, and then to make no doubt that it will be instantly filled, and run over as with a torrent. The scenes of excitement (we do not speak disparagingly) called a revival, have often occurred where they were not anticipated; and have not occurred where measures were taken to promote them. It is very likely, as Mr. Douglas intimates, that in Great Britain we are deficient in sanguine hope, and the Americans (we mean what are called the revivalists) in patient perseverance. An English clergyman ordinarily looks for the blessing of God on his labours, not in a sudden general agitation, but in the gradual sowing and culture of the vineyard, and the noiseless springing up of a crop, which shall continue to bear much solid fruit; and this is also the experience of the majority of regularly located American pastors; but the revivalists consider themselves warranted by Scripture to expect a far more rapid visible operation, accompanied, it may be, with much of popular agitation; and this having abated they are disappointed, considering that a relapse has taken place, and that the Spirit of God has well nigh departed. The former class might be incited to diligent enterprise by cherishing a more ardent hope of immediate and striking success; and the latter to patient continuance in well doing, by looking more to the designs of God and his promises in their largeness, than to rapid local results; but both will do wrong, and be in danger, if they measure duty by outward appearances; setting up an artificial system, instead of being content to spend and be spent to promote the glory of God and the good of souls, whether like good Mr. Adam and other eminent servants of Christ, they die ignorant of much spiritual effect from their labours; or, like Whitfield, or Wesley, or Sprague, or Finney, they see large bodies of persons hitherto careless of their everlasting interests, suddenly inquiring, What must I do to be saved? We are not instituting a comparison between the final results of the two ministrations; we believe with Jonathan Edwards

that notwithstanding many of those rapid converts fall away, yet many remain, and prove ornaments to the Christian profession; though we do not concede that this company of sifted ones is in the end found to be larger than the ordinary fruits of a faithful, solid, persevering, ministry. But what we deprecate is, allowing such calculations or conjectures on any side to enter as elements in our decisions respecting the line of practical duty. Mr. Douglas thinks that English clergymen do not sufficiently look, in faith and hope, for a direct, immediate, and copious revival; and consequently do not lay themselves out to promote it. But he might find some who did cherish the very expectations which he describes, and in consequence zealously adopted much of the system of the American revivalists; but being disappointed, relapsed into coldness, and evinced little interest in keeping up those less striking, but ultimately effective, pastoral appliances, such as Scriptural schools and cottage visitings, and the ordinary services of the church, diligently and patiently persevered in, which promised none of the powerful excitements of the American "camp meetings," and "protracted services," and "anxious seats." Again, Mr. Douglas thinks American clergymen, having witnessed a revival, are too ready to relax in their efforts to perpetuate it; as if it were a mere paroxysm, or exacerbation, which was to effect its crisis, and die away. But if fully calculating upon its continuance, they are disappointed—which there is nothing in the word of God, or the records of the Christian church, to forbid—then they are likely to become weary in well doing. Theorize, therefore, as we may, about revivals, the only solid basis of action is that duty is ours, and events are God's. We ought to be "stedfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labour is not in vain in the Lord;" nor can our faith be too strong, or our hopes too large, only they must be kept within the Scriptural warrant, which does not mark out one particular humanly-defined line for the exercise of God's purposes.

We will now conclude our discussion, as we proposed, with an account of some remarkable circumstances which occurred under the ministrations of Mr. Berridge, and which, as furnishing an average specimen of the good and evil usually attendant on the kind of revivals under consideration, it may be well to relate at length, interweaving them with Mr. Whittingham's narrative.

The Rev. John Berridge was the eldest son of John Berridge, a respectable and wealthy farmer and grazier, at Kingston, in Nottinghamshire. He was born at Kingston, March 1st, 1716. His father intended to bring him up to agriculture, and for that purpose took him to markets and fairs, that he might become acquainted with the price of cattle and other articles connected with farming. He was requested to give his judgment respecting the value of what his father wished to purchase; but he was invariably so erroneous in his estimate, that his father despaired of rendering him competent for pursuing his line of life. His early piety excited the attention of all who knew him. But the circumstance to which he ascribed his first serious impressions, was the following. Once, as he was returning from school, a neighbouring youth invited him into his house, and asked him if he should read to him out of the Bible. He consented. This being repeated several times, he began to

feel a secret aversion, and would gladly have declined accepting these friendly invitations. But having obtained the reputation of being a pious youth, he was afraid to risk it by a refusal. On his return from a fair, where he had been to enjoy a holiday, he hesitated to pass the door of his young neighbour, lest he should be accosted as before. The youth, however, was waiting for him, and when he approached, renewed his invitation; and, in addition to his former request, asked if they should pray together. He now began to perceive he was not right, or the amusements of a fair would not have been preferred to the pleasures of devotion: and such was the effect of this interview, that not a great while after, he *himself* adopted a similar practice with his school companions.

A tailor, who was occasionally employed in the family, struck with the uncommon appearance of piety in one so young, conversed with him on serious subjects whenever he came to the house on business; but his relations suspecting he had too much religion, insinuated, that since his attachment was so strong to his new companion, he should be bound to him in articles of apprenticeship. This threat had not the designed effect; and finding their schemes unsuccessful, and conceiving that his predilection for reading and religion would entirely unfit him for business, they resolved, though reluctantly, to send him to the University. In this determination, which was perfectly congenial with his own inclinativns, he most readily concurred; and, after previous preparation, was entered at Clare Hall, in 1734, in the nineteenth year of his age. He took the degree of B.A. in 1738, and of M.A. in 1742.

Being now in his element, he pursued his studies with avidity, and made great progress. But it required more grace than he yet possessed, to withstand the temptations of his situation and connexions. Favoured with a good understanding, improved by literature, and possessing a strong vein of humour, his acquaintance was much courted at the University. Hudibras was so familiar to him, that he was at no loss in using any part of it on any occasion. If it was known that he would be present at any public dinner, the table was crowded with company, who were highly delighted with the singularity of his conversation and witty sayings. As evil communications corrupt good manners, he caught the contagion, and drank into the Socinian scheme to such a degree, as to lose all serious impressions, and discontinue private prayer for the space of ten years, a few intervals excepted. In these intervals he would weep bitterly, reflecting on the sad state of his mind, compared with what it was in years past. Conscience, however, at length resuming her authority, he was compelled to relinquish sentiments so derogatory to God, and so subversive of every good principle and practice. With the renunciation of his former errors, he returned to the regular exercise of devotional religion, "although," says his biographer, "it was but a small remove, if any, from pharisaical."

Soon after this he began to feel strong inclinations to exercise his ministry; and, accordingly, in the year 1749, accepted the curacy of Stapleford, near Cambridge, which he regularly served six years from college. Mr. Whittingham describes this part of his life as follows:—

"His parishioners were extremely ignorant and dissolute; and he was much concerned to do them good. He took

extraordinary pains, and pressed very earnestly upon them the necessity of sanctification; but had the mortification to find that they continued as unsanctified as before. There was indeed a little more of the form of religion in the parish; but nothing more of the power. On account of the plainness of his discourses, and the impressive mode of his delivery, he was much followed as a preacher before his conversion; or before he obtained any proper views of the Gospel of Christ. He lived uprightly, and inculcated whatever he delivered with the utmost sincerity and concern to produce a due impression on the minds of his hearers; but he erred in the ground of dependence for acceptance with God. He did not, for that important purpose, exalt the Saviour, or point out the necessity of his obedience unto death. Hence he saw no fruit of his ministry in the change wrought upon the ungodly who constantly heard him, which frequently excited his grief and lamentation."

"In the former part of his ministry, even after he understood the way of salvation more perfectly, he chiefly aimed at reforming the outward appearance, knocking off, as he humorously expressed it, fine caps and bonnets; but after some time he found that this mode of preaching produced but little effect. He therefore saw it needful to lay the axe to the root of the tree, or to endeavour to reform the heart, from whence proceeds all evil thoughts, words, and works; that, the tree being made good, the fruit might also become good."

"In the year 1755, he was admitted to the Vicarage of Everton, in the gift of Clare Hall, and he continued to reside there to the end of his life. Here again he pressed sanctification and regeneration upon his hearers, as strenuously as he could, but with as little success as before. Nor was it to be wondered at, as his preaching rather tended to make them trust in themselves as righteous, than to depend upon Christ for the remission of sins, through faith in his blood.

"Having continued for two years in this unsuccessful mode of preaching, and his inclinations to do good continually increasing, he began to be discouraged. A doubt now arose in his mind, whether he was right himself, and preached as he ought to do. This suggestion he rejected, for some time, with disdain, supposing the advantages of education, which he had improved to a high degree, could not leave him ignorant respecting the best method of instructing his people. This happened about Christmas, 1757. But not being able to repel these secret misgivings, though he strenuously opposed them, his mind was wrought to a degree of embarrassment and distress, to which he had hitherto been a stranger. This, however, had a happy effect, as it led him to cry mightily to God for direction. The constant language of his heart was, 'Lord, if I am right, keep me so; if I am not, make me so: and lead me to the knowledge of the truth as it is in Jesus.' After the almost incessant repetition of a prayer so evidently sincere and childlike, it is no wonder that God should lend a gracious ear, which he did by returning him an answer about ten days after, in the following remarkable manner: As he sat, one morning, musing upon a text of Scripture, these words were, in a wonderful manner, darted into his mind, and seemed indeed like a voice from heaven: 'Cease from thine own works, only believe.' No sooner were these words impressed upon his mind, than the scales fell from his eyes, and he perceived the application. Just before this occurrence, he was in a very unusual calm, but now his soul experienced an immediate tempest. Tears gushed forth like a torrent. He saw the rock upon which he had been splitting for near thirty years, by endeavouring to blend the law and the Gospel, and unite Christ's righteousness with his own. Immediately he began to think upon the words, *Faith* and *Believe;* and looking into his concordance, found them inserted in many successive columns. This surprised him to a great degree, and he instantly formed the resolution to preach Jesus Christ, and salvation by faith. He therefore composed several sermons of this description, and addressed his hearers in a manner very unusual, and far more pointed than before.

"Now God began to bless his ministry; after he had preached in this strain two or three Sabbaths, and was ruminating whether he was yet right, as he had perceived no better effects from these than from his former discourses, one of his parishioners came to inquire for him. Being introduced, 'Well, Sarah,' said he.—She replied, 'Well, not so well, I fear.' 'Why, what is the matter, Sarah?'—'Matter, why, I don't know what's the matter. These *new Sermons.* I find we are all to be lost now. I can neither eat, drink, nor sleep. I don't know what's to become of me.' The same week came two or three more on a like errand. It is easy to conceive what relief these visits must have afforded his mind in a state of such anxiety and

suspense. So confirmed was he thereby, in the persuasion that his late impressions were from God, that he determined in future to know nothing but Jesus Christ, and him crucified. Now he was deeply humbled, that he should have spent so many years of his life to no better purpose, than to confirm his hearers in their ignorance. Thereupon, immediately, he burnt all his old sermons, and shed a flood of the tears of joy in their destruction. These circumstances alarmed the neighbourhood; the Church quickly became crowded, and God gave testimony to the word of his grace, in the frequent conviction and conversion of sinners.

"Hitherto he had confined his labours to his own parish, and had been accustomed to write his sermons at full length; but an incident occurred, as unexpected to him as it was novel in itself, which led him to preach *extempore*. He had not exercised his ministry in an evangelical strain many months, before he was invited to preach, what is commonly called, *a Club Sermon*. All his old ones were burnt, and much of his time was engrossed in writing new discourses. When he intended to compose *this*, he was so much engaged with people, who came under serious impressions, that he found himself straitened for time, and therefore resolved to give the people one of his new discourses, which he had delivered at home, not expecting that any of his parishioners would be present. On the Sabbath evening, one of his hearers informed him of his intention to accompany him the next day. This was an unwelcome intimation, and he endeavoured to dissuade him from his resolution, but to no purpose. Upon this he resolved to rise very early, pursue his journey, and compose his sermon at the place where it was to be delivered, that he might not be interrupted by the visits of his people. In going he comforted himself, that there would be but a small congregation, and that a long discourse might be dispensed with. But, to his great surprise, on his arrival, he was informed that all the Clergy and people of the neighbouring parishes were come to hear him. This wrought up his mind to such a degree of agitation, as absolutely incapacitated him for study; and he therefore was obliged to ascend the pulpit, and preach, bonâ fide, an extempore sermon. But here God wonderfully and most agreeably disappointed his fears, by affording him such extraordinary assistance, as enabled him to rise superior to all his embarrassment, and to command the most solemn attention from his numerous audience. This was a happy event both for himself and others, as it released him from the toil of writing his sermons before he delivered them, (for he never afterwards penned a discourse, except on a very particular occasion,) and gave him the opportunity of preaching more frequently, not only at home, but in the adjacent villages.

"Hitherto Messrs. Wesley and Whitfield were personally unknown to him; and as common report had operated much to their disparagement, he found no inclination to seek an acquaintance with them. But as his ardent zeal and peculiar success became the general topics in religious circles, a correspondence was soon opened; this prepared the way for an interview, and a perfect intimacy succeeded.

"This acquaintance with Mr. Wesley commenced on the 2nd of June, 1758; and, on the 22nd, (not more than six months after the change in his religious sentiments,) he began to itinerate."

The preceding statements and extracts bring down the narrative to the date of the revival with which the memory of Mr. Berridge is identified. It may interest the reader to peruse another series of passages from Mr. Whittingham's memoir, and which will be useful in showing the character and proceedings of the man under whose ministry such remarkable results took place. We must quote as before, without pausing to annotate; but this does not imply that we praise all that we do not blame, or blame all that we do not praise.

"In giving as exact a portraiture as possible of Mr. Berridge, as to his views of Systems of Religion, it appears proper here to state the sentiments he was disposed to entertain in the latter part of his life on the subjects of controversy between Arminians and Calvinists. Being of an ardent constitution, he was led to embrace, in the most prompt and avowed manner, that system of religion which appeared to him to be most consonant with the sacred Scriptures. When first brought to discover how erroneously he had been building his hope of eternal felicity, or that he had not been simply depending on the merits of Christ for salvation, but had been trusting in part in his own doings for that purpose, he strongly leaned to the side of Arminianism as held and inculcated by the leaders of Methodism."

"Some years afterwards he imbibed the peculiar sentiments of Calvinism, which he maintained and strenuously inculcated for several years. At length, however, through reading various works on theological subjects, and much thinking on them, his views of different Systems of Religion became moderate. The Editor well recollects his conversation with him on the points in debate between certain controversialists at that time. He frankly owned, that he saw such difficulties attending the Systems of Arminianism and Calvinism, as defied the reason of man to solve, or to show which was most agreeable to the counsels of the Most High. As all his judgments are unsearchable, and his ways past finding out, so he deemed the system of the Infinite Mind, in regard to religion, beyond the penetration of the wisest of mankind, who, surrounded in this state of obscurity, know but in part, being at present incapacitated for a clear and comprehensive view of those truths which will be fully known hereafter. Hence he came to the determination of adhering steadily to one leading and important maxim, viz. 'That Salvation is of God, and Man's Destruction of himself.'

"Influenced by this maxim during the remaining part of his life, he became indifferent to the reading of controversial works. He wanted his mind to be kept at ease, and not to be disturbed by the opposing sentiments of different writers. His chief desire was to have his thoughts employed, without interruption, about the subjects of religion which are essentially necessary to salvation. These he entertained with avowed and undeviating firmness for many years before he left earth for heaven.

"When, therefore, an eminent minister, paying him a visit, inquired whether he had read certain works on the controverted points relating to Arminianism and Calvinism, he replied, 'I have them on my shelves in my Library, where they are very quiet; if I take them down, and look upon them, they will begin to quarrel and disagree.' He regarded controversy, being often conducted with acrimony, with no favourable opinion, regarding it as injurious to heavenly-mindedness, as well as to a peaceful state of mind.*

"His mental powers were far from contemptible. He possessed a strength of understanding, a quickness of per-

* One of his flock, in a letter written a few weeks after his death, said, "In 1776 I had the pleasure to be present, when the distinguishing benignity of the Christian character was beautifully exemplified in Mr. Berridge, and Mr. Fletcher (of Madeley), another eminent minister of Christ, now also in glory. They had not seen each other for sixteen years. Mr. Berridge had passed some strictures upon the polemical writings of his friend, in a tract which Mr. Berridge published about the year 1773. Mr. Fletcher replied; but no rejoinder took place on the part of Mr. B., who frequently expressed his regret at himself and Mr. F. having written on controversial subjects, observing that it would have been better let alone.

"The meeting of these two excellent men, was such as could not but bring to mind the apostolic days. It was at the Vicarage of Everton. They embraced each other with tears of affection, at first meeting, and saluted by the endearing name of brother: surely never did two more kindred spirits meet. How clearly was it to be seen that they had one Father—one Lord—one Baptism—notwithstanding their different opinions. Never was a fuller testimony that religion does not consist in opinions, and that its power rests upon men of totally different speculative sentiments—in short, that the kingdom of heaven is within all the true and loving disciples of a loving Saviour. Though Mr. B. had attacked Mr. F. with some warmth, because he thought he had written some things derogatory to the honour of the Redeemer, whom they both adored, and both would have given their lives to serve. And though Mr. F, in his reply, had used some expressions which occasioned Mr. B. to call it, in his humorous way, his horsewhip; yet did they now meet as most affectionate brethren.

"After the first expressions of regard, they naturally adverted to their last meeting; and thence began to trace the circumstances of the intervening years. Myself and two other friends then purposely left them together for full two hours. On our return they told us they had been having a great deal of conversation; but we perceived, with great satisfaction, that the spirit with which they met had not evaporated: they were still consulting how they might be most useful to the Church of Christ. They were now to part, and as Mr. F. was in such an ill state of health, that he did not expect even to see Mr. B. again, it was the more solemn. They invited us, who were present, and also called in Mr. Berridge's servants, to join them in a parting address to the throne of grace. Mr. F. prayed fervently and affectionately; and

ception, a depth of penetration, a brilliancy of fancy, and a fund of prompt wit, beyond most men. A vein of innocent humour ran through all his public and private discourses. This softened, what some might call, the austerity of religion, and rendered his company pleasant to people of a less serious habit; but, what is very singular, it never overcame his gravity. He would often, by an unexpected sally of humour, throw a whole assembly into a sudden burst of laughter, but would himself keep his countenance.

"In learning he was inferior to very few of the most celebrated sons of science and literature at the University. His masculine ability, his uniform sobriety, and long residence at College, were favourable to improvement; and so insatiable was his thirst for knowledge, that from his entrance at Clare Hall, to his acceptance of the Vicarage of Everton, he regularly studied fifteen hours a-day. A clergyman, with whom he had been in the habits of friendship about fifty years, said of him, that he was as familiar with the learned languages, as he was with his mother tongue; and that he could be under no temptation to court respect by itinerant preaching; for he merited and enjoyed that in a high degree among all ranks of literary professions at the University."

"Though he obtained the just reputation of being a learned man, and was conversant with all the beauties of language, so ardent was his desire of doing good to his most illiterate hearers, that he laid aside an affected style of elegance, and, from principle, cultivated an easy and familiar diction.

"The mode of his public ministrations was emphatically original. He evidently observed method in all his sermons, but it was unhacknied. It was not his custom to range his subjects under general heads of discourse; but when he made the attempt his divisions would be peculiarly natural, and rigidly adhered to. As he rarely allegorized, or accommodated the Scriptures, he was less liable to mistake their meaning. He seldom referred to the original text; but when he did, his remarks were pertinent. In his discussion of general topics, his figures were new, his illustrations apposite, and his arguments conclusive. His stature was tall, but not awkward; his make was lusty, but not corpulent; his voice was deep, but not hoarse; strong, but not noisy; his pronunciation was distinct, but not broad. In his countenance there was gravity, without grimace; his address was solemn, but not sour; easy, but not careless; deliberate, but not drawling; pointed, but not personal; affectionate, but not fawning. He would often weep, but never whine. His sentences were short, but not ambiguous. His ideas were collected, but not crowded. Upon the whole his manner and person were agreeable and majestic. But what transcended all the above excellencies, and gave him such an ascendancy in the consciences of his numerous hearers, were the doctrines he taught, together with their unbounded influence upon all the powers of his mind, and transactions of his life. Deep necessity compelled him to embrace and preach Jesus Christ; and the same necessity led him into more enlarged discoveries of his grace. Living under their perpetual control, and enjoying their ineffable sweetness, he was not only willing to impart the truths of the everlasting Gospel, but to consecrate himself to the service of the Lord, and the souls of men."

"Mr. Berridge was very striking in speaking of the evil passions, which are lamentably indulged by fallen man. Was it pride which he intended to exhibit to the view of his hearers? He would do it in such a way as to cause the meanest in the congregation to feel that he was guilty of it. In proof of this—it is matter of fact—he mentioned the ploughman, and said, 'Have not some of you, when you have ploughed a furrow, looked back, and observing it well done, proudly said—there is not a man in the parish who can plough a better furrow than this.' A ploughman had actually expressed himself in such terms; and on hearing a further description of pride with its awful consequence, was savingly convinced of sin, and afterwards manifested a conversation and practice becoming the christian character. Was the infernal passion of envy to be set forth in all its horrid and disturbing operations? In the most vivid manner would he portray its foulness, and exhibit it, as it really is, in the most disgustful colours in the view of all who were indulging it in their hearts, or harassed with its frequent intrusion. A most excellent, popular, and useful clergyman, the rector of a church in London in a very populous parish, re-

---

having concluded, all were about to rise from their knees, when Mr. B. began to pray in language equally warm and loving with that of his dear brother. Their parting was such as might be expected after such a meeting. Their conduct reminds me of the saying of the persecutors of the Primitive Christians, 'See how these Christians love one another!'"

lated to the editor, in the most frank and unreserved manner, the following circumstances relative to the passion of envy. The clergyman, who has long since been placed beyond the reach of evil, and where the tempter to sin can never gain admission, informed the editor, that a clergyman, nearly of his own age and of his own standing in the ministry, was the object of his envy. Sensible of the evil of such a disposition, he lamented exceedingly that the thoughts of his heart should be infected with such a horrid and poisonous principle. He besought the Lord to remove the thorn which so grievously tormented his breast; but still, on particular occasions, his mind was again disturbed by the intrusion of envy. And thus, for a considerable time, he had to struggle with this evil.

"He felt inclined to go and hear Mr. Berridge, at the place where he preached regularly for several years. The text was, 'What is thy name? And he said, Legion.' From this passage he took occasion to speak of the various evil dispositions which Sin has introduced into the heart of fallen man. Amongst them he particularly noticed envy, as a prominent leader in the Legion. And then he related how his own heart had been ready to indulge it. During his annual visits to London, and having then no curate, a clergyman was always provided to supply Everton. On his return home from London, he sometimes found that his people had been highly delighted with the preacher who had filled his pulpit in his absence. On hearing him so highly extolled, 'Envy,' said he, 'began to operate; and, my breast swelling like a toad, I said to myself, I will take care that he shall not supply my place again. My great self could not brook to be outdone by another. I took, however, the sword of the Spirit, and made supplication to my Lord and Master, and the fiendish foe was expelled.' This relation of what Mr. Berridge had himself experienced was the means of completely delivering the clergyman alluded to from the tormenting evil which he had so long struggled with: for he had entertained the idea, that no minister had been so harassed with it as he had been. He afterwards enjoyed a calm and contented state of mind, and could think of other eminent ministers with thankfulness to the Giver of every good and perfect gift, for the talents with which he had been pleased to entrust them, as well as for those which he himself possessed."

Having so good a master he entered upon his work with cheerful steps, and pursued it with the greatest industry. He did not confine his labours to the narrow limits of Everton.

"In his itineracy, he would take the counties of Bedford, Cambridge, Essex, Hertford, and Huntingdon, making the episcopal exhortation the rule of his operation, 'To seek for Christ's sheep that are dispersed abroad.' In this circuit he preached, upon an average, from ten to twelve sermons a-week, and frequently rode a hundred miles. The numbers that sometimes heard him were very great. Ten and fifteen thousand at some places composed his congregation; and he was well heard by all of them. People came to hear him from the distance of twenty miles, and were at Everton by seven o'clock in the morning, having set out from home soon after midnight. At that early hour he preached to very considerable congregations: also at half-past ten and half-past two o'clock, and again in the evening. Thus was he engaged in preaching four times on the Sunday. The blessing of the Lord attended his ministry in a very powerful and extraordinary manner. He cast the net, and many, whenever he did so, were enclosed in it, and departed not without letting him know how powerfully their hearts were impressed with the truths he had delivered. He at first wrote down the names and places of abode, of those who applied to him for instruction, till he had written more than a thousand names, exclusive of the numbers that were convinced of the error of their ways, under his ministry in London, and other places at a distance from Everton. So impressive were some parts of his sermons, as to disarm those who went to hear him with the full intention of silencing him, and doing him some personal injury. On one occasion a man of more than the common size came to hear him at Everton, and placed himself immediately before the pulpit with the full design of incommoding him, and rendering him confused; for that purpose he made various gesticulations, and uttered most contemptuous expressions. Mr. Berridge, not in the least intimidated, thought it proper to address him personally, which he did in so powerful a manner, as to cause him to sink down in the pew, and to perspire through his great coat. As soon as he came out of church he acknowledged his intention, saying, 'I came to confuse this good man, but God has made him the means of convincing me that I am a sinful, lost sinner.' The conviction thus pro-

duced proved saving and permanent. He lived an ornament to the gospel, and when he departed this life he slept in Jesus.

"At another time, while he was standing upon a table, and preaching in the open air, to a multitude of people, two men got under the table with the design of overturning it, but the word so powerfully penetrated their hearts, that they could not effect their purpose; and afterwards they desired to speak to him, when they declared, with expressions of grief and shame, what they had intended to do. Others came with their pockets filled with stones to throw at him while preaching, but finding the discourse they heard affecting their hearts, they gradually emptied their pockets of the stones they had put into them; and afterwards they also confessed to him the motive by which they were actuated respecting him, and requested that he would pray for them. Thus mightily did the word of God by his ministry prevail in subduing numbers to the obedience of Christ, and inclining them to manifest, in their walk and conversation, the traits of the upright followers of Christ. Many, it is true, were impressed with the discourses they heard, who afterwards evinced ruinous neglect of religion; but a great number, which the last day will bring to light, were, by his instrumentality, brought out of darkness into the marvellous light of the Gospel, and from under the power of Satan unto God, to fear, love, and serve Him here below, and to enjoy Him as their portion in the world above for ever and ever.

"His usefulness was indeed uncommonly great and extensive. He was in the first year visited by a thousand different persons under serious impressions; and it had been computed, that under his own and the joint ministry of Mr. Hicks, about four thousand were awakened to a concern for their souls in the space of twelve months. This work was at first accompanied with bodily convulsions, and other external effects on some of the hearers, very unaccountably; a circumstance, however, not altogether unusual, when God begins to sound a general alarm in the consciences of men, as appears from what took place in New England, Scotland, North Wales, and other countries. But those effects soon subsided, as did these, and the interests of religion were promoted more quietly and gradually.

"As his labours were prosperous, so they were opposed. It could not be grateful to the prince of darkness to behold his kingdom so warmly attacked, and his subjects in such numbers deserting his standard. Hence he stirred up all his strength, and a furious persecution ensued. No opposition was too violent—no names were too opprobrious—no treatment was too barbarous to impede his career, or render him odious in the estimation of the public. Some of his followers were roughly handled, and their property destroyed. Gentry, magistrates and others, became one band, and employed every engine to check his progress, and silence him from preaching. The Old Devil was the only name by which he was distinguished among them for between twenty and thirty years. But none of these things moved him.

"It is impossible to tell the numerous instances of his benevolence. Never man entered upon the work of his master with more disinterested views. His purse was as open as his heart, though not so large. At home, his tables were served with a cold collation for his numerous hearers, who came from far on Sabbath days, and his field and stable open for their horses. Abroad, houses and barns were rented, lay-preachers maintained, and his own travelling expenses disbursed by himself. Cottagers were always gainers by his company. He invariably left half-a-crown (equal to double that now) for the homely provision of the day, and during his itinerancy it actually cost him five hundred pounds in this single article of expenditure. Nor was his liberality confined to these channels. His ear was ever attentive to the tale of woe; his eye was keen to observe the miseries of the poor; the law of kindness was written upon his heart; and his hand was always ready to administer relief. His gains as Vicar of Everton, and his patrimonial income (for his father died rich), were appropriated to support his liberality; and even his family plate was converted into clothes for his itinerant preachers."

"But the most prominent feature in his character was his unaffected humility. During all the years of my acquaintance with him, notwithstanding his unabated popularity, I never saw him betray the least symptom of vanity on any occasion. And so happily did this most desirable grace emancipate him from the shackles of religious bigotry, that it rendered him equally easy in the company of the poor and the peasant, and alike familiar with the dignified clergy, and the unpolished lay-preacher. He never spoke of himself, but in language the most depreciating; and when he related any interfering pro-

vidence, or display of stupendous grace on his behalf, it would generally be with streaming eyes, and the sweetest expressions of praise upon his lips. I can scarcely recollect a man so conscientious, so uniformly and yet so pleasantly spiritual. His citizenship was in heaven, and his conversation was habitually there; hence he longed, especially in the last years of his life, to be with his Lord and Master, often exclaiming, 'When shall I see his face?' The Saviour was very precious to him: he highly exalted him, and spake of his kingdom, and talked of his power with great delight. To see his face therefore in glory, was the earnest desire of his heart, and the consummation of his highest expectations."

"Some time before Mr. Whitfield's death, he made his first visit to the Tabernacle in London, and continued to renew it every year to the close of his valuable life. He usually left Everton soon after Christmas, and returned before Easter. At Tottenham Court Chapel, and at the Tabernacle, he preached to crowded congregations, and was abundantly successful in bringing numbers from darkness into the marvellous light of the Gospel, and from serving the enemy of souls to live to the praise and glory of God."

"In January, 1793, he intended to have again visited London, but, instead of his presence, his friends received the melancholy intelligence of his death. Early in the morning which was fixed on for undertaking his journey to London, the functions of life began suddenly to suspend their operations, a general langour ensued, his appetite totally failed, and his strength and health rapidly and visibly decreased. Tuesday afternoon, Jan. 22nd, when breathing less and less, this champion for his Redeemer fell a victim to mortality, in the 76th year of his age.

"His frame of mind, during this mortal attack, was peculiarly comfortable. He spake but little, but what he did say was in terms of gratitude for the rich support he experienced in the prospect of eternity. He felt the stability of the rock on which he had been long resting his hope of heaven; and while speaking of the excellency and preciousness of the Saviour, he said, in a very emphatic manner, 'What should I do now, if I had no better foundation to rest upon, than what Dr. Priestly points out.' The Rev. Charles Simeon preached his funeral sermon from 2 Tim. iv. 7, 8. Six neighbouring clergymen attended to bear his pall. The immense concourse of people who assembled from all parts of the country to be present at this solemnity, the undissembled grief which was depicted upon every countenance, the tears which trickled down every cheek, were a melancholy but expressive eulogium on his character, and should be considered as a just panegyric on his worth.

"As he was never married, he left no widow to deplore his absence, nor children to perpetuate his memory; but his bright example and wise instructions lived in the affectionate remembrance of thousands who derived blessings through his ministry.

"The Christian World Unmasked, and a volume of Hymns called Zion's Songs, which he composed during his long indisposition, are the only works which he published."

The reader is now sufficiently acquainted with "the man and his communications" to form a judgment of the causes which led to the extraordinary results of Mr. Berridge's ministerial labours,*.

* Mr. Whittingham has added sundry anecdotes of Mr. Berridge, which, though very graphic, we have not quoted from, as we have considerable dislike to the levity of humorous religious anecdotes and smart sayings. We will, however, copy two short ones as a specimen, to our own condemnation, if our estimate is wrong.

"One Bell, a noted character among the lay-preachers, inspired with a high conceit of himself, made it known that he should ascend up to heaven in a chariot of fire. Mr. Berridge, the next time he went to London, sent to him to request him to call on him, which he immediately did. After some common conversation had taken place between them, Mr. Berridge said, 'I have heard, Mr. Bell, that you say, you shall be carried up to heaven in a chariot of fire.' 'So I shall,' replied Mr. Bell, in a tone of uncommon exultation. 'Indeed!' added Mr. Berridge, 'then you will be highly honoured. May I request one favour of you? Having always given you a cordial reception when you have visited me at Everton, I have some small claim on your kindness.' 'Most assuredly,' answered Mr. Bell, 'shall I be ready to grant you any favour that is in my power.' 'When you are carried up to heaven in a chariot of fire,' replied Mr. Berridge, 'I request that you will grant me the honour of being your postilion.' This being spoken in a sarcastical manner, roused the spirit of the enthusiast; and he exclaimed in a loud tone of voice, that he had spoken blasphemy. (Bell afterwards became a raving pseudo-prophet; and at length

But we have yet to state that Mr. Whittingham's quiet narrative does not mention some facts very necessary to be known, in order to form a sober judgment upon the history of revivals. The facts are supplied by some very remarkable passages from Mr. Wesley's journals, which Mr. Whittingham has preferred extracting — and we do not blame him — rather than attempting a recital which he could give only at second-hand. Mr. Wesley was not specifying what he considered ill-judged or fanatical, but was speaking of the events which he described as marking the finger of God; so that the statement comes from no hostile witness. We will copy a portion of the narrative; and then let the serious reader judge whether the cautious spirit which the English clergy usually evince as to affording encouragement to the excitements usually mixed up with what are called revivals, is without cause; especially with the excesses of Irvingism in recent memory. Mr. Wesley records the following facts as penned by an "eye-witness." We transcribe only a portion:—

"At church, I heard many cry out, especially children, whose agonies were amazing; one of the eldest, a girl ten or twelve years old, was full in view, in violent contortions of body, and weeping aloud, I think incessantly during the whole service. And several much younger children were agonizing as this did. The church was equally crowded in the afternoon, the windows being filled within and without, and even the outside of the pulpit to the very top; so that Mr. Berridge seemed almost stifled by their breath. Yet feeble and sickly as he is, he was continually strengthened, and his voice for the most part distinguishable in the midst of all the outcries. I believe there were present three times more men than women, a great part of whom came from far; thirty of them having set out at two in the morning, from a place thirteen miles off. The text was, 'Having a form of godliness, but denying the power thereof.' When the power of religion began to be spoken of, the presence of God really filled the place. And while poor sinners felt the sentence of death in their souls, what sounds of distress did I hear!"

"The greatest number of them who cried or fell, were men; but some women and several children felt the power of the same Almighty Spirit, and seemed just sinking into hell. This

threw off all religion, and died without any signs of penitence).

"Mr. Berridge, soon after his connexion with the Tabernacle in London, was visited by a lady, who came down in her carriage from London to Everton, to solicit his hand in marriage, assuring him that the Lord had revealed it to her, that she was to become his wife. He was not a little surprised at her application, and for such a purpose. He paused for a few moments, and then replied: 'Madam; if the Lord has revealed it to you that you are to be my wife, surely he would also have revealed it to me that I was designed to be your husband; but as no such revelation has been made to me, I cannot comply with your wishes.' Consequently the lady returned to London grievously disappointed in her expectation."

We do not accuse Mr. Berridge of intentional irreverence respecting sacred things; but such remarks as the above have, to say the least, all the effect of it. We instinctively omitted the jest of his ungodly father, that seeing he could not make him a farmer, he must send him to college and make him "a light to lighten the Gentiles;" but what was there more profane (motive excepted) in that, than in Mr. Berridge's jocose repartee about the Holy Spirit? So again, Mr. Berridge would have denounced from the Tabernacle pulpit, the play or farce (we are not learned enough in such lore, to recollect its name — it might be Foote's Minor, or Bickerstaff's Hypocrite, or be as old as the Nonjuror) which represented a Tabernacle preacher—we believe Mr. Whitfield — as refusing to allow his hearers to get to heaven by hanging to the tail of his coat; but what is there worse in this (motive again excepted) than in jocosely asking to ride to heaven as a "postillion" to a fiery chariot? Such speeches are unhallowed and inexcusable. It was not, however, Berridge's Methodism that generated the habit, though it ought to have cured it; for he was a jester at Clare Hall, and could repeat Hudibras almost from beginning to end; and if bad things must be compared, Butler's High-church jesting with sacred subjects is far more frequent and disgusting than Berridge's jocose familiarity.

occasioned a mixture of various sounds; some shrieking, some roaring aloud. The most general was a loud breathing, like that of people half strangled and gasping for life. And indeed almost all the cries were like those of human creatures dying in bitter anguish. Great numbers wept without any noise; others fell down as dead; some sinking in silence; some with extreme noise and violent agitation. I stood on the pew-seat, as did a young man in the opposite pew, an able-bodied, fresh, healthy country man. But, in a moment, while he seemed to think of nothing less, down he dropped, with a violence inconceivable. The adjoining pews seemed shook with his fall. I heard afterward the stamping of his feet, ready to break the boards, as he lay in strong convulsions, at the bottom of the pew. Among several that were struck down in the next pew, was a girl who was as violently seized as he was. When he fell, B—ll and I felt our souls thrilled with a momentary dread, as when one man is killed by a cannon ball, another often feels the wind of it."

"Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed in his agony to struggle with the strength of a grown man. His face was as red as scarlet; and almost all on whom God laid his hand, turned either very red, or almost black. When I returned, after a little walk to Mr. Berridge's home, I found it full of people. He was fatigued, but said he would nevertheless give them a word of exhortation. I stayed in the next room, and saw the girl whom I had observed so particularly distressed in the church, lying on the floor as one dead, but without any ghastliness in her face. In a few minutes we were informed of a woman filled with peace and joy, who was crying out just before. She had come thirteen miles, and is the same person who dreamed Mr. Berridge would come to her village on that very day whereon he did come, though without either knowing the place, or the way to it."

"Immediately after, a stranger, well dressed, who stood facing me, fell backwark to the wall, then forward on his knees, wringing his hands, and roaring like a bull, (aloud). His face at first turned quite red, then almost black. He rose, and ran against the wall, till Mr. Keeling and another held him. He screamed out, 'O! what shall I do, what shall I do? O! for one drop of the blood of Christ.' As he spoke, God set his soul at liberty. He knew his sins were blotted out: and the rapture he was in, seemed too great for human nature to bear. He had come forty miles to hear Mr. B., and was to leave him the next morning; which he did with a glad heart, telling all who came in his way, what God had done for his soul.

"It is common for people to remain unaffected in the church, and afterwards drop down in their way home. Some have been found lying as dead in the road; others, in Mr. Berridge's garden; not being able to walk from the church to his house, though it is not 200 yards.

"I discoursed also with Ann T[illegible] who told me of much heaviness following the visions with which she had been favoured; but said she was at intervals visited still with such overpowering love and joy, especially at the Lord's supper, that she often lay in a trance for many hours. She is twenty-one years old. We were soon after called into the garden, when Patty Jenkins (one of the same age) was so overwhelmed with the love of God, that she sunk down, and appeared as one in a pleasant sleep, only with her eyes open; yet she had often just strength enough to utter, with a low voice, ejaculations of joy and praise; but no words coming up to what she felt, she frequently laughed while she saw his glory. This is quite unintelligible to many; for a stranger intermeddleth not with our joy. So it was to Mr. M., who doubted whether God or the Devil had filled her with love and praise. O the depth of human wisdom! Mr. R. the meantime, was filled with a solemn awe. I no sooner sat down by her than the Spirit of God poured the same blessedness into my soul. Hers continued till the time we were to set out for Cockayne Hatley. Then her strength was restored in a moment, and we walked together, sixteen in number, singing to the Lord as we went along. About two thousand souls seemed to have been awakened within this twelve months.

"While Mr. B. preached in the church, I stood with many in the church-yard, to make room for those who came from far; therefore I saw little, but heard the agonizing of many, panting and gasping for eternal life. In the afternoon Mr. B. was constrained, by the multitude of people, to come out of the church, and preach in his own close. Some of those who were here pricked to the heart, were affected in an astonishing manner. The first man I saw wounded would have dropped, but others catching him in

their arms, did indeed prop him up, but were so far from keeping him still, that he caused all of them to totter and tremble. His own shaking exceeded that of a cloth in the wind. It seemed as if the Lord came upon him like a giant, taking him by the neck, and shaking all his bones in pieces. One woman tore up the ground with her hands, filling them with dust, and with the hard trodden grass, on which I saw her lie, with her hands clenched, as one dead, when the multitude dispersed. Another roared and screamed in a more dreadful agony than ever I heard before. I omitted the rejoicing of believers because of their number and the frequency thereof, though the manner was strange; some of them being quite overpowered with Divine love, and only showing enough of natural life to let us know they were overwhelmed with joy and life eternal. Some continued long as if they were dead, but with a calm sweetness in their looks. I saw one who lay two or three hours in the open air, and being then carried into the house, continued insensible another hour, as if actually dead. The first signs of life she shewed was a rapture of praise, intermixed with a small joyous laughter.

"Mr. B. at Stapleford, five miles from Cambridge, felt his heart particularly set on the people, because he was curate here five or six years; but never preached a Gospel sermon among them, till this evening. About fifteen hundred persons met in a close to hear him, great part of whom were laughers and mockers. The work of God, however, quickly began among them that were serious; while not a few endeavoured to make sport, by mimicking the gestures of them that were wounded. Both these, and those who rejoiced in God, gave great offence to some stern-looking men, who vehemently demanded to have those wretches horse-whipped out of the close. Need we wonder at this, when several of his own people are unwilling to let God work in his own way? And well may Satan be enraged at the cries of the people, and the prayers they make in the bitterness of their souls; seeing, we know, these are the chief times at which Satan is cast out.

"However, in a while, many of the scoffers were weary and went away; the rest continued as insensible as before. I had long been walking round the multitude, feeling a jealousy for my God, and praying him to make the place of his feet glorious. My patience at last began to fail, and I prayed, 'O King of Glory, break some of them in pieces; but let it be to the saving of their soul!' I had but just spoke, when I heard a dreadful noise on the farther side of the congregation; and, turning thither, saw one Thomas Skinner coming forward, the most horrible human figure I ever saw. His large wig and hair were coal black; his face distorted beyond all description. He roared incessantly, throwing and clapping his hands together with his whole force. Several were terrified, and hasted out of the way. I was glad to hear him after awhile pray aloud. Not a few of the triflers grew serious, while his kindred and acquaintance were very unwilling to believe even their own eyes and ears. They would fain have got him away; but he fell to the earth, crying, 'My burden! my burden! I cannot bear it.' Some of his brother scoffers were calling for horse-whips, till they saw him extended on his back at full length. They then said he was dead:—and, indeed, the only sign of life was the working of his breast, and the distortions of his face, while the veins of his neck were swelled, as if ready to burst. He was, just before, the chief captain of Satan's forces: none was by nature more fitted for mockery; none could swear more heroically, to whip out of the close all who were affected by the preaching. His agonies lasted some hours; then his body and soul were eased."

"Sunday, June 22nd, 1759.—At Everton, the church was quite full, and hundreds were without. And now the arrows of God flew abroad. The inexpressible groans, the lamenting, praying, roaring, were so loud, almost without intermission, that we who stood without could scarce help thinking all in the church were cut to the heart. But, upon enquiry, we found, about two hundred persons, chiefly men, cried aloud for mercy; but many more were affected, perhaps as deeply, though in a calmer way.

"Mr. B. preached in his close this afternoon, though in great bodily weakness: but when he is weakest, God so strengthens him, that it is surprising to what a distance his voice reaches. I have heard Mr. Whitfield speak as loud, but not with such a continued, strong, unbroken tenor.

"Sunday, Aug. 5th, 1759.—During the prayers, as also during the sermon, and the administration of the sacrament, a few persons cried aloud; but it was not from sorrow or fear, but love and joy. On Monday, the 6th, I talked largely with Ann Thorn and two others, who had been several times in trances. What they all agreed in was,

1. That when they went away, as they termed it, it was always at the time they were fullest of the love of God. 2. That it came upon them in a moment, without any previous notice, and took away all their senses and strength. 3. That they were as in another world, knowing nothing of what was done or said, by all that were round about them.

"About five in the afternoon, I heard them singing hymns. Soon after, Mr. B. came up, and told me, Alice Miller (fifteen years old,) was fallen into a trance. I went down immediately, and found her sitting on a stool, and leaning against the wall, with her eyes open, and fixed upward. I made a motion, as if going to strike; but they continued immoveable. Her face showed an unspeakable mixture of reverence and love, while silent tears stole down her cheeks. Her lips were a little open, and sometimes moved; but not enough to cause any sound. I do not know that I ever saw a human face look so beautiful. Sometimes it was covered with a smile, as from joy, mixing with love and reverence; but the tears fell still, though not so fast. Her pulse was quite regular. In about half an hour, I observed her countenance change into the form of fear, pity, and distress; then she burst into a flood of tears; but in about five minutes her smiles returned, and only love and joy appeared in her face. About half an hour after six, I observed distress take place again; and soon after she wept bitterly."

Now, if any seriously-reflecting Christians can believe that these outcries, screams, contortions, convulsions, dreams, trances, and visions, (we copy the very words) were the genuine marks of a true revival of piety, and not tares profusely sown among the wheat; that, as the narrative says, "these are the chief times at which Satan is cast out," and not rather that these are his doings to thwart, if he might, the work of the Holy Spirit; we concede that, thus judging, they cannot but conclude that the jealousy evinced in regard to these agitating revivals is a warfare against God. But if such are not the manifestations of His grace which He has taught us to expect; and if strong animal excitement is not genuine religious conviction, or fanaticism true piety; then ought not those ministers of Christ to be called lukewarm and carnal, who would rather guard against than promote such occurrences in their parishes; and who humbly, yet hopefully, look for, and pray for, and strive, by the Divine grace, to promote "repentance towards God, and faith in our Lord Jesus Christ," in the ordinary and settled labours of a zealous Evangelical ministry.

Thus, then, we blow aside seas of froth; and cast away a vast mass of alloy and heaps of scoriæ. We have now a solid residuum of what is truly the work of God, and will stand the test of time and temptation. But as this formed no portion of what was the device of Satan, so neither did it spring from what was only of man; so that in viewing the real ultimate spiritual benefits resulting from Mr. Berridge's labours, we set aside as hindrances, not aids, whatever was defective in the individual, such as his unhappy habit of jocoseness; nor do we feel bound to admit that if, instead of proceeding in an erratic course, he had selected a field of labour equal to his vast energies — and parishes innumerable present such fields — and had devoted himself with equal zeal to his pastoral duties, without deviating from due order in the church, his exertions would, in the end, have been crowned with less success.

But then comes the moral of the whole. If with so much that was not perfect in the individual; and with so much that we believe to have been the work of the enemy of souls; the really solid Scriptural results were still so great as unquestionably they were; if among vast multitudes warmly excited, many were savingly converted; if there was a genuine, extensive, and permanent revival

of piety, the blessed effects of which are felt to this very hour, while thousands have gone to heaven venerating the name of this devoted pastor; to what, under the agency of the Holy Spirit, must we attribute it? and what salutary lessons may those clergymen learn, who with the advantage of improved religious machinery, and devoting their labours with careful regularity to their allotted portion of their Lord's vineyard, are yet cast down because they do not witness similar fruits of their labours. Let them be what, with all his imperfections, Berridge was. He honoured God, and God honoured him. He laboured for God, and God blessed his labours. His faith was strong, and it removed mountains; his love was warm, and it melted ice-bergs; his zeal was glowing, and it irradiated all around him. He was a man of one pursuit; he was absorbed in promoting the glory of God and the salvation of souls. In the study, at the social board, in his parish, on his knees, or in his walks, in the cottage or the church, the desk or the pulpit, he was pursuing one vast and infinitely important object with all the powers of his heart and soul, his mind and body; and he was ardently and affectionately eloquent, because he was mighty in the Scriptures, deeply conversant with the dealings of God with his own soul, and spoke as a dying man to dying men. Heaven and hell with him were not abstractions; they pressed on him with vivid reality, and he spoke as one who had come from the dead to awaken the living. The love of his Saviour burned intensely in his own soul; and never could he enough dilate upon His grace, His promises, and His salvation. We need not imitate his peculiarities; but if we would, by the sovereign blessing of God, witness such revivals as he did, and freer from defects, let us follow Him whom he followed, Christ; not with the languid footsteps of ordinary pastoral diligence, but with a zeal and fervour somewhat more adequate to the value of the human soul, and the price paid for its redemption.

OBITUARY.

THE HON. & MOST REV. DR. TRENCH, ARCHBISHOP OF TUAM.

With extreme affliction we record the decease of that much-loved and truly apostolical prelate, the Honourable and Most Reverend Power Trench, D.D., the last Protestant Archbishop of Tuam. It is consoling that since this ecclesiastical province is now blotted out from the map of Ireland, the last memory of it will live with the name of a prelate worthy of the primitive days of the Church, and which will go down to posterity with those of Usher and Bedell among the eminent worthies of Irish episcopacy. We hope to present to our readers a fuller notice of the deceased prelate; for the present we must content ourselves chiefly with two or three extracts.

It is now twenty years since Dr. Trench was translated to the province of Tuam; and we well remember the glowing anticipations with which we hailed that event, and which have been more than fulfilled by his Grace's devout, and diligent, and wise, and affectionate discharge of the arduous duties as responsible office under the supreme Shepherd and Bishop of the flock. We alluded as follows to his Grace's appointment, with warm heart, though for obvious reasons with purposely quiet phrase, in our volume for 1819.

"It is with peculiar pleasure that we insert a part of an address recently presented from the clergy of the diocese of Elphin to their late Bishop, on his translation to the archbishopric of Tuam, together with his Grace's truly Christian reply. It augurs well for the sister island, when such an endearing relation is seen to exist between her

prelates and their clergy, and when sentiments so truly apostolic are thus publicly avowed by such a man as the Archbishop of Tuam. After mentioning several of his Grace's plans for the benefit of his diocese, the address proceeds as follows:—'But, more particularly, observing the ardent desire always evinced by your Grace, to promote the knowledge of our Lord and Saviour Jesus Christ, we hail with unfeigned pleasure your Grace's translation to the archbishopric of Tuam, hoping and praying as we do, that thereby, as an instrument in the hand of Providence, your Grace will more extensively become the blessed means of diffusing and maintaining Gospel truth. From our knowledge of your Grace, we are fully persuaded that the awful responsibility of your high station is deeply felt by you, and, as springing from that feeling, we anticipate, that as your Grace is amongst the foremost in temporal rank and distinction; so also will you seek to be amongst the foremost in that spiritual distinction which the world can neither give nor take away;' and that looking unto Him who is able to give the increase, your Grace's exertions will ever be devoted to promote true religion on earth, and to uphold every institution in aid thereof, and connected therewith.'

"To the above address his Grace was pleased to give the following answer:—

"*Elphin House, Nov.* 23, 1819.

"My Rev. Friends—After a residence of above nine years in the diocese of Elphin, and much of that time in intimate and close intercourse with many of you, it is with no small satisfaction that now, upon my translation to the archbishopric of Tuam, I am favoured by you with such a testimony of your approbation, as the address which has this day been presented to me. If, by the influence of God's grace, I have been made the humble instrument of providing, in any way, for the benefit of the diocese of Elphin, and of its clergy—if it has been mercifully put into my heart, to use the ample means provided by the legislature for procuring glebe lands, and erecting glebe houses for their residence—if I have taken my share with you in setting on foot a subscription for the maintenance of our widows, and, in co-operation with you, afforded my humble aid in promoting schools for the instruction of the poor in the Scriptures—and if I have been enabled to provide for the spiritual wants of the Protestant population, by erecting churches in retired parts of the diocese, and affording it the blessings of a Gospel ministry—after all, 'I am but an unprofitable servant, I have done only that which was my duty to do.' Be assured, that while the Lord is pleased to spare me, and bestow upon me health and strength, I will (humbly praying for his blessing and assistance, without which I can do nothing,) unceasingly endeavour to merit and support the favourable opinion entertained by you of my conduct—by taking advantage of every opportunity of promoting the knowledge of our Lord and Saviour Jesus Christ—by exerting myself in the cause of true religion upon the earth, and by upholding, by my influence, by my patronage, and by my personal countenance, every institution in aid thereof. Were I to express all that I feel upon this occasion, I should write a volume—but you will bear with me a little longer, while I offer my grateful thanks to you for having, under Providence, introduced into my late diocese that most valuable institution, 'The Monthly Clerical Association;'—an institution, the progressive good effects of which I have observed among yourselves, and have thankfully experienced myself;—an institution which has dispelled jealousies and prejudices, and connected and cemented Christian love and charity, in persons of discordant opinions upon some points;—an institution which, though only in infancy, has already proved so great a blessing to the diocese of Elphin;—an institution which I would rejoice to see extended over the whole empire; and which I trust (under its present constitution and conduct) will entirely meet with my successor's approbation.—And now, my dear and reverend friends, farewell. I joyfully look forward to frequent personal, as well as epistolary communication, with many of you—that 'I may be comforted together with you, by the mutual faith both of you and me.' And in my visits to my diocese of Ardagh, which will take me into your neighbourhood, I shall embrace every opportunity of meeting you. May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. "POWER TUAM, &c."

We shall not attempt at present to draw up any account of the deceased prelate's life, or sketch of his character; but will copy two extracts from the Irish Newspapers, which will show the esteem in which his Grace was held in his own country by all who knew how to appreciate Scriptural doctrine, or the graces of a meek, exemplary, and highly useful life.

The *Dublin Mail* says,—"The Hon. Dr. Le Poer Trench was, in every sense and acceptance of the term, a great and

a good man. Learned as a scholar—profound as a theologian—devout as a Christian minister, and as a pulpit orator unrivalled in his day—his life furnished a brilliant example of the force of Gospel principles acting on a vigorous intellect, and recommended in their practical effects by a courtesy of manners which, without suppleness, was winning—and the advantages of a personal address, which, to the most unbending independence, added the most captivating activity. In the pulpit he rivalled the eloquence of Kirwan; in the Senate (on the trial of Queen Caroline) he maintained the righteous dignity of the Christian prelate—in his diocese he dispensed the bread of life with the piety and faithfulness of an overseer ready to give an account of his charge—in the house of mourning he was a friend to the afflicted—in the walks of famine and pestilence a ministering angel to the sick and needy; in his family—the Christian pairiarch."

A correspondent of the *Dublin Statesman* writes,—"At a moment when a sorrowing family and connexions are engaged in recounting the multiplied acts of affectionate, kind, and parental regard which they individually experienced from this lamented Prelate, whose removal they deplore; while others gratefully discuss the unbounded charity, exalted piety, and zeal of this bright ornament of the Church—though you must have many correspondents among those who lived in social intercourse with him, among the many that were promoted by him, and among those who were privileged to enjoy his confidence and intimacy, pray spare a little space in your Christian journal to one of his clergy, residing remote from that circle where he shone forth in the daily sunshine of Christian and domestic usefulness, to bear feeble testimony to the universal respect and admiration with which that distinguished Prelate was revered in his province. I have heard his most eloquent, impresssive, and highly-instructive charges in visitations; I have felt and witnessed the joy, the affection, and respect, with which his 'brothers,' as he called us, assembled around him, and the breathless attention with which all imbibed what fell from that holy man. Then his tour of inspection—how eagerly was his arrival in every parish longed for, when every minister was sure to be honoured by the sweet but dignified condescension which defined the Peer, the Prelate, the benevolent Christian, and the accomplished gentleman. If any duty was to be done, any reproach called for, the firmness of the commander was never unaccompanied by the courtesy of a highly cultivated mind. And the discipline, so necessary to ensure 'fighting the good fight of faith heartily,' was maintained with a master's hand, while there is no instance in which the feelings of those under his authority were individually wounded."

VIEW OF PUBLIC AFFAIRS.

THE absorbing political topic during the preceding month has been the protracted debate in the House of Commons upon Irish affairs. The House of Lords having appointed a committee upon Lord Roden's motion, "to inquire into the state of Ireland since the year 1835, in respect to crime and outrage, which have rendered life and property insecure in that part of the empire," Lord John Russell proposed that the Commons should resolve, "That it is the opinion of this House that it is expedient to persevere in those principles which have guided the Executive Government of Ireland of late years, and which have tended to the effectual administration of the law, and the general improvement of that part of the United Kingdom." Sir Robert Peel, premising that the House of Commons, with the consent of her Majesty's Government, had demanded papers upon the same subject as the House of Lords, proposed the following amendment:—"That it appears to this House that the appointment of a Committee of Inquiry by the House of Lords, under the circumstances and for the purpose above mentioned, does not justify her Majesty's Ministers in calling upon this House without previous inquiry, or even the production of the information which this House has required, to make a declaration of opinion with respect to one branch of the public policy of the Executive government, still less a declaration of opinion which is neither explicit as to the principles which it professes to approve, nor definite as to the period to which it refers; and that it is not fitting that this House should adopt a proceeding which has the appearance of calling in question the undoubted right of the House of Lords to inquire into the state of Ireland in respect to crime and outrage, more especially when the exercise of that right by the House of Lords does not interfere with any previous proceeding or resolution of the House

of Commons, nor with the progress of any legislative measure assented to by the House of Commons, or at present under its consideration."

The heads of this amendment were perfectly true and calmly statesman-like; but divesting the question of technicality, there could be no doubt that Lord Roden intended his motion as a censure upon the proceedings of Lord Normanby and her Majesty's Ministers; he did not affect to deny this when discussion arose upon the tendency of his motion; and the nation at large, and doubtless the majority of those members of the House of Lords who voted for it, so regarded it. We cannot wonder, therefore, that the government wished to obtain a vote of confidence from the House of Commons; for unless supported there, they must be forced from office by the censure of the Lords; and though Lord John Russell's motion, as Sir R. Peel justly stated, was inexplicit, both as to time and principles, yet, morally speaking, the policy upon which the present government has administered the affairs of Ireland is sufficiently notorious to enable every statesman to give a very decisive Yes or No to Lord Russell's proposition. The evidence before the House of Lords may affect details; but the general issue is clear enough; and all parties accordingly addressed themselves to it.

We cannot attempt the slightest outline of this memorable debate, in the course of which most of the leading men in the House, with many others, expressed their sentiments. The result was, that Lord John Russell's motion was carried by only the very slight majority of twenty-two. And how was that diminutive majority constituted? eleven voters abstracted from the heavier side, and added to the lighter, would have made the balance even; twelve would have turned it against the policy of the cabinet. Had the votes of ministers themselves, and of the numerous placemen, and others connected with them, been substracted, the majority against them would have been very large. Again, the O'Connell party, and still more the English extreme, or Radical, section of the House, so strongly reprobated many of the proceedings of government, some of the speakers condemning almost every feature of their policy—or impolicy—that had not they all concurred that the anti-Protestant doings in Ireland were a bright exception, and that, in the phrase of the day, it was better not "to upset the coach" and let in the conservatives, the cabinet would still have been outvoted, notwithstanding its phalanx of hangers-on of office.

To call the result a victory for Lord Melbourne's cabinet, would be preposterous; or if it be a victory, it is one of those victories, a recurrence of which is destruction. The nation will now await the result of the inquiry in the House of Lords; though we cannot say that we attach any overwhelming importance to it; for whether Lord Normanby judged as well as we think he judged ill in his jail deliveries, the whole course of the Melbourne policy in regard to Ireland, is unjustifiable upon scriptural principles, nor can it be upheld even upon the principles of secular expediency. Mr. O'Connell says, "Their very strongest point is the government of Ireland;" and all the radicals, papists, infidels, and political dissenters, have concurred in this opinion. We need only reply, that if this be their strongest point, wretched indeed must be the common-weal in all its other relations. Not to mention other heads of grievance, they have brought Ireland to that pass, that the agitating popish priest, who, in defiance of law, is permitted publicly to claim the title of archbishop of Tuam, even in his official letters to her Majesty's ministers, boldly tells the whole world, and without contradiction, that it rests upon the sole decision of the bishop of Rome—"a foreign prince, power, or potentate," what shall be the system of education for her Majesty's subjects—we beg pardon, the Pope's subjects—in the sister island; and we are even exultingly assured, that England and her colonies will ere long be reduced to the same bondage. Of this we have no fear; though we must say, with grief and shame, that not a few Dissenters by their ungodly politicalism, and some Churchmen by their worse than coquetry with Romanism in its anti-scriptural docrines and slavish practices, are doing much to prepare the way for such a result. Our strength is not to sit still; but to be up and doing; for if Protestants choose to sleep, they may rest assured Popery never does.

ANSWERS TO CORRESPONDENTS.

J. M. H.; J. H.; H.; T. C. D.; L.; F. S.; J. R.; A Young Man; Septuagenarius; a Constant Reader; Veritas; Rusticus Urbanus; J. R.; I. G.; are under consideration.

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 18. JUNE. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

MEMORIALS OF A DECEASED BROTHER AND SISTER.

To the Editor of the Christian Observer.

I SEND two papers which were given to me, at different times, by their respective writers. They are brief notices of the last days of a brother, written by his sister, and of that sister's latter days, written by another sister, who, within the past year, has followed her into eternity. These brief memorials possess an interest for me, beyond any that the ordinary reader can share, from my knowledge of the subjects and writers of them. Of these it is enough to say, that they were the children of truly pious parents, who lived by faith, and died in hope, summoned home, in the infancy of their children, by the same messenger that successively called *them*—consumption. The son I remember a weak and wayward boy, of the most unpromising condition for either world, but who, as I was informed, both by the writer of his memoir, and by others who were about him after he had undergone that great change which makes all things new, might be adduced in proof that true religion not only meliorates the affections, but expands the intellect. The sisters had been long piously disposed. The younger, who wrote his memoir, and first followed him, eminently pious; with a mind of considerable power, elevation, and refinement, coloured with a deep tinge of romance, which, under the tonic regimen of true religion, was daily more and more depurated from morbid sentiment, and braced to healthy practical tenderness. I met her, after an interval of several years, just when consumption had made a decisive lodgment in her constitution; but of the extent of which, neither she nor her friends were then aware. It was at this time she gave me the memoir of which I send you a literal transcript. She was then not many months from her own translation; and, though young in years, few, as it appeared to me, could have been more meet for the change, or more ripe for glory. Hers, indeed, was a gentle, loving, and lovely spirit. She blended, in an eminent degree, energy of character with that meek and quiet spirit which in the sight of God is of great price. She united—and it is no common union—great decision of mind with deep and unaffected humility; simplicity with a vigorous understanding; and a nicely sensitive holiness with strong natural affection. But I must curb my pen, nor suffer memory, however pleasant the excursion, to carry me back into the past, while it selects

materials to colour and shade, with graphic delineation, what, after all, could be to your readers but shadows of the departed and unknown. These brief memoirs must speak for their subjects and their writers. I give you them just as they were given to me, without omission, or other alteration. Of the closing days of the last surviving sister, I regret that I have no memorial, except that brightest and best, that she "died in the Lord," in the same faith and peace as her beloved relatives.

J. M. H.

THE MEMOIR OF A BROTHER'S DEATH-BED.

THOSE who witnessed the death-bed of the subject of this memoir will not easily forget his simple expressions of faith, his calm foretasting of a near removal from all the things of earth and time; or, what was truly manifest to all who knew him in his previous life, the marked expansion of intellect, which seemed to ripen as he approached the eternal world. "What hath God wrought!" was the secret language of many who entered his sick chamber. And truly that scripture was exemplified, "not many wise men, not many mighty are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Blessed Spirit! who is a Teacher like unto thee?

George M. A— was the son of pious parents, and the subject of many prayers. His father and mother both departed in the triumph of Christian hope, leaving several children, without fear, to that God who is "the Father of the fatherless."

The early years of George did not give any promise of future excellence. When a child he was placed at a public school: he hated the confinement to which this necessarily subjected him, showed no inclination for learning, and appeared naturally dull in intellect. As he grew into manhood, his riper age afforded no brighter hope. His habits were solitary, and occasionally dissipated: few of his own family knew how his time was spent, or in what society. But why are these blemishes recorded? Should not a sister's pen draw a shade over the past? God has long since forgiven: they are blotted out of His book.

The bow of mercy looks brightest in dark and threatening clouds; and the calm sunshine of nature loveliest after the reckless storm. And is it not so too in the display of Jehovah's grace? When does it burst forth with such commanding beauty as in snatching the brand from the burning—launching the almost wrecked vessel from the quicksands and shoals of a tossed ocean, into a secure and peaceful harbour?

George married, and appeared a reformed character: his habits became social and domestic: he thought himself happy! A poet has said,

> "The rush, where waters flow, may rise,
> And flags, beside the stream;
> But soon their verdure fades and dies,
> Before the scorching beam."

And is it not thus with the happiness which rests on an earthly basis; and the religion whose foundation is not of God, but in a reformation of the mere outward man? The Lord, who searches the heart, saw

that nothing would awaken the sleeping, careless sinner, but the chastening rod. His mandate went forth; and in one short day George beheld all his earthly hopes blighted. His wife died; and, a few hours subsequently, the infant to whom she had given birth. The streams of worldly comfort were dried in a moment:—the bereavement was unexpected:—the afflicted man looked *around*, there was not one well-spring to refresh him:—he looked *above*, and, unacquainted with a Saviour's love, was angry with his Maker!

It was at this period I went to sympathize with my sorrowing brother, and, if permitted, to moor the wretched vessel in that haven which is above the reach of storms.

The day was one of nature's loveliest in the month of August. My path winded through rising meadows and smiling glens; and, at one side, the beautiful river Shannon flowed tranquilly along, reflecting in its transparent waters the beauties of an unruffled sky.

The way was secluded, and the scenery calculated to elevate the mind to holier and happier regions. My thoughts were pluming upwards, when earth's sorrows arrested their flight. I heard a scream, and looking round, saw my dear brother leaning against a tree, with his hands covering his eyes: he had seen me approach, and, in the wildness of frenzied grief, cried aloud. I could administer no relief: his heart appeared broken; and rapidly his health sank under the pressure of unrestrained sorrow. It was but a few weeks after, that the physician pronounced him in consumption, beyond the hope of recovery. He heard the sentence of death with reckless feeling, refusing to send for a clergyman, which had been advised by his medical attendant and other friends.

I trembled for his immortal soul, but could only pray, as he refused to hearken to the counsel of affection. One day my concern was particularly awakened. It was the Sabbath, and my brother, uninterested in the holy solemnities of the day, was engaged with tenants. I mentioned the sacred nature of the Sabbath; when he became so impatient and irritable that I withdrew, determining to refrain my visits for one week, unless sent for, and to set apart the period for special prayer for him.

What a gracious, prayer-hearing God! The mercy throne is sprinkled by the blood of Jesus; while *He* intercedes at the right hand; and the Spirit makes intercession with groanings which cannot be uttered! If we are not always answered, it is because we do not always ask aright.

Before the expiration of a few days I was sent for by my brother. "Matilda," he said, as I entered his chamber, "I am a dying man: send for Mr. F—" (a clergyman), "and do you stay with me, and speak to me of the Saviour. Do not leave me for a moment. Read for me. Pray with me." I read the 12th chapter of Hebrews, and from it showed him how God's chastenings were sent in love: then spoke to him of the sufferings of the Blessed Jesus, and his willingness to save to the uttermost all who come unto God by Him. George heard attentively; his heart was touched, and he wept like a child. From that moment he appeared a new creature. He inquired, would Christ indeed have mercy on a sinner so vile as he was? and being assured that He came to seek and to save the lost, he rejoiced, and gladly laid hold of the salvation. His view of his own sinfulness was very great, and continued to affect him even to the day of his death; greatly en-

hancing in value the preciousness of a Saviour. "Oh, if you knew," he used to say, "what a sinner I have been!" and in the ravings of his sleep he often cried out, "A sinner cast upon the blood of God." That hymn of Newton's afforded him much pleasure; he seldom heard it sung or repeated without shedding tears, saying it spoke his own experience. The words are very affecting.

"In evil long I took delight,
Unaw'd by shame or fear;
Till a new object struck my sight,
And stopp'd my wild career.

I saw One hanging on a tree,
In agonies and blood;
Who fixed his languid eyes on me,
As near his cross I stood.

Sure never, till my latest breath,
Can I forget that look;
It seem'd to charge me with his death,
Though not a word he spoke.

My conscience felt, and own'd the guilt,
And plung'd me in despair;
I saw my sins his blood had spilt,
And helped to nail him there.

Alas! I knew not what I did.—
But now my tears are vain.
Where shall my trembling soul be hid,
For I the Lord have slain?

A second look he gave, which said,
'I freely all forgive;
This blood is for thy ransom paid,
I died that thou mayest live!'

Thus, while his death my sin displays
In all its blackest hue;
(Such is the mystery of grace)
It seals my pardon too.

With pleasing grief, and mourn[illegible]t.
My spirit now is filled
That I should such a boy,
Yet live by him!"

Mrs. T—, an eminently pious woman, call[illegible]par him. He requested that she would sing this hymn: sh[illegible]thou[illegible] and she wept abundantly. He spoke to her of the love of Jesus, deprecating sin as the worst of evils, and expressing strong desire to be rid of his body of sin. Mrs. T—, after she left him, expressed much pleasure at the state of his mind: this was repeated to him injudiciously by a clergyman who came to visit. My dear brother looked displeased when he heard praise given to him—a creature. "Sir," he said, "I am a poor sinner, but I trust in my Saviour." This work of the Spirit on his mind was every day becoming more manifest. His temper became very gentle under suffering; and to all who rendered any little service in his sick chamber he expressed much gratitude. The only conversation he desired was on the subject of religion; and even when a worldly friend came to visit, in an affectionate manner he directed his attention to the grand concern of the soul. One day a young man called, and, perhaps in mistaken kindness, began to speak on matters which he thought might amuse or divert my brother's mind. George immediately gave a check to such discourse. "You are a young man," he said, "so am I, and God is calling me away in my youth; 'set your affections on things above, and not on things on the earth.'"

His mind was often much engaged in secret meditation; and, from an occasional ejaculation, it was evident that those thoughts were directed heavenwards. One evening my sister was sitting with him. Only the grey twilight and shining of a small fire gave a gleaming of light to the room. He was silent for a long time. Suddenly he exclaimed, "Oh, the joy! the glory! the brightness! of that world." But his spirit was not always on the mount: he had intervals of darkness; they were however few. One night he called me anxiously. I saw him much agitated. "Matilda," he said, "the tempter flew at me; pray a strong prayer to the Redeemer." I was going to kneel down. "Stand," he said, "quick, quick." I prayed for a moment "There," he said, "all again is peace."

A writer (Gurnall) has remarked, with regard to the temptations of Satan, "At the hour of death, when the saint is down, and his bodily strength low, this coward falls upon him. They say of the natural serpent that he never is seen at his full length till dying: so this mystical serpent never strains his wits and wiles more than when his time is thus short."

My dear brother's mind was happily preserved from any further attack of the enemy, so far as I could perceive, until within a day of his death; when, at night, he spoke in a most strange incoherent manner. I knew that there was one name which he loved, and which had before quieted his fears. I approached, and simply said, "Jesus is strong." The word Jesus acted like some soothing charm. "Yes," he replied, "Jesus is strong," and in a few minutes after he fell into a tranquil sleep.

"Jesus, the name that (our fears,
That bids our sorr
'Tis music in a sinne
'Tis life, 'tis heav'

The history of God's dealings with my brother, he gave in a concise manner to a clergyman who visited him. The cursory retrospect was to this effect:—When a child, he was often the subject of religious feelings. These impressions gradually wore off as he mixed with boys at school, and, as he said, "learned their evil practices." When he grew to manhood he lived in sin, but had continual stings of conscience, which he silenced with the promise of reformation at some future day. He married, and from that period his life was correct; but, as he lamented, he knew nothing of an inward change until brought through the furnace of affliction, and laid upon a bed of sickness. It was then he was taught by the Spirit of God that an outward reformation was of no avail—that his own righteousness was "filthy rags"—and that all his resolutions had been formed in his own strength, which he now felt to be perfect weakness.

His mind had at this time been brought into a very spiritual state. The Rev. Mr. T— had been conversing on that beautiful verse in the 46th Psalm, "There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High." When he withdrew, my brother said, "What a beautiful verse, Matilda. The world cannot understand its spiritual meaning, but now I can." Thus was he taught, in a few weeks, the experience which Christians are sometimes years in learning. His soul had been refreshed by that river whose streams gladden, and, if I may use the expression, fertilize the glorious world above. He had washed in the fountain flowing from Emmanuel's side, and the Spirit sealed upon his heart the assurance of that pardon.

He was now rapidly approaching the portals of the eternal world, and his hope became brighter, as the vail which separated the realities of that scene grew thinner. He spoke of his death with composure, and requested that I would read for him the burial service. I attempted compliance, but tears choked my utterance. He gently rebuked my grief, and, taking the book, read aloud himself, in a calm, distinct voice, the whole of that beautiful and affecting service. Afterwards he took up a volume of Newton's hymns, and read his favourite hymn, "In evil long I took delight," for the first time without tears. He then repeated from memory that hymn by Wesley, which speaks

so feelingly the triumph of a dying Christian, "And let this feeble body fail." I feared he would exhaust his strength; but he felt he was a dying man, and he wished to use his departing speech for his Lord's glory.

There were some Roman Catholics present. He addressed them, exhorting them not to trust in their own works, and pointing out Jesus as the only Mediator, and His righteousness as the only acceptable dress in which the sinner can approach God. He concluded his address by prayer, resigning his body to the dust, and casting his soul upon the blood of the Redeemer.

We thought his spirit would have fled that night: but his sufferings were protracted another day and night. The morning he departed was the Sabbath. The grey dawn was faintly breaking in through the windows. He inquired of a friend who sat by his dying bed, "What day it was?" His cousin replied, "Sunday." George answered immediately, "A sabbath, a sweet sabbath! My father and mother died on this day—so will I." "Tom," he added, turning again to his cousin, "how surprised my uncle will be to see wild George with him in heaven."

He scarcely uttered any more until a few moments before he expired; when he said to my sister, in a faint voice, "Happy! happy!" and his redeemed spirit fled for ever from the things of time—a trophy of the Redeemer's wondrous grace.

AN ACCOUNT OF THE DEATH OF MATILDA M. A—.

It may be interesting and instructive to mark, in the experience of the subject of these few pages, God's faithfulness to the end, in all His promises, to those who simply and firmly rely on them. God loves that we should take Him at his word. His promises are all, Yea and Amen, in Christ Jesus.

From a neglected cold, Matilda's health began gradually to decline. On being informed of her physician's hopeless opinion—which was intimated very suddenly, and at a time when, to outward appearance, she seemed to be recovering—she received the intelligence with the most perfect composure, and really with a smile of pleasure, as receiving an invitation from her Father's kingdom, where the remembrance of her dark hours of trial here should for ever be lost in the sunshine of her Saviour's countenance. But it was a pleasure not unmingled with sympathy for the anguish of a beloved sister, in whose joys and sorrows she had always participated. She also felt, that although the summons, through her interest in a crucified Redeemer, was deprived of its sting and terror, still, to every child of earth, it must be solemn; and she retired to dedicate that time to prayer.

Long ere this period, she had, in heart and life, bid farewell to the world, with its varied and wearisome vanities. Her diary shows her having dedicated herself to the Lord so early as the year 1820; which diary has been regularly kept up to the year of her death.

From this period her countenance bore witness to the happiness which dwelt within: and it would be difficult to express the settled security of anticipated bliss which marked her every word. She seldom spoke but either to exhort or to build up in the faith those who were about her. She used to say—as a favourite saint had before

expressed—her words were as a few drops of oil which must soon be spent, and should be used for her Master's service and glory. She loved to dwell on the imputed righteousness of Christ; and for a friend who had once disputed with her on this question, she had prepared, against her next visit, a list of texts in favour of it. Her sister, on finding her writing, wished to dissuade her, fearing lest the exertion should be hurtful to her. "Oh," said she, "I wish to write out all the texts on the subject of my Saviour's righteousness as being the holy robe in which the believer can appear before God; as I fear, were I only to give the references, our friend may not look out for them, as being opposed to this truth." One day her sister, on coming into the room, found her in tears. Seeing her sister look much concerned, she said, "Dear Rebecca, rather rejoice with me; for these are tears of joy. Oh, I cannot express the sweet manner in which God visits my soul when I am alone. Oh, I am never alone: He is always with me, giving me such precious manifestations of His love in the promises. They crowd one after another in such a way sometimes on my mind that I am lost in wonder at such love—all free love—unmerited love!" In some such way as this did her sister generally find her whenever she left her for any time alone. Once, on her sister's entering the room, she found dear Matilda much exhausted, reclining on the sofa, and the following verses by her side, which she had just composed:—

"Father, it is thy will, I yield, I yield;
My body 's but the flow'ret of the field:
A vernal plant, of momentary bloom,
Blossom'd—then faded—tenant of the tomb.
The leaves, which seemed to promise summer fruit,
I feel, e'en now, are withering to the root.
And here o'er nature's ruin I might weep,
In prospect of a long—a dreamless sleep,
Did not high revelation's sunlight throw
O'er feeble reason its effulgent glow,
And to my sight astonished bring to view
A flow'ret rise, of bright immortal hue;
From very weakness rise, with strength its own:—
In incorruption rise—corruption sown.
A flower of glory, fitted for the sky;
Cultured to bloom beneath Jehovah's eye."

About a month previous to her death she was suddenly taken so ill as to leave little hope to her sorrowing friends of her living till morning. Matilda felt aware of it; and, clasping her sister's hand, said, "Rebecca, you know I often told you in health, I would not be afraid to die, knowing whom I have believed: and now I am dying, I can look death in the face, and feel no alarm." She was naturally of a lively, imaginative temperament, but in her illness evidenced no excitement of mind, often saying, "It were safer to trust to God's word than to our own feelings: that one might vary, the other never could." She placed a steady reliance on the Divine promises; and with holy zeal used to say, "her whole confidence was in the faithfulness of God, and that she wished every one would depend solely on the immutability of the covenant and see how God is faithful to the end to all who come unto Him through Christ." She used to say "that these promises were all her joy, her trust, and her glory: and that, confiding in them, she was no more afraid to die, than of taking off her clothes." Towards her latter end her joy brightened more and more. As the shade which intercepted the bright view before her became more

transparent, her soul, impatient of delay, used to break out into holy longings and breathings after God; repeating, with much emphasis,

"Oh, when shall the period appear, when I shall unite in your song;
I'm weary of lingering here, and I to my Saviour belong.
I'm fettered and chained up in clay; I struggle, I pant to be free;
I long to be soaring away, my God and my Saviour to see.
I want to put on my attire, washed white in the blood of the Lamb;
I want to be one of your choir, and tune my glad harp to His name.
I want—oh, I want to be there, where sorrow and sin bid adieu;
Your joy and your friendship to share, to wonder and worship with you."

At other times, when under sufferings, she has said with a sigh:

"Yet a little, and I know, happy entrance shall be given;
All my sorrows left below, and earth exchanged for heaven."

And also:

"Though bitter at present, 'twill end before long,
And then, O how pleasant the conqueror's song."

She sometimes feared that her anxious desire to depart, and to be with Jesus, amounted to impatience; and she requested of some friends to pray God that she might be resigned to wait for the time pleasing to Him. One night—in the middle of the night—she began to sing, "Crown Him! Crown Him! Lord of all!" On her sister's speaking to her, she told her that she had just awoke from a delightful dream. She thought she saw Jesus walking in a garden, holding in his hand a chaplet of most brilliant flowers; that He was followed by an angel who was gathering more, and adding them to those which Christ held. She heard the Saviour say, "Is there any beautiful flower of earth which Matilda would like to have added to this wreath?" She then saw Him trimming the wreath into a crown, and heard that it was a crown which Jesus was forming for her. She thought, "Oh! I fear looking more at that brilliant crown than at my dear Redeemer;" and as she fell down to worship, she awoke. The next day she said to her cousin, "Now, David, I know the flower of earth which Jesus would have added to my crown: it is *patience;* the only flower that cannot grow in heaven." A few days after, sitting up in bed, she lifted up both her hands and eyes, saying, "I thank thee, O God, for this great mercy." Then, turning to her sister, "Oh, Rebecca, only think of the joy! Now I know that God will soon take me to Himself, because He has brought me to be entirely resigned to wait His will; and that was what He was leaving me for." The Saturday night previous to her death, she did not sleep; and she said to the maid who sat up with her, "Well, Mary, you have watched four hours with me: but my glorious Saviour could not get His disciples to watch one hour with Him." In the morning she observed to her sister, "I did not close my eyes in sleep the whole night, and yet I never passed so happy a night. Several times I felt as if I could sleep, but I would not let myself do so, I was so happy." The Sunday before she died, the Rev. George B— visited her; when she told him where she wished to have her remains laid, and said, that the only inscription she wished to be put on her tomb was, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Speaking of that glorious scene described in the 7th chapter of Revelations, she said, "Oh, I long to leave this body of clay, that I may praise Him as I ought. Oh, how glorious my Saviour looks, how full of majesty and love, with the armies of heaven following Him! How trifling will our sufferings here appear when we join that bright assembly!"

Mr. B—, when he retired from her room, said that he never before witnessed so truly the triumph of faith as she exhibited it; which he expressed also in a sweet, appropriate lecture that he gave over her grave. She asked her cousin (who was her medical attendant) how long he thought she should remain here? He said, she might probably live a week longer. "Well," she said, with great animation, "that will not be long in passing over." Her sister said at one time to her, when enduring much pain, "Dear Matilda, Jesus will be with you." She turned with a surprised look—"*Will* be with me—surely, Rebecca, He is always with me! He never leaves me!" At another time, lifting up both hands and eyes, "Thou hast given commandment to save me; for Thou art my Rock, and my Castle." Once, when in pain, her sister said to her, "Poor Matilda!" She answered: "Oh, Rebecca! say, Rich Matilda." This she generally said, whenever the term "poor" was applied to her.

The Sunday previous to her death she was speaking of the importance of having the *entire* life a preparation for eternity; and saying, "What should she do now, if not entirely settled as to her assurance of her acceptance through, and interest in, Christ;" and calling her cousin to her, said, "I have now only to give praise." The night before her death she was seized with a convulsive fit of coughing, and several persons present thought she was dying. She was unable to speak for some time; then said, "Christ is all my joy." Then turning to those around her, she said, "Now, if when I am dying, I should be unable to speak, let every one here remember that I die happy: and as a proof of it, I will raise my hand that way"—(raising up her hand). This she did several times when dying, though able to speak to the last. The following day, which was the day of her departure, she seemed the whole day as if in the act of dying; her breathing very much oppressed, and her eyes partly closed for the most of the day: but she said she was perfectly collected, and knew every one about her. She remarked also to her cousin, "What a prayer-hearing God she had: that she had prayed to Him to keep all temptation from her, and that she should not for a moment have a shade of doubt as to her salvation; and also that her reason might be preserved to the end." "Both these," she said, "have been fully answered;" and then remarked to her sister, "notwithstanding all the opium I have taken." Towards evening she became a little restless; and sitting up in her bed, looked towards the foot, as if wishing to be moved there, saying, "Where shall I go?" Then, at once, as if fearful that any one present might suppose she meant to imply a doubt as to where her soul should go, she said aloud, with sweet assurance, "I am going to glory!" Some time after, a friend was reading that precious passage, the 2nd verse of the 43rd chapter of Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." When concluded, Matilda said, "That will do." Then clasping her hands together, and lifting her eyes, she seemed evidently in deep communion with God. Her countenance beamed brighter and brighter, till it assumed the appearance of a laugh of the greatest rapture. Those present were quite thrilled at the sight, which was most unearthly. Her sister, anxious that her cousin, who was absent, should also witness it, ran to call him. He was surprised, and said aloud, that he never witnessed such an expression

of joy before. All the time she seemed so entirely absorbed as not to notice our observing her. In a little time after, she said "she was dying;" and desired that her sister should be taken out of the room, saying, "This will affect her too much." But in some time after, perceiving that their endeavours were ineffectual, and that her sister still remained by her side, she bid her put her arm round her neck, placing it in such a manner as that her dear dying head might be no weight on her arm; and placing her hand in hers, said, with a loving look at her sister, "Now I am very comfortable;" evidently feeling happy to die in her almost too much beloved sister's arms. Her sister, knowing that her departure was very near, and fearful of occupying her dear Matilda's mind at such a time, said, "My darling sister, you will soon be with that glorious company which surrounds the throne; and you will soon see your Saviour!" She answered distinctly, "Yes! Oh, I have a longing desire to see Him—my life—my all. Come—come Lord Jesus—come—come quickly, Lord Jesus—come—come." Then, turning her eyes to her sister, she said, "I 'm dying now." Then, with an expression of the most ineffable peace and joy, said aloud, "All is joy and peace;" and in a few moments breathed her last, so gently, without a sigh or movement, that it was some time ere we knew that her happy spirit had indeed flown to the regions of "joy and peace"—on October 16, 1833, Wednesday evening, between eight and nine o'clock.

The following lines were written by her shortly after the first intelligence of the physician's hopeless opinion. I insert them here, as they are so expressive of her resignation, and happy state of mind.

"I saw, in cloudless path, the moon
Move on her way so lovelily;
And breathed no sigh to think that soon
That orb would be unseen by me.

I saw the sun in brightness beaming
Sweetly o'er earth, and sky, and sea;
And then no tear was sadly streaming,
To think 'twould soon shine not for me.

I sat within the house of prayer,
The place where I have loved to be;
Nor grieved, nor sighed, when thinking there,
It shortly would be lost to me.

In that blest city where I'm going,
Far purer, brighter light shall be;
God and the Lamb, their light bestowing,
Eternally shall shine for me.

A holier temple too is there,
Where angel worshippers I'll see;
And there, instead of languid prayer,
Shall endless praise be sung by me."

About this time also a Christian friend, in a bad state of health, requested that dear Matilda would compose something, and write it in her album. The subject was chosen, and she wrote the following lines!

"Afraid to die!—a child of grace,
Redeemed by Jesu's dying love!
Afraid to go behold his face!
Afraid to tread his courts above!

Afraid to have his conflicts done!
Conflicts with sin, with death, and woe!
Afraid to have his joys begun!
Afraid of triumph o'er the foe!

Afraid to cast to nature's night
Mortality's cold, troubled dress!
Afraid to take his soaring flight,
Robed in a Saviour's righteousness!

The eagle bird of strength and light
Fears not to throw his plumage by,
And with new wings attempt his flight—
And shall a Christian fear to die?"

Wakeful memory could record many other interesting events and conversations deeply illustrative of this dear believer's settled assurance of a Saviour's love,—her joy and peace in believing. But if the above testifies of God's never failing truth, and faithfulness in His promises to every believing soul, enough has been said; and the end

for which this memoir was written has been answered. The Lord give us his grace, that *we* may also, "through faith and patience, inherit the promises."

[We are glad to learn that the esteemed correspondent who has favoured us with the above narratives, has been induced to reprint his excellent Lectures upon 1 Peter iv. 7—the substance of which appeared in the Christian Observer—in a separate little volume, with his name affixed to it: "The Rev. J. M. Hiffernan, Curate of Fethard, in the Diocese of Cashel." Not a few of our readers expressed the interest and profit with which they perused those essays, as they went forth in our Numbers; and we doubt not they will be glad to procure and circulate them in their collected form.]

CURSORY REMARKS ON THE ORIGIN AND EARLY RECORDS OF LANGUAGE.

To the Editor of the Christian Observer.

HAVING perused a sensible article written by "Medicus Surriensis," which you inserted in March last, on the supposed Mosaic origin of the Hebrew Alphabet, I have been partly led thereby into the same train of thought, and propose to submit to your readers another paper on the origin of language in general, whether inarticulate or articulate, symbolical or legible. I should premise, that my own ideas on the subject, and reasoning, will be substantiated by those of the most esteemed, learned, and popular authorities, so far as they have been themselves under the pupilage of Holy Writ.

I shall commence then, first, with the consideration of inarticulate and articulate language. It is undeniable that the brute creation have been endowed by God with an instinctive power of expressing their wants. The passions likewise of affection, fear, anger, grief, and pleasure, appear to arise from their physiological temperaments, peculiar dispositions, and circumstantial localities; and to be evidenced under various forms by the sounds or cries of those domestic animals which are familiar to us, and of those wilder inhabitants of remote climes, classed in the departments of natural history, among which Linnæus and more recent naturalists will furnish us with some singular examples. I shall content myself with adducing one instance of the nearest approach to rational articulation in one of the inferior animals, which is cited by Mr. Locke, from a work entitled "Memoirs of what passed in Christendom from 1672 to 1679." The author of the work received the account from Prince Maurice himself. When that Prince was Governor in Brazil, he met there with an unusually large and aged parrot, which was believed by those of his suite to be bewitched. When it first was ushered into the same apartment with him, where there were assembled several Dutchmen, having sent for it from a distance to gratify his own curiosity, it said: "What a company of white men are here!" They asked it, "What that man was?" pointing to the Prince. It answered: "Some General or other." "Whence come you?" Answer: "From Marignan." The Prince: "To whom do you belong?" Answer: "To a Portuguese." "What do you there?" "I look after the chickens." The Prince, laughing: "You look after the chickens?" "Yes, I; and I know well enough how to do it." The

conversation was carried on in Brazilian, and there were present two interpreters—the one a Dutchman who spoke Brazilian, and the other a Brazilian who spoke Dutch—both of whom, on examination, separately and privately, agreed in the truth of the story. If I should be myself required to offer any philosophical explanation of this narration, I should assert my own incredulity in regard to the faculty of reason in the parrot; and my belief that its instinct, being exercised by continual imitation, from the frequency of ordinary converse with those around it, since it came into the hands of its possessor, had acquired by tuition a power of repartee, but which was confined to those sounds, in respect to persons and subjects, to which it had become habituated; and had any diversified questions been put to it on foreign topics, or concerning individuals who were strangers to it, the answers would have totally failed.

It has been rashly and absurdly imagined, that if infants were removed from their parents immediately after their birth, and placed in a solitary situation, they would gradually articulate the primitive language of the human race. Psammitichus, king of Egypt, made the experiment by placing two young children under the superintendence of a shepherd, who was directed not to speak a word to them, but to suckle them by means of goats, in a cottage, apart from all other society; watching at the same time the first articulate sound which they should utter. After two years had elapsed, the shepherd having opened the door of the cottage, both the children stretched out their hands, and exclaimed, 'Bec, bec.' This utterance being repeated, and being reported to Psammitichus, he commanded them to be brought before him; and having inquired by what nation this word was pronounced, he was informed that the same was the Phrygian appellation for bread. It was therefore concluded that the Phrygians, who had disputed their antiquity with the Egyptians, were the most ancient people. This anecdote is differently related by historians; but the truth of the matter seems to be, that the children acquired the note in question from the bleating of the goats, thus accented, 'be-ec, be-ec,' and as food is called by a like sound in Hebrew, 'beg,' (Daniel i. 8., and xi. 26) the argument, were it not futile, would be as applicable to that tongue as to the Phrygian.

From the natural construction of the human organs, the lungs, trachea, larynx, and glottis, the shape and muscles of the tongue, it is obvious that man is so physically formed as to be capable of uttering a voice; just as the pipes of the great and well-known organ at Haarlem are so artificially manufactured as to emit a note and cadence, which, thus modulated, is called the "vox humana," and the performance of which I myself once paid the organist sundry guilders, or florins, to hear. It is equally certain that such a tone of speech in man must be inarticulate, till it becomes regulated by the sense of hearing, and consequently all persons born stone-deaf are also dumb. A middle-aged person of my acquaintance, who from his birth was deaf and dumb, having learned to read, compose, and transcribe writing, and to calculate figures, at the Deaf and Dumb Asylum, which he accomplishes with much facility, can half articulate the monosyllables *Yes* and *No*, together with a very few other words; which he must have been taught by a mere mechanical process, for no sensitive impression can be made upon his ears except by the report of a cannon at the distance of a few yards; in which case the vibration of the at-

mosphere causes a corresponding sensation upon his nerves. He can have, therefore, no more notion of the pronunciation of such words as *house* or *tree*, from the conveyance of sound through the orifice and drum of the ear, than a blind man, who reads embossed characters, can deduce from them the idea of scarlet; which, notwithstanding, may be only comparable in his mind to the sound of a trumpet. Though the physical organ of the tongue in men is anatomically adapted to the production of articulate sound, yet it does not follow that it is absolutely and unexceptionably necessary; for in the Transactions of the Philosophical Society, between the years 1742 and 1747, there is published the case of a young woman named Margaret Cutting, of Wickham Market, near Ipswich in Suffolk, who entirely lost her tongue, when she was four years of age, from a cancer, but who continued to taste and swallow her food, as well as to speak, converse, and sing, without impediment, and could utter those syllables which need the tip of the tongue for their correct pronunciation. She retained only a few of her teeth, which were sunk in her gums from the same disorder which had deprived her of the organ of speech. The attestation of the fact by the minister of the parish, a medical man, and another person of respectability, was not sufficient to satisfy the Royal Society on the subject of this category, nor the examination of other witnesses; till the young woman herself was introduced to them, which placed the matter beyond question.

Philosophers have been divided in opinion in regard to the origination of human articulate speech; some entertaining the doctrine that one individual from among mankind, or in conjunction with others, like a scientific monarchy or aristocracy, at an early age of the world, dictated to the inferior and rude populace around them the use of language; while others have presumed that there was some first language of nature, from which the rest have imperceptibly sprung, and in the course of time attained to maturity. According to the interpretation of the Targum of Onkelos on the 7th verse of Genesis, chapter 2; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" man was formed a speaking spirit, whether we conceive him to have been endued with the gift of speaking innately some one language, or simply with the power of speech; for we read in verse 16, that the Creator first audibly addressed the creature, before Adam spoke himself, "And the Lord God commanded the man, saying;" and again in verse 18, "And the Lord God said." This same language which was taught by God to Adam, who progressively may be supposed to have become proficient in it, was continued through the generations of the antediluvian patriarchs; for we learn from Genesis xi. 1, "And the whole earth was of one language and of one speech," after the flood, and till the building of Babel.

I am now led to the second head of my subject, which is symbolical or legible language. It is obvious that the earliest and most illiterate mode of expressing ideas in significant characters, must have been by hieroglyphics or emblematical representations of visible objects, before the gradual invention of the more manageable method of legible orthography. The ancient symbolical process of engraving upon stone appears in the ruins of Egypt, Babylon, and Persepolis, as well as in other parts of the East, together with legible fragments; so that the changes from pictorial delineations to alphabetical may be dis-

cerned, as they passed into each other. The public seals of Eastern princes at the present time have legible sentences engraven upon them. According to the annals of China, the Chinese were in a state of barbarous ignorance nearly 500 years after the deluge. The Y-King, or oldest of their sacred books, consists of horizontal lines, the characters of which are so mysteriously cut and arranged, that their meaning has been only so far ascertained as partly to unravel the nature of their religion, which consists of a belief in the one God, and a recognition of the Emperor as King and High-Priest. An earlier date, however, has been assigned as the era of the Chinese empire. There is reason for supposing that the Hindoos may have been in possession of the art of symbolical or legible writing as early as the time of Moses; while there is considerable diversity of opinion between the statements of Sir William Jones, and those of later travellers and authors, regarding the age of their religious institutes; but according to the researches of the first-mentioned Asiatic linguist, some of them existed 1580 years before the birth of Christ, and therefore before Moses. Mr. Judson, the late Missionary to the Burmese, states likewise of the Boodhists that they contest the antiquity of their religion with that of Bramah. It is reasonable to believe that the Hebrew letters were neither the invention of Moses, nor given to him for the first time by the Lord from Sinai, but that they were in use before the deluge and after it; and Scaliger is of opinion that the same letters were known to Adam. It is undeniable that in that age there were not only agriculturists, but musicians and artificers. As the Old Testament books, the Law and the Prophets, were written in Hebrew, it may be concluded that the same language which was indited by Jehovah, in inspiring those prophets and delivering the law, was the same in which He spake to Adam; though the artificial and literal representation of it, may have been the work of the first man after the Fall. The Targum of Jonathan, the commentators Jarchi, Aben-Ezra, and other Jewish writers, designate the Hebrew as the holy tongue; and plead for its priority in point of antiquity, of which there seems to be little or no doubt. Though the Phœnician or Samaritan, the Syriac or Chaldee, the Arabic or Ethiopian, have laid claim to the same primeval root, yet they can only be admitted to be dialects of the Hebrew, and borrowed from it, which, in respect to its simplicity and dignity, is superior to them, and in the perfection of its letters and points; nor will it yield place to the Greek, Armenian, Latin, Gothic, and European tongues, which are either cognate and kindred with it, or its descendants. The term Hebrew is derived from Heber, from whom it passed through Peleg and Abraham to the Jewish nation; and the existing alphabet has been accredited to be the same as in the time of Solomon and David; for it is discoverable in the 119th Psalm and others, in the last chapter of Proverbs, and in the Lamentations, which were written anterior to and at the commencement of the Babylonish captivity. The paranomasia used by Adam, when he called his wife *woman*, agrees with the Hebrew only, "She shall be called 'Ishah,' woman, because she was taken out of man" (Gen. ii. 23). The names also of the places and persons, before the confusion of Babel, are in Hebrew. Thus, Eden denotes *delight*; Nod, *to wander*; as Adam is derived from *adamah*, earth; Eve from chayah, *to live*; Cain, from another Hebrew word,

signifying *possession;* Abel, *vanity;* Seth, *appointed;* and the patriarchal names down to Noah, have similar significations.

It is worthy of observation, that there are certain words which seem to have been derived from one and the same source, and to have formed the common stock of various languages: for example, the generic terms Papa or Father, which have a Hebrew origin, and are common to the Greek and Latin, like universal patronymics. Nor is there a single tongue, whether civilized or savage, in any quarter of the globe, in which they do not occur; and we are therefore led to consider the human family as having the same derivative origination, and as having been occupants of the same country which was their birth-place.

Again: the etymon "man" occurs in Hebrew under the word (maneh), a verb which signifies to discriminate. In Sanscrit and Egyptian, it is synonymous with Adam, or the first man. In Greek μενος denotes the human mind, which is *mens* in Latin. In the Gothic and northern European dialects, man is the same as the English word. In Bengalee and Hindostanee, *manshee;* in Malayan, *manizee;* in Japanese, *manio;* in the Sandwich Islands, *monawa* is the mind or spirit; and in New Guinea, *sonaman*, which is compounded of man. I might bring forward other instances of a similar kind in the words *Deity, death, sir, young, regent,* &c.

There seems to have been no fixed rule universally adhered to over the Gentile world in the manner of writing; for, in the earliest specimens of Greek, the letters sometimes run from right to left, and at other times from left to right, which has been thence called the ploughing style: while in Egypt, Persia, and China, they are perpendicular. The combinations of which twenty-four letters are capable, are almost innumerable; as ten numerical figures may be extended *ad infinitum*, and the whole range of music is comprised in seven notes. To the art of writing and engraving Job makes allusion, when he exclaims, "Oh! that my words were now written; oh! that they were printed in a book — that they were graven with an iron pen and lead in the rock for ever," (xix. 23, 24). In Exodus xvii. 14, we read: "And the Lord said unto Moses, Write this for a memorial in a book or table;" and again, xxviii. 36, "And thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet, Holiness to the Lord;" and hence we may infer that with the same the Jews were acquainted as well as other nations. Compare also Deut. xxvii. 2, 3, and Hab. ii. 2. After the like custom, some time after books were invented, Hannibal is reported to have engraved a memorial upon the Alps, of his passage over them. Again, we read in Numbers xvii. 2, "Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers; of all their princes, according to the house of their fathers, twelve rods; write thou every man's name upon his rod." After the same manner writing on sticks was practised by the Greeks; and Plutarch and Aulus Gellius mention that the laws of Solon were inscribed upon tablets of wood, and preserved at Athens. To the Eastern use of rushes or flags, Isaiah alludes, xix. 7, "The *paper-reeds* by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more." Parchment was rolled round a stick, tied with a string and sealed; whence the Hebraism (megittah), a volume, and the term *roll* in Ezra vi. 2, Jer. xxxvi. 2, and Is. xxxiv. 4; but this

substance is first named by St. Paul in 2 Tim. iv. 13. Some of the tribe of Zebulun "handled the pen of the writer" (Judges v. 14); and David describes "the pen of a ready writer" (Ps. xlv. 1). Baruch wrote the words of Jeremiah "with ink in the book" (Jer. xxxvi. 18). Tablets of wood were in use before the days of Homer, who lived about one hundred and fifty years before Isaiah; and such tables, covered with wax, were frequent among the Romans. Thus Zacharius "asked for a writing-table" (Luke i. 63). Tablets of lead, brass, or ivory, were sometimes joined together by rings at the back, and a rod passed through them, by which they were carried. The celebrated Montfaucon states that in the year 1699 he bought at Rome a book of lead, about four inches in length and three in width, containing obscure Egyptian characters. A portion of dye was also employed, which could afterwards be washed off the skin or board when required; whence the expressions *to blot and wipe out* in Ex. xxxii. 32, Num. v. 23, and Neh. xiii. 14. The first Epistle noted in the Old Testament, occurs in 2 Sam. xi. 14, "And it came to pass in the morning that David wrote a letter to Joab, and sent it by the hand of Uriah." The title "Mitchtam" of Ps. xvi. and Ps. lvi. — lx. denotes *golden*; whence it is not improbable that these six Psalms were on some occasions written in letters of gold, and affixed to or suspended in the sanctuary; which is in accordance with the style of Arabian and Persian literature. "They that depart from me shall be written in the earth" (Jer. xvii. 13), may refer to the practice of writing words with the finger, or with a stick, upon the sand. It is conjectured by the critical scholar Eichorn, from the custom of binding Egyptian mummies with linen, having characteristic inscriptions upon it, that the Old Testament books may have been composed of that material; but from its being less durable than some others, its preferable and actual adaptation to that particular purpose is not decisive.

From the separation of the Jews from other nations, as the chosen people of God, it may be inferred that fewer changes took place in the idiom of their language, than during the same space of time is effected in any more modern tongue, or in other dead languages; till after their captivity in Babylon, when the Hebrew became corrupted with the Chaldee, which was not the case when they were in Egypt, for then they were associated together in Goshen; but, in Babylon, they were intermixed with and dispersed among foreigners. The only genuine Jewish coins extant are of the date of the Maccabees, marked with Hebrew-Samaritan letters, a *fac simile* of which may be seen in a work published by F. P. Bayer, archdeacon of Valentia, in the year 1781. All the prophets, however, up to the time of Malachi, may be considered to have written in pure Hebrew. Josephus says, "It is manifest in what veneration and credit we have our letters or books; for though so many ages are passed, yet no man has dared to add anything to them, nor to take anything from them, nor to change them." It is not, therefore, likely that any innovation in them should have been made by Ezra—which supposition has been maintained by some—without Divine command. Philo the Jew observes, "Our law only is firm, unmoveable, unshaken, sealed as it were with the seals of nature. It remains firm from the time it was written until now; and it is to be hoped it will remain immortal throughout all ages; as long as do the sun and moon, the whole heaven, and the world." To the literally unalterable character of the Jewish sacred records, our

Lord himself, who spoke in the Syriac, which was the then prevailing dialect, may be understood to allude in Matt. v. 18: "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." I believe, therefore, that the Scriptures of the Old Testament, like those of the New, have been preserved to us in a remarkable state of vernacular purity by a special Providence. Of the Septuagint version, which, according to Usher's Chronology, was made A.M. 3737, it may be noticed that, though erroneous in some respects, it formed a connecting link between the Old and the New Testament; and in order to evangelize the Gentile Greeks, the inspired penmen selected that idiomatic phraseology, in several instances, to express sentiments against which their natural hearts were prejudiced, but for which their minds had been previously prepared by the Greek Scriptures—the Greek tongue being then generally spoken through the civilized world. It has often struck me also, as a privileged mark of Divine wisdom and foresight, that after the Apostolic age, when the Lord withdrew from His Church those extraordinary gifts of the Holy Ghost which he had bestowed upon the Apostles of his own ordination, he should have consigned to their followers and to succeeding ages, in opposition to a Romish genealogical priesthood, and in lieu of His own personal presence for the time being, not only the Scriptural gospels and epistles for their daily sustentation (having an immeasurable superiority over traditional evidence), but also an apocalyptic register of historical events, of which he condescends himself to be the progressive interpreter; so that, like sea-tossed mariners, they should never be left for any very protracted season in impenetrable midnight,

"No light, but rather darkness, visible;"

but that, even though the moon and stars should not appear for many days, they should still be always sensible of the hand which invisibly pilots them—that they should be put into possession of a Mercator's Map—that they should be warned, by some floating signal, of a fatal quicksand—and, by a lighthouse, of their near approach to some rocky shore, till they are ushered at last into the haven.

F. S.

ROME A PERSECUTING CHURCH.

To the Editor of the Christian Observer.

I HAVE just read No. 83 of "Tracts for the Times," containing Advent Sermons on Antichrist. The author, throughout, maintains the Popish doctrines on the subject; and the secret intention of the work seems to be, to screen the Romish Church from the imputation of being Antichrist. He maintains that Antichrist is still to come, because a great persecution is to attend his coming, which has not yet taken place; for that "*the Church has been sheltered from persecution for* 1500 *years*," p. 45. I was surprised to find the persecutions of the Romish Church thus passed over in silence, as though they had never been; and turned to Bishop Newton's 22nd Dissertation on the Man of Sin. His words are: "He (that is, the Pope, as head of the Roman Church) is the great adversary to God and man; excommunicating and anathematising, persecuting and destroying, by crusades

and inquisitions, by massacres and horrid executions, those sincere Christians who prefer the word of God to all the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians, but the Christian Bishop of Rome hath slain his ten thousands. There is scarce any country that hath not, at one time or other, been made the stage of these bloody tragedies; scarce any age that hath not, in one place or other, seen them acted."

I have no doubt this statement is true, and it fixes persecution as a mark of Antichrist on the Romish Church. I could wish to draw from some of your correspondents a more particular account of the persecutions of the Church of Rome, shewing the vast numbers who have suffered from her cruel tyranny, and making good Newton's words, that the Bishops of Rome have shed more blood than the heathen emperors.

The author of the Tract does acknowledge in one place (p. 37) that "the Church of Rome has, in process of time, learned to be *ambitious* and *cruel*;" but he had just before said, that "no reason can be given *why* Rome has not suffered the fullness of God's wrath begun in her, except that a Christian church is still in that city, *sanctifying it, interceding for it, saving it.*" In this way he mystifies the whole matter, with a view, as I think, to screen the Romish Church. Will not some of your correspondents take up this subject, and shew how deeply the apostate Church is stained with the blood of the Saints? Such a statement might be very useful in these perilous times, when so many causes are concurring to exalt the Church which has so many foul marks of Antichrist.

Your constant reader,

A COUNTRY CURATE.

ON THE EVILS OF FRIVOLOUS READING.

To the Editor of the Christian Observer.

THE worldliness of many in the present day, who pass for the people of God, is an evil which cannot be too deeply lamented; and in order to expose it in one particular—the reading of vain and trifling publications—I am induced to send you the following remarks; which were partly made in conversation with a professedly pious friend, who told me he had been reading in his family one of the light and frivolous publications of the day; adding, that he supposed I should not approve of his so doing; to which I assented, and for these reasons. The Scripture says (Romans xii. 2): "Be not conformed to this world." Does not the world read and enjoy such books? Therefore to read and enjoy them with it, is to conform yourself to it. Again it says, "Be renewed in the spirit of your mind." (Eph. iv. 23.) Will a spiritually renewed mind take any pleasure in such vain writings, which neither tend to warm our love to God, to increase our knowledge of Him, to mortify our lusts, or strengthen our faith? If we do enjoy such books, have we not reason to doubt whether or no our minds are renewed? for a Christian is not only "crucified unto the world," but the "world is crucified to him;" and the "old things" in which he delighted "are passed away, and all things are become new;" and among these "all things" is included a new taste in his course of reading and se-

lection of books. Can a man, whose soul, like David's, "is athirst for God," take delight in reading such frivolous trash? can he who, like St. Paul, counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and who desires to know nothing else but Him? or can he who is "groaning within himself, waiting for the adoption, to wit, the redemption of the body," and in the mean while ardently desiring "to be filled with all the fullness of God?" How do our consciences witness to the inconsistency of professing to follow the apostolic precepts, "Pray without ceasing," "Quench not the spirit," "Seek the things that are above, where Christ sitteth at the right hand of God;" and Christ's solemn injunction, that if we will be His disciples we must take up our cross and follow Him; and delighting in the joke and satire of such vain books? How does the love of this sort of reading correspond with St. Paul's description of true Christians "looking for the glorious appearing of their great God and Saviour," "waiting for the Son from heaven," being "buried with Christ in baptism," and rising again to "walk in newness of life"—with St. Peter's, of their being a spiritual priesthood, employed in offering up spiritual sacrifices, and that their prevailing disposition is to rejoice in Christ with joy unspeakable and full of glory? or with St. John's, that they "love not the world, neither the things that are in the world," "have an unction from the Holy One," and, having the hope of seeing God, and being made like Him, are diligently "purifying themselves, even as He is pure." How can men be aspiring to possess "all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. ii. 2); and be devoutly longing for the fulfilment in them of the Apostle's prayer for his Ephesian converts, "that the God of our Lord Jesus Christ, the Father of Glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him: the eyes of their understanding being enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward those who believe"—how can they, I say, whose hearts and souls are engaged in exploring these holy depths, in wrestling for these spiritual acquisitions, at once the birthright of the regenerate, and the evidence of their being so, have their minds diverted and beguiled with such emanations of the brain of the natural man, as those to which I allude? But it is said that by such books we learn the ways of the world; get a knowledge of what is called "life;" and, by knowing its arts, are more able to avoid them. Go to the Bible; that will teach you what the world is. St. John says, "the world lieth in wickedness;" what more is needful to put you on your guard? and, at the same time, it will tell you how to overcome it: "This is the victory that overcometh the world, even our *faith*." This learning you will not find in these idle narratives.

But is it positively a sin to read such books? Yes; for we are commanded to love God with all our soul, and with all our heart, and with all our mind. But do we find, after their perusal, we can go to prayer, and His word, with as much zest as we ought? Confessedly not. Well, then, that is because your love to Him is cooled, and therefore to do that which has produced this estrangement between your soul and its God, and caused you to break the first and great commandment, is *sin*.

When will those who have *some* care for their souls hear this word with the hearing ear, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you?" When will the Church decidedly step out from the world, and, "the Lord being merciful," clear the gulf that divides them! Oh that there were no lingerers, no lookers back, none afraid of escaping too far from the world, of making themselves too singular, or "carrying things too far!" "then would the earth bring forth her increase; and God, even our own God, would grant us his blessing."

S. H.

ON THE MOTIVES OF THE PRIMITIVE CHRISTIANS, CONTRASTED WITH AN OXFORD TRACT.

To the Editor of the Christian Observer.

IN Bishop Butler's first Sermon, upon Human Nature, from Rom. xii. 4, 5, that acute reasoner thus speaks, p. 2: "And even as to the allusion, that we are one body in Christ—though what the Apostle here intends is equally true of Christians in all circumstances, and the consideration of it is plainly still an additional *motive*, over and above moral considerations, to the discharge of the several duties and offices of a Christian; yet it is manifest that this allusion must have appeared with much greater force to those, who, by the many difficulties they went through for the sake of their religion, were led to keep always in view the relation they stood in to their Saviour." Again, p. 3, Bishop Butler says: "Hence the relation of a Christian was by them considered as nearer than that of affinity and blood; and they almost literally esteemed themselves as members one of another. It cannot, indeed, possibly be denied, that our being God's creatures, and virtue being the natural law we are born under, and the whole constitution of man being plainly adapted to it, are prior obligations to piety and virtue, than the consideration that God sent his Son into the world to save it, and the motives which arise from the peculiar relation of Christians, as members one of another, under Christ our Head. Yet it is manifest, that though all this be allowed, as it expressly is, by the inspired writers; yet Christians, at the time of the Revelation, and immediately after, could not but insist mostly upon considerations of this latter kind."

The great *motive*, therefore, in the first Christians, was a consideration of the relation they stood in to their Saviour; a consideration of the love of God, in sending His Son into the world, not to condemn the world, but that the world, through Him, might be saved. Hence Christians, partaking of this salvation, were influenced by motives arising from their peculiar relation, as members one of another under Christ their Head. And our relation to Christ gives new motives of action; the love of Christ constraining us to live unto Him who died for us. This love of Christ carried the Apostles through all labours and sufferings for His name; and caused the Heathen to say, "See how these Christians love one another!"

If we examine the Acts of the Apostles, and their Epistles, we find that their aim in preaching was to bring men to feel their need of this

salvation, and to lead them to receive Christ the Saviour, believing in His name. To shew this aim, we shall make a few references.

What was the longing desire of the two disciples going to Emmaus? "We trusted that it had been He which should have redeemed Israel." And Christ increased this desire and this hope, saying, "Ought not Christ to have suffered these things, and to enter into His glory?" And when He "expounded unto them in all the Scriptures the things concering himself," what *motives* did He raise in their hearts? They said, "Did not our heart burn within us, while He talked with us by the way, and while he opened to us the Scriptures?"

Salvation was the substance of the commission given to the Apostles. The Saviour said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." And how did the Apostles execute this commision? See Acts ii. 22—36. Observe also the fruits which followed the Apostle Peter's preaching of Christ: "They were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." "They that gladly received his word, were baptized;" "and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." In Acts v. we see the Apostles speaking the words of this life and salvation, saying, "Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." In Acts viii. we find that Philip "preached Christ" at Samaria; and "there was great joy in that city." And Philip "preached Jesus" to the Eunuch; who said, "I believe that Jesus Christ is the Son of God," and was baptized, "and went on his way rejoicing." In Acts ix. we see that St. Paul, being converted, "straightway preached Christ in the synagogues" at Damascus. "Then had the churches rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." In Acts x. we read that Peter thus spake to Cornelius and his company: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." "God also to the Gentiles granted repentance unto life." At Antioch, also, Paul declared, "Of the seed of David hath God, according to His promise, raised unto Israel a Saviour, Jesus. Men and brethren, said Paul, whosoever among you feareth God, to you is the word of this salvation sent. Through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." And in Acts xv. when Peter had mentioned his preaching to the Gentiles, he said, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

Omitting further direct references to the teaching of the Apostles, we may know the *motives* which animated the first Christians. They had joy and peace in believing in Jesus Christ, for the forgiveness of sins. Being justified by faith, they had peace with God through our Lord Jesus Christ.

With this teaching of the Apostles, and with these motives animat-

ing the first Christians, let us now compare the sentiments taught in the Oxford Tract, No. 80, *ad clerum*, entitled, "On Reserve in Communicating Religious Knowledge."

How strange are the reflections, in this Tract, on *the knowledge of God hastening to cover the earth*, as contrasted with *a mysterious economy, which has long been permitted in the Church of Rome* — that is, the economy of this laudable reserve in communicating Scriptural knowledge! Now, alas! all denominations of Christians combine together in the circulation of the Scriptures (see p. 62). This is sad news for these Oxford Tract writers. Then, again, p. 63: "a new principle, unknown to former ages, prevails throughout the world," which the Oxford Tracts cannot stop. This principle is, "that the highest and most sacred of all Christian doctrines is to be brought before, and pressed home to, all persons indiscriminately; and most especially to those who are leading unchristian lives." Truly lamentable—and lamented at Oxford it is—that repentance and remission of sins, through the blood of Christ, are now more prevalently preached throughout the world, than ever these Divine doctrines were preached before; and then, strange to tell at Oxford, these doctrines are preached to those who are leading unchristian lives!

Then again, p. 68—71. How strange to Oxford the prevailing zeal for bringing churches near to the houses of everybody! Lamented at Oxford also is an *indiscriminate distribution of Bibles and religious publications*. "We must not expect that the work which occasioned our Saviour and His disciples so much pains, can be done by such means" as the distribution of Bibles, in order that men may search them. Men are not so made wise at Oxford. Mathematical science may not flourish there, where it has been found out that religion is best promoted by a Basilian reserve in the communication of religious knowledge. "A knowledge of the Gospel," say these writers, "is a matter for the most serious apprehension, not to be lightly coveted, but received with fear;" as indeed in one awful sense it is; for knowledge abused aggravates guilt; but knowledge is not, therefore, to be withheld. Then we come (p. 74) to a subject most important to Oxonians — namely, "The prevailing notion of bringing forward the atonement, *explicitly* and *prominently*, on all occasions." Note the clear light which Oxonians hold forth, saying, This notion "is evidently quite opposed to (what we consider at Oxford) the teaching of Scripture; nor do we find any sanction for it in the Gospels." "If the Epistles of St. Paul appear to favour it, it is only at first sight."

Then in p. 78, this is the consummation of Oxonian divinity: "The exclusive and naked exposure of so very sacred a truth (the atonement) is unscriptural and dangerous." And moreover, "to require, as is sometimes done, from both grown persons and children, an explicit declaration of a belief in the atonement, and the full assurance of its power, appears equally untenable."

Are these Oxonians ambassadors for Christ? or are they not? Do they act, as being sent to beseech men, in Christ's stead, Be ye reconciled to God? But can men be reconciled to God, without faith in the atonement of Christ? Truly we have strange doctrines set before us by some who profess and desire to be masters in Israel.

I had marked more than sixty further references to the doctrine of the atonement, as taught in the latter part of the Acts, and in the Epistles, and the Revelation; but I will not oppress you with them

now. May the *motives* which filled the hearts of the first Christians continue to animate us; and may the doctrines of our Apostolic Church be a means of impressing men's hearts with a deep sense of the love of God, in our redemption by His Son Jesus Christ; and may the love of Christ animate us, more and more, to live unto Him who died for us.

J. H.

*** As J. H. asks us, in a subsequent letter, why we laid the above paper aside (which we confess we had done), we reply, not because we dissented from his opinions, but chiefly because we did not like the manner in which he speaks of our beloved Alma Mater, the University of Oxford, by identifying, without discrimination or exception, the proceedings of a faction within her bosom, with her accredited institutions and studies. We must however admit, with grief and shame, that Oxford has not done what became her to stay the plague; and that both the University and the diocese have much to answer for in this respect. The Oxford Tractators have so studiously affected a close connexion with the University; addressing the schools, and regulating their issues by the academical year; and their influence has found its way so assiduously to the University pulpit, and has rendered their plans and system so prominent in the general intercourse of Oxford society, that we wonder not, though we grieve, that public opinion has identified their proceedings with the University, and that the Church of Rome is boasting that Oxford is throwing off the principles of the Protestant Reformation. Nor can we exempt the diocese from blame; for though the following passage in the Bishop's Charge does not contain unqualified eulogy, it is couched far more in the language of praise than of blame; nor have any of the innovations and semi-popish usages so often alluded to been rebuked or discountenanced. His Lordship says:—

"With reference to error in doctrine, which has been imputed to the series of publications called *the Tracts for the Times*, it can hardly be expected that, on occasions like the present, I should enter into, or give a handle to, anything which might hereafter tend to controversial discussions. Into controversy I will not enter; but, generally speaking, I may say, that in these days of lax and spurious liberality, anything which tends to recall forgotten truths is valuable; and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service: but there may be some points in which, perhaps, from ambiguity of expression, or similar causes, it is not impossible but that evil rather than the intended good may be produced on minds of peculiar temperaments. I have more fear of the disciples than of the teachers. In speaking, therefore, of the authors of the Tracts in question, I would say, that I think their desire to restore the ancient discipline of the Church most praiseworthy; I rejoice in their attempts to secure a stricter attention to the Rubrical directions in the Book of Common Prayer, and I heartily approve the spirit which would restore a due observance of the Fasts and Festivals of the Church."

It is not in this coy manner, that such a tide of evil ought to be met by a Protestant prelate. To say that "from ambiguity of expression, or similar causes, it is not impossible but that evil, rather than the intended good, may be produced on minds of peculiar temperaments," is, in other words, to say that the best things may be abused, and that the Oxford Tracts are among the best things. Compare with this episcopal apology, the following just and Scriptural warning against these false doctrines in the Charge of another prelate, the eminent and highly honoured Bishop of Chester.

"Under the specious pretence of deference to antiquity, and respect for the primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls; and those who sit in the Reformers' seat are traducing the Reformation. It is again becoming matter of question, whether the Bible is sufficient to make a man wise unto salvation; the main article of our

national confession,—justification by faith,—is both openly and covertly assailed, and the stewards of the mysteries of God are instructed to reserve the truths which they have been ordained to dispense, and to hide under a bushel those doctrines which the apostles were commanded to preach to every creature."

Well may the Romanists triumph, and confidently affirm, as they do in various accredited publications, that England is reverting to Popery, and that Oxford is the cradle of the new Reformation. Mr. Grimshawe has recently stated in his speech before the Bible Society (which see) that this conviction prevails at Rome; and we have on several occasions adduced various painful testimonies to the same effect. To these we will at present add only the following from a discourse recently delivered at the opening of a new Romanist church at Leeds; so that Dr. Hook's doctrines have not proved to be, what the Oxford Tracts maintain that they are, a preservative against Popery. The priest who was selected to preach the sermon on that occasion (Mr. Walker, of Scarborough), remarked:

"And now, my brethren, I beg to call your attention to certain doctrines bearing upon these subjects, which have lately been proclaimed—proclaimed, I may venture to say, to the general amazement. I need not inform you that I allude to the doctrines so zealously maintained by certain learned theologians of Oxford, and their advocates elsewhere. Before I proceed to notice any of these doctrines in particular, I will make a few observations upon them in general. In the first place, then, there is remarkable about them, that the preaching of them at this day seems to scatter dismay through the ranks of every party, save the Catholic alone. Whatever may be the cause (I stay not to enquire what it may be), it cannot escape observation, that, while all others look upon the spread of these doctrines as they do upon the mustering of the storm, the Catholics hail it as they do the rising of the summer cloud. In the next place, whatever diversity of opinion there may be, however differently men may speculate upon their tendency and ultimate consequences—all are unanimous in this—that they bespeak in those who hold them and preach them, a satiety of things as they are, and a longing desire to restore, if they knew how to restore, it, the ancient faith of this land of Christendom. Here again the Catholics lift up their heads like men comforted. It is refreshing, after years of persecution for our adherence to the religion of our fathers, after hearing their doctrines and their rites scoffed at so long as unchristian and idolatrous, to find men, nurtured in the bosom of another Church, and ornaments of it—for that cannot be denied—proclaiming aloud, fearless of every consequence, that in very deed and truth, there has been a delusion over the land; that the Reformation is not that blessing which it has been deemed to be; that it went too far; that it lopped what it ought not to have lopped away; that they of those days had better have stood more by the ancient land-marks; and that it is high time to return; or, that the very Christianity of the land is endangered. I say it is beyond measure refreshing to find, from the admission of men like these, that some of our most popular doctrines—the doctrine of the real presence and the eucharistic sacrifice, the doctrine of communion with the saints in heaven, the long-derided holiness of fasting, and other penitential practices—it is cheering to find, notwithstanding parliamentary acts and articles, that these doctrines really are portions of the faith once delivered to the saints, ought not to have been discarded, as at the Reformation they were discarded.

"When we hear these things, when we see them with our own eyes, we thank God, who gives us to behold in our own days what we can only read of in the past, namely, the Catholic Church rising victorious from every combat in which she has been engaged."

"I now proceed upon the supposition that these unchristian charges [the charges against the Church of Rome] are henceforward withdrawn, and that from the ministers and members of the Church of England (those at least among them who are advocates for apostolical succession), we shall hear of them never more; and not only so, but that if the Catholics shall ever think fit to petition Parliament to abolish the superfluous and unseemly declaration, respecting the idolatry of transubstantiation and the mass, we have a right to calculate upon their countenance and support; and not this only, but that we have a right also to look for their powerful aid in putting down those itinerant declaimers, who are still proclaiming in our cities, towns, and villages, that Catholics are idolators, and the successors of St. Peter, Anti-Christ; inasmuch as these men are propagating doctrines, which, if true, Protestantism is but a delusion."

Here then we have the judgment of the priesthood of Rome—for this sermon is but the voice of one for all—that if the Oxford Tract doctrines are true, "Protestantism is but a delusion;" and the good people of Leeds will doubtless take special note that the Church of Rome expects that Dr. Hook and his Oxford brethren will exert themselves, not only to abolish the declaration which they have themselves repeatedly made in the sight of God, that transubstantiation and the mass are idolatrous; but also to lend "their powerful aid in putting down" those who teach so. We sincerely believe that the Papists are quite right in supposing that the Oxford Tract divines would gladly help them to abolish both civil and religious liberty, and to reduce England to a yoke of oppression, which neither we nor our fathers could bear; and we take the liberty to remind those Dissenters who, to vex the Church of England, are siding with the Popish faction, that whatever the political leaders of that body may affirm or intend, consistent Romanists make no scruple of avowing it to be their duty and intention to "put down" "itinerant declaimers," and whatever will not bend to the domination of Rome.

QUERY, AS TO CERTAIN EXTINCT GENERA OF ANIMALS.

To the Editor of the Christian Observer.

I AM no geologist; though I certainly take a deep interest in his enquiries, his facts, and his conclusions. Of the latter, however, I am compelled to entertain a doubt, when I learn by those details, which are occasionally presented to the public, and which have found a place in your own miscellany, that we are warranted in affirming that certain genera of now extinct animals existed on this earth prior to the creation of man. Here I am not prepared with the appropriate language of geology, for I have scarcely touched the borders of the interesting science. Yet, as a plain man, and as a believer in revelation—yes, and as a preacher of the Word—I would, with all humility, submit one important question to those of your correspondents who have made geology their study.

Admitting, then, for the sake of argument, that the geologist is correct in his conclusion respecting the *extinct genera*, let me ask on what hypothesis, consistent with the testimony of reason, or with the declarations of Scripture, can we account for the introduction of *death* into this lower world *before* the existence of *sin*? To your correspondents it is unnecessary to quote the plain words of the apostle, "the wages of sin is death." (Romans vi. 23.) True, that saying is applied, immediately, to the race of *Adam*; and the geologist does not assume that any human being existed on this globe *before* that æra of creation which is expressly referred to in the first chapter of Genesis. Still I would be allowed to ask if *death* can fairly be supposed to have had any place whatever in an *unfallen* world? Arguing on that passage in the Romans, which I have just quoted, it seems to myself to follow that an all-wise and all-gracious Being would not, without some superinduced necessity, "destroy the work of his own hands." Is it not a violence to reason to suppose the contrary? If we add to this consideration the express words of the Almighty to the apostate Adam, "Cursed is the ground for thy sake," may we not scripturally conclude that the mortality of the inferior creatures is to be referred to "the offence of man," as its first and prevailing cause?

If this inference be rejected by the Scriptural geologist, or if it can be proved unsound, I confess I should find myself in a labyrinth, from which I conceive there could be no possible escape. For I must then admit, that though "the wages of sin is death," yet, in point of fact, death *preceded* sin in the history of created beings. Without any intention whatsoever of disputing the facts of the geologist, or rather, while little competent to follow them into all their depths, I would fain receive such an answer to my present query, as may vindicate the truth of Scripture on that subject to which I have ventured to call the attention of your readers.

Πιστις.

GEOLOGY NOT OPPOSED TO SCRIPTURE.

To the Editor of the Christian Observer.

I SAID, in your No. for April, that there was nothing in the first part of the paper of F. S. which appeared to me to require a reply; nor do I know that there is in the second part, as the writer merely reiterates the oft-discussed and oft-refuted objection, that the supposition that animals lived and died long before the creation of Adam is anti-scriptural; without attempting to show how he would avoid the inferences which geologists are forced to admit from undeniable facts. If he can satisfy himself that he can reconcile those phenomena with the popular interpretations, I have no wish to disturb his repose in that conclusion; but I have never yet found any person who had duly weighed the facts, and was able to estimate the force of induction, who pretended to do so. A declaimer in the newspapers, who is evidently ignorant of the details, or incapable of estimating their bearing, or determined to shut his eyes to the truth, has been aspersing the geological professors at our Universities, together with numerous clergymen and laymen whose belief in the word of God is quite as firm and implicit as his own can be, as if they were infidels or sceptics; while those who really are so, triumph in such invectives; well knowing that nothing better serves their cause than for men who have not science enough to appreciate facts, to contend for interpretations which are inconsistent with them; and to represent the sacred text as admitting no other.

Your correspondent F. S. says: "If 'A Scriptural Geologist' asserts that this seventh period was likewise one of a thousand years, of which whole our week of days is only a reduced and retrospective representation, then I would ask him when did Adam fall?" In reply, I beg leave to observe, that I never said or supposed anything of the kind; and indeed I do not clearly know what he means. Mr. Faber, who is an antediluvian antiquary rather than a geologist, urged some years since a notion that the days of creation might be periods of a thousand years, a thousand years being with the Lord as a day; and he thought that this hypothesis would account for the appearances of successive organization; but this was but an ingenious fancy, for which geology is not responsible, and certainly stood in no need of. I never abetted any such fancy. Sound-minded geologists enter into no speculations, as to the details of the creation. They receive the Divine record that "In the beginning God created the heavens and the earth;" and that in process of time he prepared the world for the habitation of man, in the

manner related in the inspired narrative; but they find in fossil remains ample proofs that there existed races of animated beings upon it long anterior to the slightest vestige of the human race; and they discover in the earth's strata a variety of striking facts inconsistent with the hypothesis that the early history of our planet goes back only to the few thousand years that man has inhabited it; and they therefore infer that, between the creation of the earth and the creation of man, there intervened a lengthened period; and they see nothing in the inspired account that contradicts this inference.

I have not read Dr. Buckland's recent discourse upon the existence of death before the fall of Adam; but I am acquainted with what has been written by Bishop Bird Sumner, Dr. Chalmers, by Buckland himself in his former works, and by other Christian geological writers, and I see nothing in the supposition that is unscriptural; whereas it is certain that existing fossil records so clearly lead to that conclusion that we must contradict facts if we deny it. I perfectly agree in the statement of the Rev. H. Melvill, quoted in your January Number, where he says:

"And though you may think it strange that there should have been death before there had been sin, you are to remember that there is nothing in the Bible to inform us that animals die because man was disobedient. We may have been accustomed to think so; but we do not see how it can be proved. And when you observe that whole tribes of animals are made to prey upon others, this species being manifestly designed for the food of that, you will perhaps find it hard to believe that every living thing was originally meant to live for ever; you will ask something better than a popular persuasion, ere you conclude that the insect of a day was intended to be immortal; or that what is the appointed sustenance of a stronger race, was also appointed to be actually indestructible."

Your correspondent F. S. quotes against this that God gave "every green herb for meat;" and he cannot therefore credit the existence of carnivorous animals before the Fall. But does not every green herb teem with animal life in profusion? which would be destroyed by being eaten and digested. Herbivorous animals destroy innumerably more lives than carnivorous; just as in killing a sheep or ox we slay but one creature; whereas in "a dinner of herbs," or a draught of water, we may slay millions. Either therefore F. S. must deny that air, and water, and earth, and every green herb, were peopled with animalcules as at present; and that consequently God made all these animated beings for the first time after the Fall; or else he must tell us how it was possible to eat, or drink, or inhale, or crush with the foot, or masticate and digest, myriads upon myriads of insect beings, and yet never to destroy one. Will he resort to the usual ne-plus-ultra argument of the anti-geologists, "How do we know but it was a miracle?" When a disputant replies thus, it is useless to converse further. It is clear that he has nothing to urge, and yet does not choose to yield. It has been already remarked, in a former Number, that when anti-geologists are closely pressed with facts, they often try to escape by asking questions scarcely less unfair—not to add absurd—than if a disputant, borne down by Euclid, should stand at bay with, "How do I know that antediluvian triangles were like ours?" Even your good correspondent F. S., whom I respect for his piety and excellent spirit, and who I am sure does not mean to write uncandidly, is obliged to betake himself to this species of defence—I cannot call it argument. When hard pressed with the fact that not a vestige of any thing human has ever been found in the older strata, or among

the relics of the extinct genera and species of animals; whereas such vestiges are innumerable in the recent crust, the legitimate inference from which, to any unprejudiced mind, is, that they were not contemporaneous—instead of admitting this obvious conclusion, he resorts to the usual anti-Baconian device of asking gratuitous, "How-do-we-know-but" questions. He says:

"Let me demand of your correspondent, whether the sea and land, since that Mosaic deluge, may not have partially changed their relative places; whether he, or any other modern geologist, has searched the bed of the ocean; whether human bones may not have been hurled into its bottom, which is their grave, and their particles have been broken and dissolved, as if it had been the Divine Will that they who perished by the act of a judicial sentence, should have no other burial place, nor be raked out of such a receptacle, and that the event itself should be paradoxically noted by the total want of any such public mark at all, as would have been the result, had so many millions of our fellow-beings been hewn out of every quarry, and exposed to view, in the same manner as they may be disinterred from our church-yards? May they not be sunk in an abyss of oblivion, and enveloped with a coverlid from which they cannot be extricated, till, at the same Almighty bidding, 'the sea shall give up its dead?'"

It were puerile to reply to questions like these, which are not grounded upon any basis of fact or reason; but are merely vexatious interrogatories, just to ward off a conclusion which the writer does not choose to admit, and yet does not know how legitimately to get rid of. He has no reason whatever, either in revelation or geological facts, for supposing that human bones have thus been broken, dissolved, and concealed by a special act of the Divine Will; or that none of the antediluvians lived in Asia, or other parts of our present earth, but under what is now the Icy Sea or the Pacific Ocean, or any other place that fancy may devise; and assuredly he never dreamed of any such matters till he wanted a visionary "How-do-we-know-but" to oppose to the geologist's indicative inferences from undeniable facts; and even were I to prove—which I think I easily could—the utter improbability that the relics of mankind and of contemporaneous animals were thus separated, and that no part of the early world remains, I do not believe that he would fail to imagine some other hypothesis, rather than admit what he would have admitted at the first glance, if he had not feared that it opposed Scripture—though it opposes only his interpretation of Scripture. I honour this conscientious fear; but I am sure that in the present case it is quite misplaced. Let us not invent gratuitous hypotheses to stifle the voice of facts; the infallible Word of God is in no danger.

A SCRIPTURAL GEOLOGIST.

ORIGINAL POETRY.

"A DOOR WAS OPENED IN HEAVEN" (Rev. vi. 1.)

Oh! for that brief mysterious view,
Once to the seer of Patmos given!
That vision of the favoured few,
The door that opened into Heaven!

To lift a corner of the veil,
To pass the canopy of sky;
And with unearthly wonder hail
The deep things of eternity!

How would the soul rest satisfied,
Its hope assured, its doubts dispelled;
How its apportioned time abide,
With each impatient murmur quelled!

To bear the bursting flood of light,
Where seraphs bathe their glancing wings;
To gaze on forms all pure and bright—
To hear unutterable things!

To mark a host arrayed in hues,
Known only to the Courts above;
And angel guides, who with them muse
The mystery of Eternal Love.

The Patriarchs of the olden time,
Prophets whose tongues were living flame,
Apostles, who, through every clime,
Announced the life-conferring name:

Martyrs, who toiled, and bled, and died,
And thousand spirits of the blest;
Redeemed, exalted, glorified —
All in one band, and all at rest.

Or raising their unwearied song,
The hymn of love — the shout of praise;—
Oh! to commingle with that throng;—
The joy—the bliss—the mute amaze!

Fain would we hear the loud acclaim,
The voices like a rushing flood —
"Praise, praise to the Redeemer's name,
Who loved, and washed us in His blood."

Vain wish! to flesh these scenes are veiled,
Or yield a shadowy delight —
Possessions at far distance hailed;—
We walk by faith—and not by sight.

J. G.

REVIEW OF NEW PUBLICATIONS.

PROFESSOR HAMPDEN'S LECTURE ON TRADITION.

A Lecture on Tradition, read before the University in the Divinity School, Oxford; with Additions. By R. D. HAMPDEN, D. D., Regius Professor of Divinity, &c. 1839.

ANTIDOTES have not been wanting in various quarters to the baneful notions which have of late been diffused, touching the claims of ecclesiastical tradition; but a dissertation upon the subject, fraught with powerful arguments and solemn appeals, from the divinity chair of the University in which the errors have been chiefly promulgated, deserves especial notice.

Professor Hampden has judged it requisite to disclaim any personal feeling in choosing his thesis, and in his mode of handling it. To us the disclaimer appears superfluous; for we cannot conceive that the Regius Professor of Hebrew, or those of his Oxford Tract friends who were among the most active members of the University in opposing Dr. Hampden's admission to the professorship, and depriving him of some of its prerogatives, could think his choice of a subject invidious, or not called for at the present moment by the high responsibilities of his office; and even if any unworthy suspicion of a retaliatory spirit had been entertained, the solidly argumentative and unirritating character of the professor's prelection would instantly dispel it. As, however, Dr. Hampden has considered some allusion to this topic necessary, or desirable, we will do him the justice to transcribe his remarks.

"It is to the junior part of the University that the labours of this Chair, originally designed for the Inceptors in Arts, are now practically devoted. For their needs, I feel myself especially called upon to consult. For their benefit, (for none of us hold his place in the world, be it what it may, but for some special providence, and some wise and benevolent design of God in regard to it,) I may humbly trust, I have been permitted to discharge the duties of this office now for the space of three years, 'through evil report and good report,' —amidst much discouragement, and yet much encouragement,—under the burthen of the unmerited suspicion and dislike of some, and yet cheered and supported by the good-will and indulgence and respect of others,—depressed at times with fears of my own incompetence to the arduous work set before me, and yet refreshed by the promises of Divine grace on all humble and hearty endeavours, and, in particular, by that comforting assurance, 'Beloved, if our heart condemn us not, then have we confidence toward God.'

"Let me not be supposed, however, to allude to these circumstances of trial, in the way of reproach, or resentment, or complaint. If there has been enmity

exerted, and indignity received, it were well at least, could those unhappy feelings of our fallen nature, which such circumstances call forth and foster, be subdued and silenced by that great law of charity, without which all our earnest contentions for the faith are as nothing,—and by the paramount obligation of us all, to promote with one heart and one mouth the welfare of our common Zion. And may God grant us the right mind to learn from such occasions as that to which I have been referring, the hard lesson of Christian humiliation before Him, the Searcher of hearts; and enable those, between whom offences have arisen, to say, in the true spirit of the Apostle Paul, 'Brethren, I beseech you, be as I am, for I am as ye are; ye have not injured me at all.' I only advert to the peculiar circumstances of my case, in order to point out distinctly that I am influenced by no personal or party feeling in addressing myself to the subject now before us,—that I desire simply to discharge a duty providentially imposed on me, by stating, to the best of my judgment, the truth, on a subject demanding our especial consideration at this time, and on which the junior members of the University will naturally look to me for an expression of my views. God forbid that I should ever employ this Chair for any mere selfish purpose, or any purpose but that of the Christian edification for which it was instituted. I am not come here to censure or to praise any one. The fundamental constitution of the University has appointed the Regius Professor of Divinity a judge of heretical opinions. So far as I am personally concerned, I have nothing to regret, but much rather to rejoice, that this charge is not laid upon me; however strenuously I must object to a suspension of the ancient constitution of the University in regard to the office itself, and the assumption of a power not conceded by our charters and statutes, and the establishment of a precedent, so insignificant in its effect, and yet so dangerous to the future repose of this place. I desire, for my part, to be no man's censurer; as I am answerable for no man's error but my own. But principles and opinions, every one is entitled to discuss; and in matters of theology especially am I entitled, or rather indeed required, to do so, by the prescription of my office. And I would take this opportunity of observing, that far more effectual service would be done to the cause of truth and religion,—those high convictions and professions of duty, by which men apologize to their own hearts and the world for their severities of judgment or conduct, would be more fully answered,—if, in questions of truth, the *person* were altogether left out of consideration; and opinions, and arguments, and statements, were simply examined on their own merits. Misrepresentation and calumny, and, at any rate, all just ground of offence between man and man, would thus be avoided; and controversialists would be less exposed to the delusion of regarding themselves mere friends of truth, whilst they are rather advocates of a cause, or a side, or a party, against an opponent."

Our duty does not require us to follow up the allusions in this extract; we will only say, that though we were among the number of those who entertained considerable doubts, from some things in Dr. Hampden's writings, as to what might be the character of his theological prelections; we have heard with great pleasure of the valuable, important, and scriptural instructions and admonitions contained in them, and of the diligence and fidelity with which the learned Professor has discharged the duties of his office.

The Professor describes as follows the circumstances under which the pending controversy on tradition has originated in the Church of England.

"It may seem strange, at the first view, that we should at this time be debating a fundamental principle of the Reformation itself,—that after nearly three centuries of happy experience of a Church system established on the basis of Scripture-authority, we should be inquiring into the authority due to tradition in the Church of God, and wrangling about boundary-lines which it was one great business of the Reformation to ascertain and fix. No principle so broadly and positively separates our Church from that of Rome, as the limit placed by our Reformers to the authoritative source of Divine Truth. And yet it is now eagerly asked, what is the nature and use of Tradition;—as if we had yet to settle the terms of difference between Rome and ourselves—as if the wisdom and piety of our forefathers had not already decided them for us. Still stranger is it, that controversy should be going on among ourselves, among members of the Church of England itself, and not only members but

ministers of that Church, as to the estimation in which our Church holds Tradition,—a controversy in the presence of our Article declaring the sufficiency of Scripture to salvation, and excluding every thing not contained in Scripture from being required of any man as necessary to salvation. But the strangeness of all this disappears, when we look to the freedom of discussion which our Church allows—to the waywardness of the human mind,—to the love of contradiction,—to the tendency of men to obviate error, or supposed error, by insisting on some principle the most opposite to that which they would impugn,—the tendency again, to contract statements of a truth into the most precise form, or to take advantage of the absence of extreme precision, to interpret a given statement according to some peculiar view. These, and other natural principles of human conduct, acted on by the force of circumstances,—situated as our Church is in relation to that of Rome on the one hand, and the various Protestant Communions on the other,—must be expected to produce alternations of opinion within the Church itself, on such points more especially as belong to its distinctive character. And as our Church, from its very moderation, may seem, when viewed from the opposite extreme either of ultra-protestantism, or of ultra-catholicism, to approximate to the other;—or again, from that very moderation, is liable to be claimed by either of the extremes as agreeing with it in principle;—it is not to be wondered at that, in such a position, we should be subject to agitations from within, even on questions deeply affecting our existence as a Catholic, and yet Reformed and Protestant Church. May we hope and pray, that, by the Divine blessing, this agitation of the waters may result in their purification; and that the Church, as a tree of God's planting, may both firmly stand the shaking of the tempest without, and present a heart of oak to the gnawings of the canker that would consume it within.

"I have referred to the moderation of our Church,—its distinctive character, as it is separated from the extremes to which it may appear to approximate. I need not state that, at this period, the prevailing disposition, or rather the tendency of that energy which is most busily working among us, is to represent the Church in its points of resemblance to Roman-catholicism, and throw it into strong contrast with the spirit of Protestantism. Thus it is, that we find the subject of Tradition now so studiously brought into notice, and elaborate arguments drawn from the stores of ancient controversy, adduced to prove the traditionary derivation of the doctrines of the Church, or the insufficiency of Scripture for salvation, until its treasures have been unlocked by the key of a supposed Divine Tradition of Doctrines and Interpretations, and Rites."

The lecturer goes on to speak of the uses and abuses of tradition.

"Let me be understood then, as one most ready to concede very great importance to Tradition, taken in its most comprehensive and popular sense, as an authentic collection of Doctrines, Interpretations, and Rites, existing in the Christian Church by the side of the Bible. But then I attribute no Divine authority to it in itself. It is divine only as it is shone upon by Scripture. Like the giant of heathen story, it has strength only as it touches the solid and holy ground of Scripture. Take it by itself, as something existing independently of the Bible, and it has no vitality in it. I will go along with the most ardent admirer of antiquity, in expressing my veneration for truth that comes down to us with the hoar of ages upon it, and for whatever is associated with the piety and constancy of our forefathers in the faith. But I remember, that I must not make my religion a matter of imagination, or even of feeling exclusively,—that because I am disposed to love and cherish a precious relic of antiquity, I must not suffer it to tempt me to superstition and an idolatrous reverence of itself. If some are inclined, like those objectors in the time of Ignatius, to rest the whole cause of the Gospel on the appeal to antiquity, I would reply with Ignatius;—*ἐμοι δε ἀρχαια ἐστιν Ἰησους Χριστος, τα ἀθικτα ἀρχαια ὁ σταυρος αυτου και ὁ θανατος, και ἡ ἀναστασις αυτου, και ἡ πιστις ἡ δ' αὐτου.*

"Whilst therefore I fully receive all the information which ecclesiastical antiquity can impart, as most valuable evidence of the truths of the Gospel, I deny to it the prerogative which belongs to Scripture alone of revealing to me what I am religiously bound to believe. I will accept it as confirmation,—and most important confirmation,—of what I am bound to believe as taught by Scripture; but I will not absolutely resign myself to its teaching, as a primary authentic revelation from God in itself. Its witness to the truth of what is set forth in Scripture, shall be respectfully, nay devoutly heard and attended to; but it must not dictate what I am to

believe, as Scripture does, or require my unquestioning submission to its authority without further appeal. Nor if I scrupulously examine into it, and require that it should be proved to be divine by the evidence of Scripture, am I to be accounted as one slow to believe, and as demanding an impossible evidence for supernatural truth. For I am most ready to believe all that has the evidence of its being God's Truth, with whatever difficulties it may be accompanied to my understanding. I require nothing more than the evidence, that it is His Truth. Further, I will readily take the Tradition of Christian Truth along with me, as my guide to the knowledge of what Scripture reveals; but I will not exalt my guide into an oracle; nor, because the training hand and voice of the Church have been my first introduction to the Gospel, will I regard this my ecclesiastical education, as essential to the due understanding of the Scriptures in order to salvation."

These solid and Scriptural views the learned Professor convincingly shows, in the following passage, are those of the Church of England.

"The 6th Article speaks clearly enough as to the exclusion of any other authority but that of Scripture in matters of faith. The first Homily also declares, that, 'There is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth;' and forbids our running to 'men's traditions, devised by men's imaginations, for our justification and salvation;' since 'in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands, at length."

"The Church speaks to the same purport, when it requires no other divine knowledge of the candidate for Deacons' orders, but that he be 'sufficiently instructed in Holy Scripture;' and of its ministers of every order no submission to any authority in matters of faith, but to the Canonical Scriptures of the Old and New Testament.' It is very remarkable too, how, throughout the Ordination Services, the Church sets its seal on the Bible as the only 'Word of God.' Controversial statements would not find a place in offices of prayer; but the Church seems throughout these admirable services protesting against the error of dividing God's word into two partial rules; and very pointedly so, when it gives the New Testament into the hands of its Deacons, with authority to read and to preach the Gospel, and the whole Bible into the hands of its fully-commissioned ministers, its Priests and Bishops, as 'the Word of God' which they are to preach, and the warrant of their ministrations. Had our Church held Tradition as an authority co-ordinate with Scripture, it would surely have introduced some reference to such an authority in the Services of Ordination. It would have spoken of the Doctrine or Faith of the Church,—not simply, as it does, of 'the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God;' and would have expressly required its minister to believe as the Church believes, or to receive nothing but what the Church receives; instead of pointing with such impressive solemnity to Prayer, in conjunction with 'reading' and 'exercise in the Scriptures,' and 'thinking upon the things contained' in them, as the means in order to 'the true understanding of the same.'

"But the silence, not only of the Ordination Services, but of the Articles, on the subject of Tradition, is very emphatic. Here again, had Tradition been regarded by the framers of the Articles as in any respect authoritative in matters either of discipline or faith, its authority would surely have been stated in conjunction with that of Scripture. But the subject is not even mentioned in the Articles, except as it is connected with the rites and ceremonies of the Church."

The documents of the Church having been thus made to speak for themselves, Dr. Hampden proceeds to answer several arguments in favour of the authority of tradition, professing to be grounded on those documents. The following reference to Bellarmine is singularly apposite to prove the restricted sense in which the phrase "Ecclesiastical Traditions" was used, not as implying, but as excluding, authoritative tradition; and it is very neatly and fairly applied to show that our Church, in passing by all mention of Divine or authoritative tradition, and speaking only of Church tradition, refused to recognise the traditions of the

Church as being of an authoritative character.

"We have an Article, *De Ecclesiasticis Traditionibus*; 'On the Traditions of the Church.' Here it may be thought we have a reognition of Traditions of some kind at least. But let us turn to the work of Bellarmine, *De Verbo Dei*, which treats the subject methodically, and we there find the explanation of what are called 'Traditions of the Church.' Bellarmine divides Tradition into three heads: 1. Divine; 2. Apostolical; 3. Ecclesiastical. The first two kinds are, according to him, authoritative; differing only in their original form of communication; those called Divine, being such as were imparted by our Lord himself to the Apostles: those called Apostolical, being such as were received by the Apostles by immediate inspiration of the Holy Spirit;—whereas those called ecclesiastical, or traditions of the Church, claim no divine authority, but are merely usages or customs begun of old by the prelates or people, and which by tacit consent have obtained the force of law. These last, accordingly, our Church admits, not regarding their want of Scripture authority as any objection to their reception; so that they be not repugnant to Scripture, and that they be edifying in their use. By this remarkable silence of the Articles on the subject of Tradition, considered as an authoritative source of doctrine or discipline, and their reference only to those traditions which do not rest on Scripture authority, it is plain, that the Church does not intend that Tradition should in any sense constitute a part of our Rule of Faith."

Dr. Hampden replies as follows to the allegation that the Church of England sets forth Scripture, not as an original test or source of God's truth, but rather as the test of the truth conveyed down by the Church; in other words, that tradition is the primary source of doctrine, and Scripture its confirmation, and not the fountain to which we are directly to resort to obtain it.

"It might be enough, to disprove this assertion, to appeal to the ground on which the 8th Article requires our acceptance of the three Creeds. The three Creeds, the Nicene, the Athanasian, and the Apostles' Creed, are to be received, '*because they may be proved* by most certain warrants of Holy Scripture.' Would not a clause have been inserted in this place, intimating that Tradition was the source of the doctrines contained in the Creeds, had it been intended to guard the principle of Divine Tradition? Undoubtedly, we receive the Creeds as documents, as we do the sacred books themselves, by Tradition: and we may for that reason alone give them a reverent attention. But the same Tradition which fully accredits the Creeds as documents, does not establish their inspiration; and they cannot therefore be received as containing truths of God, on their own evidence. But the truths which they declare being found in Scripture, it then becomes a powerful confirmation of them, or rather of their having been rightly collected from Scripture, that they are also found in such venerable documents of the early Church. And further, the documents themselves become, for the same reason, and not merely because they have been handed down to us, most worthy of our reception. This accordingly appears to me the view which our Church has expressed in its Article on the Creeds, and in its sanction of what ancient fathers have faithfully collected and taught out of Scripture. That the Church indeed does not place its Creeds, or any part of its ritual, on the footing of Divine authority, is sufficiently evident from the preface to the Book of Common Prayer; where it is asserted that 'the Book, as it stood before established by law, doth not contain in it anything contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the Holy Scripture itself.'"

Professor Hampden mentions another allegation in favour of the authoritative character of tradition professing to be grounded on the declarations of the Church of England, which, with his reply, we proceed to quote.

"It is further, however, objected, that we should not have been led to the discovery of the truth in Scripture without Tradition,—that Tradition tells us first what truths may be collected out of Scripture, and that then we proceed to draw them out, and not otherwise. Whence, it is inferred, that the truths are assumed as already pos-

sessing their evidence on the ground of Tradition; and that Scripture coming subsequently, only serves the office of confirming and establishing the original existing evidence from Tradition. Our Article speaks of doctrines being 'established' by Scripture, when it excludes the Apocryphal books; or, as the Latin Article speaking of these books says, the Church does not apply them *ad dogmata confirmanda;* assuming, that is, that we have the doctrines already before us when we come to the investigation of Scripture. But clearly the Article is here describing what takes place actually,—the state of the case as it is,—and drawing from it a practical criterion for discriminating between Canonical and Apocryphal books. No one would deny, that we, who are brought up in the faith, have the great leading doctrines in hand when we search the Scriptures, and that practically we do establish or confirm them as known to us already by Scripture. Nor would any of us who undertake to teach the Gospel to others, admit, that its truths were yet to be searched out; for this would imply, that we had not already assured ourselves that what we teach are its truths. But the true theory of the use of Scripture is the reverse of this. Scripture is our source. As Tertullian says, 'what we are, that the Scriptures are from their beginning; out of them we are;' *quod sumus, hoc sunt Scripturæ ab initio suo; ex illis sumus.* The truths of Religion, according to our Article, are all there; being either expressly contained in Scripture, or manifestly to be collected from it. If so, they may be discovered there, as in their proper source, though our experience may not inform us of any one who has so discovered them."

This is a very solid answer to a very flimsy objection; for when a teacher asks his pupil to prove some doctrine from Scripture, he does not mean that Scripture is only to corroborate his own assertion, or that the doctrine could not have been discovered in the text, if it had not first been propounded by the teacher. With regard to what Dr. Hampden says of Scripture being the proper source of the doctrines in the creeds, even though our experience should never have informed us of any person who discovered them—the oral teacher, or catechism, or religious manual, having usually gone before—we receive the statement only as meaning, that should our experience not happen to suggest such an instance, the effect is not therefore to be doubted; but not as meaning that, in point of fact, experience does not furnish such instances. We feel assured that it does; the annals of Christian missions, of Bible societies, and of pastoral intercourse, exhibit many such cases; and we have ourselves known remarkable instances of persons who, with scanty sources of religious instruction, except what they derived from the study of the word of God, with faith and prayer, have been led to a very intimate acquaintance with "the deep things of God." To disbelieve this were to doubt the truth of the innumerable passages which declare the sufficiency of the inspired Word, under the teaching of the Holy Spirit, to make men "wise unto salvation;" as well as such promises as that "the meek he will guide in judgment, the meek he will teach his way;"—"Whoso will do the will of God, shall know of the doctrine." Dr. Hampden will not dissent from this statement, if we rightly gather his meaning in the following passage.

"After all it must be acknowledged that the Bible speaks plainly enough as to all the fundamentals of salvation. 'Practical Christianity,' says Augustine, 'or that faith and behaviour which renders man a Christian, is a plain and obvious thing, like the common rules of conduct with respect to our ordinary temporal affairs.' And though it would be folly and arrogance in any of us to whom helps are afforded, to despise those helps, who can deny to the pious searcher into Scripture, that blessing which God's word itself has attached to the work? If there be the disposition which Christ requires of those who come to him,—and if the Holy Spirit is ever ready, as we know, to assist those who earnestly seek his aid, who shall say, that the Bible may not in some instances, at once, speak its own

divine instructions to the heart and understanding of its devout reader, without the intervention of the human expositor?"

Large as have been our extracts we must not withhold from our readers the following important remarks and arguments.

"So far then from asserting, as some do, that we must bring our researches into the Bible under the supervision of Tradition,—Tradition must be evidenced, corrected, purified, determined, by Scripture. Scripture exhibits, so far as anything finite can approximate to the infinite, the eternal ideas of the Divine Mind in their own fixed unvarying character, ever the same. Tradition only very imperfectly represents the Divine sameness of God's truth, reproducing it, as it may, by successive repetitions. And though in the stream of Tradition, as in the successions of time itself, there may be no pause, and the succession of doctrines may have been continuous throughout, still this is nothing, in point of truth and excellence, to that eternal invariableness—that everlasting present—which, as it belongs to eternity itself, belongs analogously to the one standing record of the Divine counsels.

"Would you then fix the passing, ever-flowing Tradition of the truth.—would you correct the illusions which belong to its temporary evanescent form,—would you not mistake shadows for realities—a science of the variable, for the eternal knowledge of the invariable and divine—study Tradition in the light of Scripture,—fix the shifting forms of Tradition by looking to the realities contained in Scripture. You will be told that Scripture is obscure and difficult, and capable of an infinite variety of interpretations. But how idle is it to impute the imperfection and weakness and perversity of man to the Divine record itself! If Scripture is difficult, seek an instructor and guide; listen to the expositions of those set over you in the Lord; examine your own motives and capacities for interpreting it; pray for a right understanding of it. And is not Tradition far more difficult and obscure in itself, than Scripture is in itself? To understand Tradition rightly, you require a far more voluminous reading, than for a competent knowledge of the Bible in order to salvation. For unless, with the Roman Catholics, you resolve Tradition into the authority of the present Church, you must go through all the ecclesiastical writers of the primitive ages, and interpret a variety of statements consistently with one another, and so trace the chain of truth in unbroken series up to its first link. And should you, after all this labour, doubt of an interpretation at any point, what is to fix the sense for you,—what is to decide for you the true tradition, out of several interpretations and doctrines, which will necessarily be brought before you in such a search? You will be answered; look to what has been taught at all times, and in all places, and by all persons;—an interminable and impracticable labour,—and even, were it accomplished, incapable of giving positive satisfaction as to the truth, though it may negatively conclude as to what is not the truth. But what is the answer which the Articles of the Church of England give in such a case—Search the Scriptures. The voice of Scripture will fix for you what is the true tradition, whether it be a doctrine, or a comment, about which you are in doubt. Difficulties may be thrown out to perplex you in the use of the Scripture criterion. But you may answer, it is the best you have, and by God's appointment, and the order of our Church, the ultimate one. Doubtless, you may err in the use of it; but it is in itself infallible. You may err also in the use of the Tradition criterion; but then it is further in itself fallible; or, at any rate, you cannot be sure of its infallibility. There is labour too in proving the authenticity and canonicity of Scripture. But this is the simple labour of verifying the documents of Scripture, as to their integrity, and number, and reception among Christians. Whereas, in verifying Tradition, you must authenticate every point, one after the other. You must prove that each traditionary doctrine regularly descends from Apostolic times, without any interruption whatever;—an interminable and impracticable labour, as I have said."

"It is a vain parade of ingenious illustrations of the difficulties accompanying the rejection of Tradition, to point out, and dilate to the utmost, seeming inconsistencies or difficulties in Scripture. The analogy, you should reply, does not hold; and no illustration, much less argument, can be drawn from one case to the other. Such representations may act as means to awe down pious and susceptible minds into submission to the authority of Tradition. I fear, however, the general effect, so far as they are attended to, will be, to weaken the just impression of the exclusive sanctity of the Scripture-records, by placing them on the level of disputable Tradition. But I trust your

true Protestant loyalty to Scripture, and your deep reverence of the Holy Spirit speaking there, will induce you to turn from such offensive parallels with disgust.

"We are sometimes told, too, that if we reject the authority of Tradition, we must reject with it our grounds for acknowledging the Canon of Scripture, as also for holding several particular articles of our Religion,—for example, Infant-Baptism. I need scarcely observe to you, that this head of objection has been very fully considered and refuted by several of our older divines, in their controversies with Romanists. It may be enough to refer you to the answer of Bishop Taylor in his *Dissuasive from Popery*. The objection turns on a confusion between Authority and Testimony. Certainly the Canon of Scripture is established by Tradition; if by Tradition we mean the constant testimony of the Church. But this testimony gives no Divine authority to the truths contained in the Canon. Their divine authority is a doctrine derived from the internal evidence of it in the books themselves, as other doctrines are; that is, from the express attestation of the sacred text to its own inspiration, and the miracles and other marks of divinity accompanying this attestation. As for Infant-Baptism; we know that the grace of Baptism is a doctrine of Scripture; and that our Lord's command to baptize, is in Scripture: and, consequently, that the general necessity of baptism is also a doctrine of Scripture. But these points being established, it is clear that we may be guided, in the administration of Baptism to individuals at this or that time of life, by the practice existing in primitive times; provided we do not prescribe any particular period not prescribed in Scripture, as necessary and indispensable to the due reception of the sacrament, nor enjoin any thing inconsistent with the Scriptural institution of it. Now our Church has not laid itself open to these objections. It has left the question of the time of administering Baptism as open as Scripture has left it; and it does not therefore go beyond the text of Scripture, nor require, consequently, authority from any other source for what it does in this respect. It simply enjoins, that we should not depart from an usage in the Church in regard to infants, because that usage is most agreeable to the institution of Christ. Whether the baptism of infants be agreeable, or no, to the institution of Christ, is a point which Scripture alone is able to attest. So that even in this matter, in which we seem, on a superficial view, to be resting on Tradition as an authority, we are throughout looking to the authority of Scripture.

"There is no irreverence, or want of faith, it should be observed, in refusing to acknowledge any thing to be equally binding on your faith and acceptance, which has not an equal evidence of its authenticity and divinity with Scripture. You must not be deterred therefore by arguments *ad verecundiam*—by reproaches of incredulity—by taunts of your setting up private judgment against the judgment of God declared by the Church. You ask only for the authority of Tradition, the like evidence to that on which you receive Scripture. The point at issue is, that the evidence is not the same in kind. It is no question of the right of private judgment, in contradistinction to that of the many, and the wise, and the gifted. You ask only a corresponding public universal judgment on the case of Tradition, to that which you have for the direction of your private judgment in regard to Scripture. You believe what God has said in Scripture, because it has Scripture-evidence for it; being assured that 'unless you believe' you cannot 'be established' in the truth; for that there is no knowing any thing of God but by commencing with believing Him. But you believe Scripture, because you have full and distinct evidence to its authenticity and its divinity. Let Tradition be in like manner authenticated and proved divine, and you will then as readily believe the word of God so conveyed, if it be indeed such, as you now believe His written word.

"I do not advert here to the distinction between oral and written teaching, because, in point of fact, the distinction does not exist now. All Traditions are now written. For, as Bellarmine points out, a tradition differs only from a scripture in the circumstance of 'not being written by the first author of it.' The controversy then is actually between the Bible and the statements of Fathers and Councils. To argue your incredulity, therefore, in rejecting the authority of Tradition, it must be shewn that the statements of Fathers and Councils, are no less divine and no less authentic than Scripture.

"Nor is it necessary to dwell on the distinction of Tradition into Dogmatic and Hermeneutic. It is not material to the argument now in hand. For it is against imputing a Divine

authority to any Traditions whatever that I am contending. I may remark, however, that though a Tradition of interpretations is apparently more consistent with the assertion of the doctrinal sufficiency of Scripture, it still as really impairs that sufficiency, if such interpretations be regarded as positively fixing the sense of Scripture. The supposed authoritative interpretations would in that case be the proper revelation; and Scripture would be but subordinate and instrumental to the conveyance of the Truth, instead of being itself the direct conveyance of the Truth. Further, a system of Divine Traditive Interpretations reduces itself to an infinite series; and is consequently of no practical use. For, suppose a doubt to arise about the meaning of a given interpretation; how is that to be solved but by another interpretation of the interpretation itself, and so on without end? The only method by which a stop can be put to this infinite series, is, the interposition of a decisive authority,—an authority without appeal,—at some point. And whether with the Church of Rome we fix that point in the decisions of the present Church, or in those of the early centuries, we must equally assert a divine authority of Tradition at that point. Indeed, the method adopted by the Church of Rome is the only consistent way of getting out of the perplexity of the infinite series of traditive interpretations. For those who would fix the limit,—say of the Fourth century,—require us in fact to take their interpretations of the doctrines of that century, as authorities without appeal, and consequently as divine. They virtually agree with the Church of Rome as to the principle of Tradition. Only they will not let the Church of Rome speak for them, but they must themselves speak in the name of the Church. At the same time they would relieve themselves of the invidiousness of declaring the divine truth on their own authority, by throwing back their decisions on the Church of former ages, and overshadowing them with the name and awe of antiquity.

"There is, however, a still more subtile view of the nature of Tradition which I must notice. It is that which represents it in close and immediate connection with Scripture,—as the supplement of Scripture,—as a full expression of what is covertly contained in Scripture,—or, as a Roman Catholic writer, (cited by Bishop Marsh, in his *Comparative View of the Churches of England and Rome*, c. 7, p. 154) has stated it, "the word unwritten in the Scriptures.' We are referred, in proof of this view, to the indirect manner of Scripture,—to the mere hints and allusions by which often the highest doctrines are intimated. It is argued, that this indirectness and incompleteness of form in Scripture, point to some more direct and systematic teaching as its exposition and supplement. This view evidently coincides with that before stated, which assigns to the Church the prerogative of being the authoritative source of doctrine, whilst virtually it makes Scripture a dead letter apart from the vivifying comment of the human teacher, and thus concedes to the Romanist all that he desires. But such a statement of Tradition is more likely to insinuate itself into the minds of Protestants, because it maintains in sound the sufficiency of Scripture; the whole that is thus represented as taught by the Church being stated to be contained in Scripture. But what sort of sufficiency is this? Is it a sufficiency to salvation in Scripture itself, as asserted in our sixth article? Quite otherwise. It is a sufficiency only for the purpose of the authorized teacher. It makes the Bible the book of the minister of religion, a revelation to the priest,—and not the hand-book, as it is, of every man that has an ear to hear, and a soul to be refreshed by its living word. And in what way can any thing be said to be contained in a book which is actually supplied from without? That a doctrine is indirectly stated, or only alluded to, in some passages of Scripture, instead of being formally stated, is no proof of its not being sufficiently stated in Scripture at large. By putting together a number of hints or indirect statements, and interpreting them according to 'the analogy of faith,' a strong direct proof results of every doctrine of our faith. And though, as I have said, we are providentially guided beforehand to a knowledge of the leading articles of our faith, this is no prejudice to our assertion, that on examination of Scripture, we trace them all as evidently written in its pages, though not everywhere in full and express terms, or such as oblige a man to admit the truths whether he will or no. But this indirectness of the language of Scripture has been greatly exaggerated. From the way in which the indirectness of Scripture-teaching is sometimes put forward by the advocates of the authority of Tradition, one might really suppose that Scripture was written in cipher, or in dark and mystic hieroglyphics; or

that it was merely a suggestive treatise like some of the writings of the philosophers of old, designed only for the master eye and master hand. The truth is, indeed, that Scripture is 'written within and without,'—that there are secrets in it which are not read by every vain intruder into its sanctuary. Still it is open to all; 'the word is very nigh' unto us; and the knowledge which is hidden from the wise and prudent, from the conceited, and the curious, and the carnal, will be revealed to 'babes,'—to those that seek it in simplicity of faith, content with that evidence whch is adapted to their nature and state of trial in the world."

We have allowed ourselves to go on extracting at great length, because the matter contained in these passages ably disposes of the chief arguments employed to vindicate authoritative tradition; and deserves to be carefully weighed and treasured up, to meet the current sophistries upon the subject.

Dr. Hampden has an excellent passage upon the justly obsolete and exploded "Discipline of the Secret," which our new mystics are attempting to revive, making the atonement itself an esoteric doctrine to be disclosed only with caution, and to the duly initiated. That some of the Fathers who had passed their earlier days under the debasing influences of Paganism, and who, though they received the Gospel to their souls' health and salvation, never wholly shook off the trammels of superstition, should have endeavoured to mix up an uncongenial spirit of mysticism with the simplicity of the faith of Christ, is not wonderful; it was indeed rather to be expected, and to be reckoned among the many things which render those erring, though holy, men very doubtful and often fallacious guides. But that any man who has enjoyed the privilege of a sound Scriptural Protestant education should incline to such fantasies, is a deplorable illustration of the weakness and waywardness of man's fallen and grovelling nature. But still more extraordinary is it that our new mystics should affect to ground their notion upon Scripture; whereas the very passages which they quote refutes them. Thus when our Lord declares, "I have yet many things to say to you, but ye cannot bear them now;" he adds, "Howbeit when the Spirit of Truth is come, he will guide you into all truth;" but so far from this leading to the inference that there is still a body of floating spiritual instruction not recorded in the Scriptures; it teaches us to look to the writings of the Apostles for the additional truths into which they were to be guided; their writings being expressly intended to complete the canon of Revelation. And so also when St. Paul speaks to the Corinthians, or Thessalonians, or to Timothy, of remembering and holding fast what had been delivered to them, he is obviously referring to those very facts and doctrines which were gradually embodied in Holy Writ, expressly that they might not be traditive, and therefore local and liable to corruption, but might be indelibly engraved for preservation and universal extension.

Upon the "Discipline of the Secret" Dr. Hampden says:

"That this method of reserve was adopted by Christian teachers in the early ages, is abundantly evident from the writings of Clement of Alexandria. But it does not require much argument to shew, that it obtains no countenance from the language or Spirit of Scripture. The Gospel indeed is full of mystery at every point; but it is not mystic in its address to the world, or its mode of instruction. By it, the Lord has 'destroyed the face of the covering cast over all people, and the veil that was spread over all nations,' and revealed the mystery of the common salvation, that had before been hidden. Its system certainly was gradually unfolded to the Christian disciple in the

progress of his education under it; as it was to the Apostles themselves by our Lord. But we cannot justly construe this gradual method into a mystic economy of Divine truth itself — or a twofold system of religious teaching, — the one for the vulgar and the uninitiated, the latter for the proficient — the one written for all to read, the other borne along on the lips of the priest, and reluctantly communicated even to the faithful. Nor do the texts of Scripture usually appealed to in reference to this point, suffice for the purpose. It would take us far too long to examine them in detail. They have, however, been repeatedly discussed by Protestant writers, and their inconclusiveness, as evidences of a doctrine of secret Tradition, has been amply demonstrated.

"I will only remark, in reference to such appeals to Scripture, that, even if they did apply to tradition, in the modern sense of the term, they would not prove tradition to be a distinct divine authority. The very attempt to establish a theory of tradition by Scripture-evidence neutralizes itself; since it virtually ascribes the superior authority to the source from which it seeks to establish the theory. And if the existence and importance of tradition are to be proved from Scripture, why, we may ask, should less evidence than Scripture be admitted for the traditions themselves, the particular doctrines supposed to be conveyed by tradition. But in fact it is idle to attempt to prove the divinity of tradition generally, apart from the particular doctrines of which it is made up. Would we prove therefore that tradition is recognized in Scripture as authoritative, if we would prove anything to the purpose, we must prove that each traditional doctrine has Scripture-evidence for it, and thus acknowledge, by our very process of proof, that Scripture is our only existing divine source of truth."

"Among the Fathers, Tertullian, in particular, is explicit in denying the doctrine now so closely connected with the notion of tradition, — the theory of a reservation of truths, — of a collection of sayings consigned, not to writing, but to the lips of the Apostles and their successors. He denies that the Apostles concealed any thing from the faithful, as the heretics pretended. 'They will have it,' he says, 'that the Apostles committed some things secretly, and to a few, because even Paul used this expression to Timothy — "O Timothy, keep the deposit:" and again, "Keep the good deposit."' — (Observe, how these are the very texts on which advocates of tradition take their chief stand.) — 'What,' says Tertullian, 'is this secret deposit, that it should be ascribed to another teaching? Did it belong to that charge, concerning which he says, "this charge I commend unto thee, son Timothy;" to that precept again, about which he says, "I charge thee, in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep the commandment." What then was the commandment? what the charge? It will be understood from what is writfen both before and after; not that by this expression some covert allusion is made to a more remote doctrine, but it is rather inculcated, that no other should be admitted beside that which he had heard from himself, and, as I think, openly. "Before many witnesses," he says. Who these many witnesses were, if they will not understand by them the Church, matters not at all; since nothing could have been secret which was produced before many witnesses, &c."

"No testimony accordingly can be stronger than Tertullian's, against the notion of tradition being the channel of secret doctrine latent under the text of Scripture; whilst he sets forth the real importance of tradition, in the simple sense of a continuous regular delivery of Christianity with its sacred documents."

It will be seen from this passage that while Dr. Hampden has appealed primarily, and, as proof, exclusively, to Holy Writ, he has not found it necessary to shrink from the contest even as respects the writings of the Fathers, which are the chief resort both of the Romanists and the Oxford Tracts to prove the authority of tradition. He prosecutes this portion of his argument at some length. For the particulars we must refer the reader to his pages; the summing up is as follows:—

"Upon the whole, if the various statements of the Fathers on the subject be duly examined, and tested by the occasions to which they refer, they will be found to amount to strong testimonies to the use of tradition as an accessory to Scripture, but far from proofs of the existence of a body of doctrines, or of authoritative interpretations of Scripture, supplementary to Scripture, and of higher authority than Scripture (as

some represent it), inasmuch as there is conceived to be no appeal beyond it from the sacred text."

We conclude our citations with the following solemn warning :—

"We may take warning from the history of the case in the Church of Rome, how we outstep the soberness and modesty of our Church, in our veneration of antiquity, and our zeal for the maintenance of the Apostolical, rather than the Scriptural, character of our Church. Doubtless we are quite right in this veneration, and this zeal. But, for that very reason, we should watch more strictly the tendency in our nature to carry them to the extreme; and especially in such a case as that of our own Church, where we justly feel that we can throw ourselves, with perfect confidence, on the testimony of the purest ages of the Gospel, and cite the primitive confessors and martyrs as our own fathers in the faith. We must remember, above all, in the midst of these our just claims to apostolic descent, that we are a living Church only as we hold to the foundation,—as we are built up, a spiritual house on Jesus Christ; as living stones, fitly framed and joined together in him by the Spirit. It will not avail us, that we are followers of Paul or Cephas, bright as their example is of Christian faith and Christian holiness:—but it is because we are of Christ, because we look to Him crucified, and trust in His name only, that we have hope of eternal life.

"If any man profited in the school of human interpretation and traditive comment, it was St. Paul. But though he had thence profited above all in the Jews' religion, and was learned in all the wisdom of their doctors and scribes,—by that traditional religion and that mystic wisdom, he knew not God, and accounted himself foolish, that he might receive the truth, as it is in Jesus, in simplicity of faith and love. He would not have us place the disciple above the master, by such a deference to Apostolic names and Apostolic teachings, as throws into the shade the supremacy of the authority of the Bible. 'Be followers of me,' he says indeed, but he immediately subjoins, 'even as I am of Christ. Only remember, too, with what earnestness he asks his Corinthian sons in the faith, 'Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' He would have a Christian Church walk after the example of the Apostles; but he would have them know, that there is but one great example of life and doctrine proposed to all,—that no man's name or authority must be set up to the Christian as the ground of his confidence,—as his oracle of faith,—but only the name of the Lord Jesus Christ; even as our Lord himself said, 'Call no man your Father upon the earth, for one is your Father, which is in heaven; neither be ye called Masters, for one is your Master, even Christ.' But where does Christ speak to us with His own voice,—where does the Holy Spirit Himself show us the things of Christ, but in the lively oracles of Scripture? The words which Christ speaks to us there, they are spirit, and they are life; and by them, whether as a Church or as individuals, we shall be judged in the last day."

We will only add that we greatly rejoice to re-echo this earnest and Scriptural appeal from the chief divinity chair of Oxford.

We had written thus far, when we opened a little publication entiled "The Listener in Oxford," by the author of "Christ our Example," "The Listener," &c., who is best known to the public as a writer by her original name of Caroline Fry. She had probably finished her Oxford listenings before Dr. Hampden's lecture was delivered; otherwise she might have heard much that was well worth listening to. We are unwilling to add to the length of the present paper, or to break its unity, by connecting any second performance with that of a Regius Professor's prelection; but those who prefer the lively popular style of a lady's writing, to the severer arguments of an academical address, will find, in these listenings and reportings, much to interest and instruct them. The reasoning, though conducted in a somewhat skirmishing manner, is often very effective. The writer makes good use of her intimate acquaintance with Scripture, and her practical knowledge of the human heart, and the phases of what is called "the religious world;" though her writing would be improved if it were less desultory, and, we may add, less tart; for she certainly does not scruple sometimes to

show those whom she opposes that she considers them rather silly persons. Academical decorum would repress this; and the seriousness of the subject should banish even the appearance of levity. We will quote a few shrewd and instructive passages, subject to the above general remarks:—

"Those who remember the ultra-calvinistic secession of twenty years ago, will find no few of its best known champions now in the ranks of Irvingism; and if some such names be not yet registered for the Popish lists at Oxford, there are signs of the times; and we shall see hands that once could not offer the bread of life to any but the preelect of God, and now locate the Holy Spirit's work within the pale of Newman Street, presently become prodigal of both, in the waters of baptism and episcopal ordination. Already 'the fowls of the air,' that hovered for a season round the outermost branches of the once fast withering root, are seen gathering about the fresher promise of the new one. Surely it is strange—that men do not remember—that they cannot learn; that shepherds who so lately, by their own venturous approaches to the precipice, led their flocks headlong over it, and lost them, are doing the same again. Would that we could say to some we know, albeit such as we have little right to teach, and little hope that they will read our pages, 'Do you not remember, in such a place and at such a time, how you countenanced and helped forward, and for a season followed, not knowing to what extremes they meant to go, those mischief-doers, whom with all your souls you now condemn? How by metaphysical distinctions, and verbal perversions, and useless disputations, by misusing common words, and puzzling plain texts, and dissecting hidden mysteries, you confused the simple, and unsettled the weak, and excited the curious? We might meet you not unjustly with the words of David's brethren—'Where have you left those few poor sheep in the wilderness?' You are on the field again—you have not separated yourselves from the worship of your fathers—you have not made schisms in your own household, and cast off the friends of your bosom, and set a mark upon your name, and excluded yourselves from all rational society. You played with weapons of which you knew the use too well to slay yourselves. You have changed your minds, and retracted your opinions, or withdrawn them silently without a disavowal. But where are those little ones, whom you seduced from their more sober teachers, and fed on stimulants, till neither they nor you could any more satisfy them with the bread of truth? I have seen a mother put a drop of spirits on her infant's lips—and I have seen the first dose administered of other intoxications; the issue was not contemplated in either case, but it might have been.

We might ask you—we do ask you—Where are our children, our bosom friends, our sisters, with whom we sometime took sweet counsel together, brake bread at the same table, and worshipped in the same place—but who now live in suspicious and repulsive silence? We miss them if you do not; and we remember who it was that led them first aside from the paths of simplicity and godly quietness. Love keeps a surer register than conscience. We could tell you, perhaps, from which of your sermons, which your rash and ill-considered statements, the first false impression came. But you have forgotten all. I know it will be pleaded that as honest and zealous men, such persons teach only what they believe to be the truth; and by reason of human fallibility, finding themselves to have been mistaken, they cannot do more than to confess their errors, and follow the increased light that has been granted them. Yes, they can do more, and more is required of them to do by God and man. They might learn humility by their previous miscarriages, and go softly in remembrance of the mischief they have done. They might lay their finger on their lips, and keep silence from all novelties and notions of their own henceforward. They might mistrust themselves, and expect to be mistrusted, and put a careful guard upon their statements. I think they should forbear to lead, and be the last to follow, in any deviation from the beaten track. I am sure they should not be, as they are, the heroes of the next onslaught.

"The fact is otherwise. The same men, who by their expectation of miraculous gifts, their exact calculations of the Lord's immediate coming, and above all, their bold investigation of his sinless humanity, laid the foundation for Irvingism in many a guileless bosom, and shaped and fitted many a fair stone for the building of a temple, to which they never joined themselves, unhumbled and unashamed, are repeating the experiment; and with their matins and their vespers, their turnings

and bowings, their Romish phraseology and pontifical pretensions, their wilful obscuration, to say the least, of the first principles of the Protestant faith, are promoting the views of the new school at Oxford, which, nevertheless, they do not intend to join; betraying into its hands the flocks committed to their care, and the younger ministry emboldened by their example."

"Observe the devoted minister of Christ, toiling year after year among a careless and ungodly people; slowly and painfully he sows his seed, and long and wearily waits to see it grow; till some few solitary saints among a stone-hearted multitude become the crown of his rejoicing. But comes there into the field of his patient, prayerful labours, a preacher of new things, an Irvingite, a Puseyite, no matter what, so it be new enough, and strange enough, and wrong enough; he will have more adherents in a month than the tried and sober preacher gained in years; it will be well if he pick not the precious jewels from his hard-won crown, to lose them once more in the dust of earth. It is then the doubtful falter, the weak are discouraged, and the children of light are grieved and saddened in their heavenward course, scarce knowing what to think."

"The Church, they say, has grown too young of late, and must revert to the beginning for experience; to the day dawning for a clearer vision. They will commend you to antiquity, or something that they call so: to the apostolic age, but not to the Apostles: to where the Sun of Righteousness arose with healing in his wings, but not to that blessed and eternal Sun. Then they will change their minds — and they are right, for the apostolic ages will not serve their purpose; the reflex image of that Sun was too distinct in those who so nearly beheld its rising beauty. They find antiquity now wants experience, and you must travel two or three centuries forward to look for its maturity. This is no jest; it is their own plain statement. Neither they who, under the teaching of the Incarnate Word, drank of the waters at the fountain-head; nor they who, under the dispensation of the Spirit, have come near to the outbreaking of the perfect day, will serve the purpose of the Prince of darkness. He who sowed tares in the Redeemer's field, best knows how long they were coming to maturity, and when they overgrew and smothered the good seed: the very point of time at which the gospel once preached to the poor, and adapted to the unlearned, and welcomed by the simple, was most completely hidden from those for whom it was intended, beneath the mass of error, prejudice, and superstition with which even in the apostles' days it began to be encumbered. It is to that very point of time they will send you, but not to learn the lesson that you might learn in the study of those pious Fathers; deepest gratitude to God, that, by extended possession and understanding of the Scriptures, knowledge has been added to our faith, and the truth been again disencumbered of the fables and commandments of men, with which some of the most righteous and devoted of other days possessed it."

"Our new theologians write a great deal about the 'Universal Church,' but when we enquire where this comprehensive unity is to be found, they say it is in Rome, in England, and in Spain, and whether there be any part of it anywhere besides, they cannot tell; there may be, but they do not think so." [This is not strictly true.]

"We are spoken to of the opinions of 'The Church,' the authority of 'The Church,' the decisions of 'The Church,' and to believe, if we will, that it is still 'The Church' of the Bible and the Creed. In one particular, it is no matter whether it be or not: for the powers claimed have never been possessed. 'The Church' of the Bible never had opinions. She obeyed the Word spoken, and finally the Word written, but neither spake, nor wrote, nor determined in things spiritual, otherwise than by inspiration of the Holy Spirit: and we do most positively and firmly deny that she ever has, or can have, acquired the right, or power, or capability of doing so. She is to hold fast that which she has received, and communicate that which she is taught of the Word, but she has no opinions, revelations, or interpretations irrespective of it."

"You will hear it asserted, that if the opinion of the whole church at every period could be obtained in any particular, that opinion would be infallible. This is so purely chimerical, it is scarcely worth consideration. I leave it to the colleges to demonstrate how any multiplication of the fallible can produce infallibility: enough for common minds, that the 'members in particular of the body of Christ' cannot be consulted at any given moment; much less throughout all time; and if they could, they would not be of one mind in anything respecting which the Bible admits of a difference."

"Be it remembered, that neither Oriel College, nor the Parish incumbency, nor the Theological Professor's

Chair, is the Church of England. There is more true faith, more spiritual light within the Church of England now than there ever was before, or than there is anywhere else. It is no small part of the value of an Establishment, a ritual, and a liturgy, that like our civil constitution, it as much constrains the rulers as the ruled. If the monarch on the British Throne forsakes her faith, she abdicates, and we are still the lieges of the Protestant crown. And if our whole bench of Bishops should turn Puseyites — a thought more allied to a smile at present than a fear — it is they, not we, who cease to be members of the Protestant Church of England."

"The general paucity of Scripture language has struck me very forcibly in the writings of the Oxford school. But there is one mode of speech in general use amongst them so boldly at variance with the divine word, I could wonder it does not act as a caution to their rash and inconsiderate followers. To 'preach the Church,' to 'preach the Sacraments' — Where did they get this new commission of their ministerial office? Apostles had it not: Christ gave it not; He gave an express commission to administer baptism, and an inferential one to administer as well as to receive the Lord's Supper. 'But go thou, and preach the kingdom of God.' 'Preach the word.' 'Preach the Gospel.' 'Preach Jesus Christ — Christ crucified."

"I wonder, and but that I see so many Christians falling into it, I should disbelieve, that one who has ever enjoyed the real spiritual presence of Jesus in the Sacrament, should tolerate the idea of a carnal one, or endure the notion of a material medium between themselves and Him. I could as well have expected that the disciples at Emmaus should sit down to feed upon the bread, in the breaking of which their risen Lord was known, instead of arising in the fulness of their joy, and departing to communicate their blessed vision."

"But the first annals of Church history will show, how soon the grosser nature began to operate, in trying to bring back from heaven the human body of the Lord, and submit it once more to the witness of the senses: the wish was parent to the thought, and the thought, a metaphysical abstraction perhaps at first, became the parent of popish idolatry in its grossest form: the worship of the host, and the sacrament of the mass. The communion once again purified at the Reformation, guarded, as in our liturgy I think it is, by expressions the most carefully exact, and accepted and enjoyed in its inward and spiritual grace, by so large a body of evangelical worshippers, what is it now our grief and shame to hear? The cry once more of the sensual nature for a sensible deity, a bodily-present Saviour in the holy sacrament. O shame! If there were in my bosom but a conceived wish that so it should *be*, I would hide my head in the dust before his altar; unworthy indeed to look upon those sacred pledges of his love, incapable to taste the high companionship of that mysterious feast."

THE CONTINENTAL PROTESTANT CHURCHES.

1. *Notices of the Reformation in the South West Provinces of France.* By R. F. JAMESON. 1839.
2. *A Voice from the Alps; or a brief Account of the Evangelical Societies of Paris and Geneva, with a view of the present prospects of Religion in Europe.* By M. MERLE D'AUBIGNÉ. (Edited by the Rev. E. BICKERSTETH. 1838.)
3. *Confession of the Name of Christ in the Sixteenth and in the Nineteenth Century.* By J. MERLE AUBIGNÉ, President of the Theological School, Geneva.
4. *The Faith and Patience of the Saints, exhibited in the sufferings and death of M. le Febvre, in the persecution which followed the revocation of the Edict of Nantes* (a new Translation), with a Preface by the Rev. J. N. PEARSON, M. A., Incumbent of Trinity Church, Tunbridge Wells. 1839.

IT were earnestly to be wished that a large measure of attention were devoted to the state of the Protestant Churches in France,

Switzerland, and Germany, with a view, by the divine blessing, of promoting the much-needed revival so happily commenced among them. Those Churches, in common with ourselves, seceded from the corrupt communion of Rome; and were, in a considerable measure, guarded against defection in doctrine, by the adoption, in subordination to the word of God, of Scriptural formularies, in the main coincident with our own Thirty-nine Articles, though pressing a few points further than our judicious reformers considered meet, or perhaps tenable. Unhappily they lost that additional bond of security, that safeguard against restless change, which we enjoy, in Scriptural diocesan episcopal government. We deeply lament this; we lament it for their own sake, and for the sake of our common Christianity; believing as we do that episcopacy is most agreeable to the word of God, and that it was the basis of Church polity established by the Apostles. But not considering the rent as extending to the foundation, so that these churches are not true churches of Christ, and may not be pure and flourishing churches, we anxiously desire to see them restored to the brightness of the era of the Reformation, and lengthening their cords and strengthening their stakes, throughout the length and breadth of their nominal boundaries. We do not say, that if, in throwing off popery, they had been endued with the discrimination to retain episcopacy, they would not be much more able to cope with the arguments, and to resist the aggressions, of the Church of Rome, by whose hostile legions they are surrounded; nor do we doubt that a judicious attention to the testimony—not the authority—of Christian antiquity, would have been highly beneficial to them, as it was to our own Church, in repressing a vagrant and reckless spirit, and keeping them in "the footsteps of the flock" of Christ, which never diverged towards Socinian or Pelagian perversions of Holy Writ; but believing that they were conscientiously built, under God, by their revered fathers upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone, we earnestly pray for the Divine blessing upon them; that whatever of "wood, hay, stubble," has been heaped up among them, may be swept away, and that they may be abundantly enriched with the "gold, silver, and precious stones" of pure doctrine and holy membership.

It would be monitory and instructive, yet deeply interesting, to trace the history of the Protestant Churches of France, Switzerland, and Germany, during their early stages (or, in inspired language, their "first love,") and thence through their bitter persecutions and ultimate decadence, to their present hopeful and reviving condition. But this would require a volume instead of the cursory pages of a magazine; we will, however, allude to a few desultory particulars, leaving our readers to draw up a more regular sketch from their own studies.

We need scarcely touch upon the state of the Protestant Continental Churches at the period of the Reformation, because that is well known from the numerous histories of that memorable era. In the faith, the simplicity, the love, the endurance, the practical godliness, and the substantial union and unity, amidst many minor and not unimportant differences, of the faithful, when first emerging from the darkness of popery, which had for so many ages enveloped Christendom, we seem almost to be reading a new

chapter of the Acts of the Apostles. Whether we turn to the memorable and devout deeds of some of the princes and governors whom God raised up to aid the work of reformation; or to the lives and writings of the many eminent divines who conducted it; or to the affecting annals of piety and constancy in private life which adorned it; we discern abundant traces of that extraordinary effusion of divine grace which it pleased the Great Head of the Church to bestow at that eventful period.

We have been gladdened, yet pained, in having our recollections revived by one of the publications noticed at the head of this paper, in reference to one corner of our Lord's vineyard, which for a time yielded many precious clusters, and afforded promise of an abundant vintage, till the wild boar out of the forest of ecclesiastical and political popery rooted it up, and left a waste which still continues, for the most part, in desolate barrenness. We allude to the south-west provinces of France, where the ancient kingdom of Navarre shone with the matin beams of the Reformation; till its own renegade, Henry the Third of his native dominions, and the Fourth of France, seduced by worldly ambition and false because unhallowed policy, cast off the faith of his pious relatives, and became the betrayer and opposer of that holy communion in which he had been nurtured.

Mr. Jameson, during a recent visit to Pau, the capital of the little States which once formed the kingdom of Navarre, obtained liberal access to an extensive library preserved in the ancient monastery of the Cordeliers, and which contains many curious works rescued from the ravages of time and revolution, and is particularly rich in works of local history and biography, from the pens both of Romanist and Protestant writers. These copious stores Mr. Jameson was permitted, by the kindness of the venerable librarian, to examine and make use of; for which purpose he was allowed to occupy an ancient cloister, and was supplied with every accommodation. The result is contained in the present volume; our notice of which we must confine chiefly to the account given of the never-to-be-forgotten Jane of Navarre, the mother of the unhappy Henry IV. misnamed The Great; though, had he adhered to the blessed faith in which he was educated, and acted worthy of it, he had qualities which might have rendered him deserving of that title.

The reader may be pleased to be introduced to the present localities of the scene.

"As I purposed making some little stay at Pau, I was led to look around me with more steady enquiry than mere passers-by either do or can do. The '*Parc*,' from its English look and name, its delicious shade and range of prospect, first engaged my attention. A lovely tract of country lay before me, with a brilliant sun beaming on it. It was market-day, and crowds of peasants, (the men dressed like Scotch highlanders, the females like Welsh women, except the hat,) came pouring along the roads, some on rough angular-limbed nags, (the women astride,) some in ox-carts, and some in wooden shoes, the exact model of a New Zealand canoe. All were gabbling their not unmusical *patois* with a cheerful air. Every one, old and young, looked comely and good humoured."

"I turned to the left, and the ancient pile on the verge of the cliff was before me. It was the Chateau, where Marguerite de Valois had discussed points of faith with Calvin and Beza, and acquired the then rare knowledge of the truth: it was the palace where (her daughter) Jeanne d'Albret (the 'good Queen Bess' of these regions) had reigned, after the model of King Josiah, who 'did that which was right in the sight of the Lord;' it was the castle where Henri Quatre was born,

who,—but I shall speak of him hereafter. Now, to my shame be it spoken, though I was intimately acquainted with Henri, I was not quite so familiar with his mother. I had admired her spirited conduct at Rochelle, and reverenced her as the mother of a hero; but I was less conversant with her history at home, in this her little kingdom, than I ought to have been, before I visited her romantic capital. Here, she had 'fought the good fight of faith,' with eminent success; here she had planted the standard of truth, which, for half a century, had waved in these sunny realms, 'lifted up on the high mountains.'"

"In giving a picture of the times when Protestantism prevailed in Bèarn, I have not finished the sketch by painting its ruins. The landscape of this period would neither be picturesque nor pleasing. It would be like a view of that part of the ocean, where some lamented friend was lost. There are only ten small places, (the French word 'temple' is neither significant nor Christian,) of Protestant worship in this district of Bèarn, now the department of the lower Pyrennèes. They are at Bayonne, Orthez, Sauveterre, Lagorre, Monte, Castletarb, Nay, Osse, Salieres, and Pau; at which latter town, the Protestants assemble in a small room, rented by the English visitants for their own use. That amiable lady, the duchess of Gordon, has purchased a site for a Protestant church and school-room, both of which are in great forwardness; but the finishing of which is now suspended for want of funds. Alas! that 'all who behold it,' of the Romish Church, 'begin to mock.' I wish I could induce my readers, (if I have any,) to aid in the restoration of religion amongst the Bèarnoise. They are of a mild plastic temperament and lively capacity, fitting them for instruction; they live under tolerant laws, and they have the memory of 'the good old times' of Jeanne d'Albret still in remembrance, to inspirit the effort for their recurrence. Their present Protestant pastor, M. Jules Leonard Buscarlet, a man of piety and ardent feeling, must find his exertions futile to increase his congregation, until a fit place for assembly is opened. The Romish Church in France is reviving its ancient spirit of assumption. The existing laws prohibit public processions of Roman ceremonies in towns where there are Protestant 'temples.' The erection of convents is also illegal. But both these prohibitions are violated."

We will now quote a few notices of the excellent queen Jane.

"Jeanne d'Albret was born at the Chateau de Pau, the 7th of January, 1528. But this only child was separated from her parents by the paramount influence of her uncle, the king of France, (Francis) who dreaded that her hand might be given to young Philip of Spain by her father, and her mind drawn away from Romanism by her mother. To prevent these consequences, injurious alike to his interests and his inclination, Francis, compulsorily, married his niece, when only in her twelfth year, to the Duke of Cleves. (It is said that the infant bride was so overloaded with the weight of her gorgeous finery, as to be unable to walk; which compelled the constable of France to carry her in his arms from her carriage to the church.) The lonely mother was thus deprived of the society of her child, and when her next warmest object of regard, her brother Francis, died, (March 31, 1547) her spirit seems to have forsaken her, and the world to have become valueless. She retired to the little village of Tusson, in Angouleme, joining a religious community of females, over whom she presided. Subsequently she removed to the Chateau d'Odos, near Tarbes, where she died December 21, 1549, from the effects of exposure in observing a comet. The Romish writers claim her as a re-convert, because, in her dying moments, she kissed a crucifix which was placed before her. She, who had embraced the cross in early life, and had so long borne it typically by patient endurance, might, surely, while in the agony of leaving one world, and in the earnest expectation of entering another, have clasped a crucifix without any superstitious feeling. The materialism of religion could have had but little influence over the dying senses of a Christian like the Queen of Navarre, who, while her paralytic hands grasped a crucifix, sufficiently declared the sort of feeling with which she viewed it, by thrice exclaiming, as she expired—'Jesus! Jesus! Jesus!'"

"Henry d'Albret survived his Queen about six years. His government was mild and beneficial to his people, nor does he appear to have enforced his 'Ordonnance' against the Reformed doctrines with any severity, but to have satisfied himself with declaring his own opinions by his publication. The incongruous marriage of his daugh-

ter, Jeanne d'Albret, with the Duke of Cleves, had been dissolved by Papal licence, and another contracted (October 20, 1548) with Antoine de Bourbon, Duke de Vendome. The Princess Jeanne was young and handsome, lively, and, as Brantome tells us, 'aimait une danse aussitot qu'un sermon.' She was of a shrewd discerning intellect, possessing the literary propensities and tastes of her mother, but with a far more determined and self-confident spirit. Though brought up in the Romish faith, yet she had a full knowledge of the reformed doctrines, and early manifested an aversion to the grosser superstitions of Popery, yet without any earnest adherence to either faith.

"In 1555 Jeanne ascended the throne of her ancestors; and she and her husband took the usual oaths, according to the forms of the Roman Catholic Church, to the rites and discipline of which they in every respect conformed. Two days after this solemn ceremony, the estates of Bèarn (consisting of the nobility, clergy, and deputies of towns) presented an address to their new sovereigns, stating that 'A sect had latterly sprung up, infected with heresy, which offended the faithful by their contempt and transgression of the divine precepts; that, as it was the duty of the sovereign to protect the church against all injustice and persecution, they prayed their majesties to exhort the bishops to search diligently after these new sectaries, and to direct that, in case of negligence on the part of the prelates, the delinquents should be prosecuted by the judges of the ordinary court, who should report, every two months, their proceedings thereon; and that proclamation should be made by sound of trumpet in all towns and markets, commanding all classes of people to abstain from disputing on, or in any manner questioning, the constitutions of the church.

"It is evident, from the presentation and terms of this address, that the Reformed doctrines were, as yet, chiefly confined to the lower classes of the Bèarnoise people, although some, at least, of the prelates were disposed to favour them. That the 'sect' had become considerable in number, is also evinced by 'all classes of people in all towns and markets,' requiring a legislative admonition.

"The king and queen of Navarre averred, in their answer to this address, that 'they desired to extirpate heresy in their dominions, and would direct the bishops to proceed against heretics in conformity with the edict of the late king Henry, issued 1546.' An order was subsequently published, threatening the prelates with the seizure of their temporalties, in the case of laxity in the pursuit of heretics, and directing certain legal proceedings for their prosecution, 'in order that all heresy and all heretics should be exterminated.' Notwithstanding this apparent inquisitorial vigour, no prosecution was commenced against the new heresy. Jeanne d'Albret, when she came to reside in Bèarn, was brought into association with the friends of her late mother. These faithful adherents were the Protestant exiles whom the pious and tender-hearted Marguerite had sheltered from persecution; the learned Theodore Beza, the eloquent Henri Barran, and the enthusiastic and venerable Jaques Lefevre, who, when in the hundred and first year of his age, lamented, with his dying breath, that he had missed the crown of martyrdom. These and other eminent individuals were gladly welcomed by the filial feeling and acute understanding of the queen of Navarre. Her mother's writings and personal example were admonitory records; her mother's friends, illustrious examples, of the purer doctrines which she found extending around her. The king, her husband, who was of a vicillating temper, appears to have been lured, by the talents of those whom the Queen had received into favour, to listen with complacency, if not with conviction. Under these circumstances, the fulminations against heresy were mere summer thunderings, which, instead of causing ravage, only cleared and refreshed the atmosphere.

"So great was the encouragement given by the sovereigns of Navarre to the remnant of the reformers who remained in that kingdom, after the death of Marguerite de Valois, that many others shortly joined them. Amongst these was a Genevese minister, Francis Guy de Boisnormand, a man of considerable talent, who, with Henri Barran, formerly a monk of Bèarn, obtained so great an influence over the Queen, that she became a decided patroness of their doctrines. The Navarrese court again became the place of refuge for the oppressed Protestants of France and Germany, and, on every side, the welcomed strangers repaid the hospitality they received, by their missionary efforts."

These proceedings attracted the notice of the courts of Rome and Paris; and admonitions,

threats, ill usage, and bribes, were employed, to bring back the king and queen, with their people, to the thraldom of Popery. The king yielded, to the great distress of the queen, and placed their son, young Henry, under Romish governors; but Jane stood firm, declaring that, sooner than go to mass, or willingly suffer her child or subjects to do so, she would, were it possible, cast them into the depths of the sea. She escaped by flight, in April, 1561, from the snares which were thickening around her; and being sheltered among her native hills at Bèarn, learned, with deep affliction, but without being able to prevent, the severities with which her subjects were visited by her husband and the French court, in order to extirpate the Protestant faith. The king dying at the close of 1562, from a wound received while engaged against the Huguenots, Jane determined to act as an independent sovereign, and to encourage the reformed faith at all hazards to herself. She accordingly ordered an appropriation of ecclesiastical revenue, for the support of Protestant worship, and forbad the public processions of the Romish church. The Romanists, in consequence, complained to the cardinal D'Armagnac, who addressed to the queen a letter, which Mr. Jameson has inserted, together with her reply. As we do not recollect having seen these documents in the popular narratives of the life of Jane of Navarre, in our religious biographies, we will insert, long though it is, the queen's admirable reply to the cardinal's astute (Mr. Jameson is pleased to call it "Puseyite") letter. It strikingly exhibits the mental ability, the shrewd tact, the courage, and the piety, of this extraordinary woman; and its arguments are not destitute of forcible application to our own times. To appreciate duly the christian resolution of the writer, it must be remembered that Rome was at that period in the plenitude of her dominancy; that the petty domain of Navarre was encircled by France and Spain, the former under the sway of the patron of the St. Bartholomew massacre, and the latter of Philip, the husband of our "bloody Mary," of Smithfield memory; and that the queen's own nobles, dignified clergy, and state advisers, were for the most part, openly or secretly, Papists. With this preface we copy the document.

"My Cousin, — From my earliest years I have been acquainted with the zeal which attached you to the service of my kindred. I am not authorized by ignorance of that zeal to refuse it the praise and the esteem it merits, or to be prevented from feeling a gratitude which I should be desirous to continue towards those who, like you, having partaken of the favour of my family, have preserved good-will and fidelity towards it. I should trust you would still entertain those feelings towards me, as you profess to do, without allowing them to be changed or destroyed by the influence of I know not what religion or superstition; thanking you at the same time for the advice you give me, and which I receive according to its varied character, the dissimilar and mingled points it touches, being divided between heaven and earth, God and men!

"As to the first point, concerning the reform which I have effected at Pau and Lescar, and which I desire to extend throughout my sovereignty, I have learned it from the Bible, which I read more willingly than the works of your doctors. I have there found, in the account of king Josias, a model by which I ought to regulate my conduct, in order that I may not draw on myself the reproach cast on those kings of Israel, who pretended to serve the Lord while they allowed the high places to remain.

"As to the ruin impending over me, through bad counsel, under the colour of religion, I am not so devoid of the gifts of God, or of the aid of friends, as to be unable to make choice of persons worthy of my confidence, and capable of acting, not under a vain pretence, but with the true spirit of religion. Such as is the head, so are the

members. I have not undertaken to plant a new religion in my dominions, but rather to rebuild the ruins of the ancient faith, which can only be regarded as a good design, and which I trust will be successful. I clearly perceive that you have been misinformed, both respecting the answer of my estates and the disposition of my subjects. The two estates have professed their obedience to religion. The three first remonstrances were unfounded, but being satisfactorily answered, my subjects, ecclesiastics, nobles, and citizens, without exception, have vowed obedience, which is the safeguard against rebellion. I use no compulsion, nor punish with death or imprisonment the expedients of arbitrary power.

"I know who my neighbours are: the one hates my religion as much as I do his; but that does not affect our mutual relations; and, besides, I am not so destitute of advice and friends, as to have neglected all necessary precaution for the defence of my rights, in case of attack. My other neighbour I regard as the stem from which I have the honour to be an offshoot. Far from abhorring my religion, he protects it in the persons of the nobles; and of my son, who, like myself, is flattered by the honour which this connexion attaches to our house. Both modes of worship are recognized in his dominions, nor is any one despised on account of his faith. But even supposing that it were so; allowing even that my subjects should desire to claim the aid of either of these princes; the one would hesitate to receive them, through fear that, in offending me, he might irritate a superior power, that is to say, France, to whom, as you know, this country is of great importance; while the other, far from being, in my estimation, a tyrant or usurper, on the contrary, covers and protects me under the shadow of his wings, where I feel assured of safety. Although you think to intimidate me, I am protected from all apprehension. First, by my confidence in God, whom I serve, and who knows how to defend his cause. Secondly, because my tranquillity is not affected by the designs of those whom I can easily oppose, and because the effect of these designs will never be to weaken my spirit, or turn aside the resolution I have taken, and which I will execute, with the grace of Him who encompasses my country, as the ocean does England!

"I do not perceive that I run the risk of sacrificing either my own welfare, or that of my son; on the contrary, I trust to strengthen it in the only way which every Christian should pursue; and even though the Spirit of God might not inspire me with a knowledge of this way, yet human intellect would induce to act as I do, from the many examples which I recal with regret, especially that of the late king, my husband, of whose history you well know the beginning, the course, and the end. Where are the splendid crowns you held out to him? Did he gain any by combating against true religion and his conscience? Yes, his conscience, as witness his last words addressed to the queen, declaring that he would cause the reformed ministers to preach throughout his territories, if he should be cured of his wound. Mark the fruit of the gospel, which divine mercy causes to be gathered in its time and place. See the care of the eternal Father, who remembers those upon whom his name is called.

"I blush with shame when you talk of the many atrocities which you allege to have been committed by those of our faith: cast out the beam out of thine own eye, and thou shalt then see clearly the mote in thy brother's eye: purify the earth that is stained with the innocent blood which those of your party have shed, a fact you can bear testimony to; and I well know whence sprung the first disturbances, when the ministers of the Gospel preaching everywhere under the sanction of the edict of tolerance issued in January 1559, you and the Cardinal de Tournon injured the character of the late king, my husband, by inducing him to interrupt their efforts? I am far, however, from approving here the excesses committed in many places under the name of religion, and which our ministers deplore equally with all men of rectitude. My voice calls loudly for vengeance against their authors, who have profaned the true faith; by the grace of God, the disgrace of these disorders shall be effaced from Bearn, which will be saved from this ruin, as well as all others with which it is threatened.

"You are ignorant of what our ministers are, who preach patience, obedience to sovereigns, and the other virtues of which the apostles and the martyrs have left them an example. You will not dispute, you observe, about our doctrine: nor will I, although its truth is so manifest, that it is vain for you to call it false. It is not through mistrust of my cause that I refrain, but from the fear of making useless efforts to conduct you to the hill of Zion. You affirm that multitudes draw back from our belief, while I maintain that the number of its ad-

herents increases daily. As to ancient authorities, I hear them every day cited by our ministers. I am not, indeed, sufficiently learned to have gone through so many works; but neither, I suspect, have you, nor are better versed in them than myself, as you were always known to be more acquainted with matters of State than those of the Church. You do wrong to blame us for having quitted the ancient faith. Take that blame to yourself, you who have rejected the milk with which you nourished my mother, before the honours of Rome had fascinated your eyes.

"We are agreed on the reading the Scriptures, without looking further. We acknowledge that there are difficult passages; your corruptions, which have rendered them so, have eaten like a canker. It is also too true, that the spirit of darkness blinds men; you and others have been examples of it. I have learned in our religion, that St. Augustine (versus Adamantus), had well explained these words, 'This is my body,' in saying that Jesus Christ spoke of his own body, while he gave the sign of it. This explanation is a better elucidation than that which you give of the passage, where the Saviour said, that he would speak no longer in parables, since, then, the supper had been finished. Read again these passages attentively, before you explain them so unhappily on any other occasion; it might be pardonable in me as a female, but you, a cardinal, to be so old and yet so ignorant! Truly, my cousin, I feel shame for you!

"You affect to repeat often, *my* doctors, *my* ministers. Would to God they were mine, and that I was enriched with so great a treasure. I would say with St. Paul, I am not ashamed of the Gospel. But do not however believe, that I consider them infallible. I place no reliance on doctors, not even Calvin, Beza, and others, but as they follow Scripture. You would send them to a council. They desire it, provided that it shall be a free one, and that the parties should not be judges. The motive of the surety they require, is founded on the examples of John Huss and Jerome of Prague.

"There are not many sects amoung our ministers, but rather amongst you, as I learned at the conference between the Protestants and Romanists held in 1560, at Poissy. We have one God, one faith, one Church, which he has promised to govern until the end of the world. As to the morals and manners of our ministers, are you of opinion that they should go to Rome to learn better? You make them declare that the Church has lain hid for twelve or thirteen hundred years. They said nothing like it, for they acknowledge an universal Church, where it has been always existing, but not with you whom they deny to be the true Church. They carry no further a decision on the fate of those who preceded you in the same belief, leaving all to the secret judgment of God. False assertions should not be made, when one wishes to be believed.

"I am equally astonished with you, that persons of good sense should be misled, and if you lose patience at it, I, who have much less than you, only view it in the same light.

"Nothing afflicts me more than that you, after having received the truth, should have abandoned it for idolatry, because you there found the advancement of your fortune and worldly honours. I believe that if you are not guilty of the sin against the Holy Ghost, you are very nearly so. Hasten, I entreat you, to pray, for fear that the door of mercy may be shut against you. I must stop here, practising obedience to what God commands—'Be ye angry and sin not.'

"If it is true, as you say, that the followers for the faith have become persecutors, keep those titles for yourself which the Holy Spirit ascribes to you. When you call our ministers disturbers, it seems to me that I hear Ahab addressing Elijah, but the prophet answered, 'I have not troubled Israel, but thou and thy Father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalam.' Have you no shame in inducing me to take a part, only sustained by those who league against their sovereign and God; so that far from thus gaining a title to my esteem, you hazard having to repent of your own attempts.

"I understand, better than you do, how to act towards the princes, my allies, and to my son, who belongs to that Church, out of which there is no salvation, and in which I feel assured of my own safety.

"You beg me not to consider it strange or wrong that you have thus addressed me, since you act as legate of the pope; but I will not receive one at the same price which France has paid, who has had to repent of the bargain. I acknowledge God, as the only being to whom, in Bearn, I am responsible for the exercise of my authority. I have not withdrawn from the Catholic church, nor adopted any error contrary to its creed. Keep, therefore, your tears to mourn your own danger, to

which I will readily contribute mine, to show my charity, if they can serve to draw you into the true fold of Christianity, and tend to make you a shepherd instead of a hireling.

"If you have no better reasons for combating my undertaking, do not again urge me to follow your worldly prudence; I consider it mere folly before God; it cannot impede my endeavours. Your doubts make me tremble; my assurance makes me firm. When you desire again to persuade me that the words of your mouth are the voice of your conscience and your faithfulness, be more careful, and let the fruitless letter you have sent me be the last of that kind that I shall receive. I have seen the letter that you wrote to my cousin of Lescar, and which he will answer: it is equally malignant and prejudiced. It is sufficient for me to observe that you would hurl upon the country of Bearn the misery into which you have plunged France. But though you may envy her prosperity, the Arbiter of her destinies will preserve it, notwithstanding your malicious intrigues; and, by his grace, will confirm it. May that grace abound towards you in the pardon of your sins! Yet I almost dread to beseech Him for it, lest He may address to me the reproach which Samuel met with on account of Saul.

"Receive this from one who knows not how to style herself; not being able to call herself a friend, and doubtful of any affinity till the time of repentance and conversion, when she will be,

"Your cousin and friend,

"JEANNE."

After perusing this letter, it will not excite surprise that the fiercest thunders of the Vatican were hurled against this faithful servant of her Divine Lord; or that (according to the accustomed persecuting and blood-thirsty spirit which has ever characterised the papacy, and which the modern supplementary volume to Dens, set forth by the Romanist hierarchy in Ireland, adopts and ratifies as the existing and never-dying law of Rome in regard to Protestant kings and queens and their dominions,) the Pope excommunicated the royal writer, and with that insolent assumption of temporal power which has always accompanied his usurped spiritual authority, declared her crown forfeited, and her subjects absolved from their allegiance; thus encouraging her neighbours to attack her, and her lieges to rebel against her—and this for the glory of God and the behoof of the church; so that on the Bishop of Rome rests no small portion of the guilt of the blood that flowed in torrents during the dreadful civil wars which so long desolated France, and of the atrocities of his too faithful followers in the massacre of August 1572, and the still more frightful dragonades which followed the revocation of the edict of Nantes in 1685.

The Queen and her Protestant subjects were now exposed to the most cruel and blood-thirsty warfare. The Romanists stirred up a revolt in a portion of her dominions, which she suppressed; but instead of returning evil for evil, when the vanquished Count de Luxe and his associates knelt before her, she told them that she was led by the mercy of God, who in his overruling providence had protected her, to feel mercy for others, and that she therefore pardoned, and would endeavour to forget, their misdeeds. But such was not the spirit of popery; for the French king, Charles IX., under its fanatical influence, determined with his spiritual advisers to expel or slaughter all the Protestants in his dominions; and the queen of Navarre was marked out for the first victim. He accordingly instigated the pardoned traitor De Luxe to raise another Romanist army, and the war recommenced with increased fury. Jane's subjects supported her with great zeal and liberality; and our good Queen Elizabeth sent her a subsidy of £50,000, and six pieces of cannon: The Prince of Condé also, and the heads of the Protestant cause, united with her; but the overwhelming power of France prevailed; town after town, village

after village, fell into the hands of the Romanists; and those which had made any resistance were subjected to fire and sword, and the most revolting barbarities, in order to intimidate others. The whole country was reduced to a dreadful state of devastation and suffering; Pau, the capital of Bèarn, was taken; and the people still point out an elm-tree near the market-house, which marks the spot where the Protestant preachers and the officers were hanged, and their bodies left to be gazed at, till they were cast into the adjoining river. Only the town of Navarreux was able to hold out; which it did during a most fearful siege; till it was relieved by the Queen's faithful general, Montgomery, whose skill and valour, by the blessing of God, turned the tide of war, and in less than ten weeks reconquered the whole kingdom of lower Navarre, and re-established the authority of the legitimate sovereign.

During these afflicting proceedings the Queen gained the affectionate confidence of her subjects, by her wisdom and piety, her intrepidity and perseverance. She harangued her troops with devout eloquence; and would deserve the name of a heroine, were not so heathenish a title eclipsed by her higher character as a "nursing mother" in the Church of Christ. Her first effort, after her own restoration, was to restore the pure worship of God. She was far from being a woman of intolerant temper; but, like her royal contemporary, Queen Elizabeth, she had been taught by experience that popery never failed to make use of religious toleration to gain temporal and political ascendancy, and, if possible, to dethrone Protestant monarchs, as required by the injunctions of the Bishop of Rome. She therefore issued a proclamation forbidding public popish worship; but allowing all priests, monks, and other Romish ecclesiastics, to remain in the country by licence, provided they conducted themselves as men who feared God, and obeyed the queen. Our readers may not be displeased to glance over the heads of this royal ordinance. Some of its regulations, with regard to private conduct and external acts of religious observance, go beyond the legitimate province of civil government; but three centuries ago there was no question throughout Christendom that a Christian government, regarding the nation as a branch of the Church of Christ, and considering itself bound to uphold spiritual discipline, was called upon to specify the public religious duties which its subjects were required to perform as members of a commonweal professing to be regulated by the word of God. It should however be remembered, that though the proclamation was issued by authority of the Queen, its spiritual regulations were sanctioned, and were probably set forth, by the Church, and that the exercise of discipline was committed to the consistory. We know that on a subsequent occasion the Queen applied to the Synod of Rochelle, respecting drawing up an exposition of the reformed faith; which was embodied in a decree, entitled: "Ecclesiastical ordinances of Jane, by the grace of God Queen of Navarre, *upon the re-establishment of the Kingdom of Jesus Christ* in her sovereign realm of Bèarn." The details, we admit, were carried too far; but we will not shrink, in these days of rebuke and blasphemy, from asserting the principle; for every ruler is bound to establish, or, where necessary, re-establish, "the kingdom of Jesus Christ" in his dominions.

We will now insert the proclamation; only premising that the lingering relics of popish notions respecting the Lord's Day, are seen in the twelfth article, which, while providing for its better observance, confines its restrictions in part to only a portion of the sacred hours.

"1. The queen, desiring that the word shall be announced only by those, who, being called by God, have a legitimate vocation, her majesty, for that purpose, annuls, repeals, banishes, and proscribes all exercise of the Roman religion, without any exception; such as masses, vespers, processions, litanies, vigils, feasts, painted or carved images, luminaries, offerings, and, especially those usually made at funerals, as customary in the Romish church.

"2. [Orders the removal of all altars and altar-pieces from churches.]

"3. All the inhabitants of the country, of whatsoever rank, are enjoined to attend the preachings, instructions, and prayers offered by the ministers of the gospel according to the word of God, her majesty desiring that the inhabitants of all places, wherein such worship is established, shall duly attend at each service, and those who are distant, at least every Sunday; and the jurats of every district are required to enforce the execution of this order, each one observing the conduct of those under them, and making a faithful report of those who refuse obedience.

"4. [Subjects the inhabitants of each district to the controul of its consistory, which is empowered to summon individuals to account for their conduct, and to reprimand and correct.]

"5. Seeing that the reformed church recognizes baptism as being one of the sacraments established for receiving the signs of the remission of sins, whence it imposes on parents the duty of presenting their children to the church to be baptized, yet, as a great many persons refuse to perform this duty, pretending to fulfil it by administering that sacrament themselves, the queen interdicts all parents, godfathers, &c. from baptizing, under such penalties as she shall further decree.

"6. [Recognizes the validity of Romish baptism, performed while that worship was permitted, but ordains that those who have been baptized by Romish priests, subsequent to the prohibition of that worship, shall be re-baptized by the reformed pastors, under penalty of punishment as rebels.]

"7. [Prohibits the re-baptizing by Romish priests.]

"8. It is forbidden to announce or publish the days of the papal festivals, and thus to keep people in superstition and idleness, against the law of God which prohibits both; for which reason it is enjoined on all to work six days of the week, and to inform against those who do contrary.

"9. Marriage, not being such, unless sanctioned by the benediction of the church, all persons are required to give public notice of their intended union, that it may be ratified and blessed in the face of the reformed church, on pain of subjection to the laws against concubinage.

"10. The priests, monks, and other ecclesiastics of the Romish church, are forbidden to remain in the country except by licence of the queen; but all who fear God, and respect the orders of government, will be so licensed.

"11. The effects of proper education being of the greatest importance, none will be permitted to act as a schoolmaster, unless of the reformed religion; and every one who would act in such capacity, must be examined by a minister, who will judge of his ability and other qualifications for the due performance of his functions.

"12. All matters and business of justice shall cease on the Sabbath-day, unless in cases of necessity: the shops and public-houses shall be closed during the time of divine service, at which all persons ought to attend. All sports, usually lawful, are interdicted during the same period.

"13. [The first part regulates the period of preaching at other times than on the Sabbath.] There shall be a cessation from labour during the preaching, and not at other times, in order that superstition may not be revived by the observance of days.

"14. [Regulation of interments of the dead.]

"15. And as, by the instigation of the evil spirit, many have withdrawn from the church after having embraced its doctrines, and others have been cut off from it on account of their improper conduct, without either of these parties having manifested a desire to return; It is hereby ordered that both those who have been excommunicated by the church, as well as those who have voluntarily separated from it, shall be chastized and punished by the magistracy, as scandalous livers, rebels, and disturbers of the church, if, during the space of a year, they shall *not*

return to their duty, and give signs of repentance.

"16. [Regulates payment of tythes and church dues.]

"Lastly. In order that no one may have opportunities of wasting time in evil ways, all illegal games, dances, masquerades, impure songs, and such like disorderly proceedings, are hereby prohibited."

Shortly after peace had been restored, the Queen of Navarre went to Paris, to be present at the marriage of her son to Margaret of Valois, the king's sister, to which union she felt great repugnance, Margaret being a Romanist; but she was induced to withdraw her opposition, by the hopes held out that family and national animosity would thus cease, and Protestantism be less exposed to jeopardy. She little suspected the intrigues and plots which were already rife, and which speedily exploded in that blackest deed even of French history, the Bartholomew massacre; and least of all, that her own son would become a Papist, and a persecutor; but the event proved the short-sightedness of the policy which induced so excellent a woman to allow of evil that good might come. But she did not live to see the issue; she was rescued before the storm burst upon her friends and country; and was spared witnessing the bloody subversion of Protestantism, and the restoration of the Papal dominion. She arrived in Paris on the 4th of June, 1572, and expired on the 9th, at the early age of forty-four. Protestant historians have generally attributed her death to poison, administered at the instigation of that bigoted and cruel woman, the Queen-mother; but Mr. Jameson charitably relies upon the official *proces-verbal* which ascribed it to an abscess in her side, which was discovered upon opening her body. He also quotes a manuscript by the Bishop of Oleron, which attributes it to pleurisy, occasioned by her journey: whereas other Romanist historians say, that it was occasioned by anger at being forced to hang out tapestry from the windows of her hotel on the day of the superstitious procession of the Fête Dieu; the very rite which a few years since (after the restoration of the Bourbons) being forced upon the Protestants, gave rise to much disturbance. We are very far, however, from being convinced that she was not poisoned. The Queen-mother, who feared and hated her, well knew that the Romanist party could not work upon the flexibility of the young prince Henry, so long as he was under the influence of his pious parent; and as to any feeling of remorse or conscience, the assassination of Coligni, and the wholesale slaughter in cold blood of the Protestants, which took place only a few weeks after Jane's death, shew that such scruples would create no impediment. But whether she died by the effects of poison, or by distress of mind occasioned by being forced to comply with an observance which was, in the public eye, an act of homage to popery; or whether she was worn out by the long-continued fatigues, privations, and distresses to which she had been so long subjected in the cause of her God and Saviour against the Antichrist of Rome; in any case, we do not hesitate to pronounce her to have been a faithful martyr of Jesus Christ.

Mr. Jameson has comprised the account of the Queen's dying hours in the few following lines.

"Jeanne d'Albret, when she found the end of her days was approaching, drew round her the most spiritual ministers of her creed, deriving much consolation from the fervent prayers

of these righteous men. Her faith was steadfast, and calmly expectant of the promises she believed. The disposition of her worldly affairs was also attended to with the same rectitude and judgment which she had evinced through life. She directed her remains to be interred, without pomp or vain ceremony, in the same tomb with her late father, Henry II. of Navarre. She left her son Henry the crown of Navarre, requesting the king of France, the Queen-mother, the Dukes of Anjou and Alençon, to take him under their protection, and allow him the free exercise of his religion."

We wish that Mr. Jameson had given his readers some account of the Queen's dying conversations, for they were singularly affecting and instructive. Sending for her son, she fervently exhorted him, with her failing breath, to the effect of the following counsels, which Mr. Jameson quotes from her last will, namely;

"To cultivate piety, and to regulate his conduct according to the doctrines in which he had been brought up; not to allow himself to be drawn away by the illusions of the world, by its pleasures or vices, falsely attractive; to watch with carefulness the execution of the ordinances she had published in Bearn, not to suffer them to be changed or relaxed; to drive from his dwelling evil counsellors, flatterers, libertines, and irreligious men, and to draw around him people of character, pious and Christian persons; to be a tender guardian of his sister Catherine, taking care that she should be educated in the reformed faith, and that she should be married only to a prince of the same communion."

Every one of these dying injunctions of his excellent mother, Henry violated; though probably not without many severe struggles of conscience; for it was not till more than twenty years after, that he finally outraged her memory by giving in his adhesion to popery.

As we have gone so far into the history of this pious queen, we will supply Mr. Jameson's defect by quoting a portion of her dying remarks, in reply to various observations and consolations made by a pious minister who attended her.

She said, "I take all this as sent from the hand of God, my most merciful Father: nor have I, during this extremity, been afraid to die; much less have I murmured against God for inflicting this chastisement upon me, knowing that whatsoever he does, he does so order it as that in the end it shall turn to my everlasting good." Again she remarked that she depended wholly on the providence of God, knowing that all things are wisely disposed of by him, and therefore she besought him to vouchsafe her all such graces as he saw necessary for her salvation. "As for this life," said she, "I am in a good measure weaned from it through the afflictions which have followed me from my youth to the present hour; but especially because I cannot live without offending my God, with whom I desire to be, with all my heart." As to what concerned herself, she said that her life was not dear to her, since, so long as she lived in this frail flesh, she was still prone and apt to sin against God; only she had a concern for the children whom God had given her, as they would, if she were now to die, be deprived of her in their early years. "Yet," said she, "I doubt not, though he should see fit to take me from them, but that he himself will be a Father to them, and a Protector over them, as I have ever experienced him to be to me in my greatest afflictions, and I therefore commit them wholly to his government and fatherly care." She declared that death was not terrible to her, because it was the way to pass to her eternal rest. She confessed that the sins she had committed against the Lord were innumerable, and

therefore more than she could reckon up; but yet she hoped that God, for Christ's sake, in whom she put her whole trust, would be merciful to her. She felt, she said, the want of such discourses as her minister had given; for since her coming to Paris she had been somewhat remiss in hearing such exhortations from the word of God; and therefore, said she, "I am more glad to receive comfort thence in this my extremity." To some questions by her minister, she replied, "I believe that Christ is my only Saviour and Mediator, and I look for salvation from none other, knowing that he hath abundantly satisfied for the sins of his people, and therefore I am assured that God, for his sake, according to his gracious promise in him, will have mercy upon me."

During her illness she often uttered these words, "O my God, in thy due time deliver me from this body of death, and from the miseries of this present life, that I may no more offend thee, and that I may attain to that felicity which thou in thy word hast promised to bestow on me." When she saw her ladies and gentlemen weeping around her bed, she said, "I pray you do not weep for me, since God doth by this sickness call me hence to the enjoyment of a better life, and I am now entering the desired haven, towards which this frail vessel of mine has been so long steering." To some questions she replied that she expected neither salvation, nor righteousness, nor life, from any but only her Saviour Jesus Christ, being assured that his merits alone abundantly sufficed for the full satisfaction for all her sins, although they were innumerable. Upon being asked if she was willing to go to Christ, she replied, "With all my heart.....Yes, I assure you, much more willing than to linger here below in this world, where I see nothing but vanity."

Among other friends, Admiral Coligni visited her, and two ministers read the Scriptures to her, prayed with her, and addressed holy advice and consolation to her, during the greater part of her last night, till she sweetly yielded up her spirit into the hands of her God and Saviour.

We have felt much pleasure in thus dilating upon the life and character of this truly Christian queen. It were too long to relate the afflictions which befel her Protestant subjects, after her death, during a century of persecution. We will pass on at once to that nefarious decree which nearly exterminated true religion in France — the revocation of the edict of Nantes in 1685. The effect of that decree in Navarre, and the present lamentable religious condition of the people of that once-favoured kingdom, are succinctly described by Mr. Jameson in the following passage.

"In Bearn, the Protestants had already been dragonaded into exterior conformity, but many fled into the fastnesses of the Pyrennees for shelter. Only fifteen days were allowed by the decree of revocation for conformity to the Romish church, or the infliction of penalties for recusancy. Those who did not at once 'fly from the wrath to come,' which their fellow-men had impiously taken upon them to fulminate, were compelled to bear the loss of either life, liberty, or religion. Troops were dispersed in all directions, in pursuit of fugitives, to whom no quarter was given; and, to prevent escape by sea, a penalty of three thousand francs was imposed for every Protestant sheltered by captains or owners of vessels.

"The events that occurred at this period, and the cruel results occasioned by the revocation of the edict of Nantes, are registered in the history of every Protestant nation, to whose refuge and sympathy many thousands of the unfortunate Huguenots were enabled to fly. A medal struck in memory of this Romish act of faith by Louis XIV., states that 2,000,000 of Calvinists were brought back to the church ('ob vicies centena millia Calvinianorum,

&c.); by which it would appear that they constituted a tenth part of the then population of France. At least two hundred thousand escaped, but the computation on the medal appears to be inclusive of the aggregate number. In the south of France the Protestants were, at the time, on the increase, a circumstance which, probably, led to the apparently sudden determination to stop their progress. Eighty 'temples' had been built in Bèarn during the reign of Jeanne d' Albret, and the first ten years of that of Henry IV. At the period of the revocation of the edict of Nantes, nearly three hundred Protestant places of worship existed in that country. These were probably mere 'upper chambers,' unostentatious 'places of assembly for the most part, and yet publicly known and designated as Protestant 'temples.' Many parts of Navarre must necessarily, from the severity of the edicts, have been without any ostensible places of worship, and the shrinking Protestants have assembled only 'in dens and caves of the earth.' The number of known places of Protestant worship equalled those of the Romanists; it is not, therefore, an unfounded assumption, to calculate the former at two-thirds of the entire Bèarnoise population. The town of Salies, the second of size and population in Bèarn, is mentioned as having suffered much from the dragonade, on account of the majority of the inhabitants being Protestants. As the population of Bèarn, at that period, only amounted to about half of its present number (450,000), it is probable there were nearly 150,000 Protestants subject to the tyrannous edict of 1685.

"At present, there are scarcely five thousand nominal Protestants in this district. Persecution and patronage having been removed, they have dropped, in the absence of excitement, into an apparent state of lukewarmness. Here and there a zealous minister 'prophesies upon the bones,' and 'a shaking' is visible. But the French character is not disposed to be sectarian in its humbler sense, of separation and inferiority. The hubbub of concourse, or exterior distinction, are requisite to engage them. If a 'coup de religion' could be effected with sufficient notoriety in any part of France, the excitement of a spirit might possibly spread; or, if Protestant 'temples' could be reared, like their stately prototype of Charenton, they could no doubt be speedily filled. But these very considerations are arguments for increased missionary efforts; and, happily, they are now in operation in several parts of France. Within the last few years, Protestant congregations have been formed at Avignon, Rheims, Tours, and other places; humble indeed as to number, but still forming links in the chain which may one day receive the electric fire from heaven, that may corruscate over and enlighten the whole of France.

"The French reformed church is divided into sixteen synodal districts, having eighty-five consistories, and two hundred and eighty places of worship. There are also thirty-one consistories, and two hundred and eight churches of the 'Confession of Augsburg,' or Lutheran faith. The Société Evangelique de France has, likewise, fourteen settled ministers, and eight Evangelistes, or missionaries. The European, or Continental society of London, and the Société Evangelique of Geneva, are also in the field, independently of the Société Biblique, and other bodies of auxiliaries.

"The estimated number of Protestants in France, at present, is about a million and a half. Some raise the amount higher, 'but they are not all Israel which are of Israel.' The droppings from the Romish church do not much swell the stream; but there are many of the Guizot school (such as in England, are called 'rational Christians') who roll with it. 'The church of the Laodiceans' has many followers here.

"In the south-west of France (particularly the ancient Bèarn), the mild plastic character of the people, and historic recollections), seem to invite missionary exertion. The sun that has set has left some warmth in the soil. May it rise again and endure, not merely as in former days, during the course of a polar summer, but 'until time shall be no longer.'"

Having closed the case of Navarre, we are not about to enter at similar length into the history of continental Protestantism in other places; though ample and interesting materials are not wanting. If one such narrative does not open the hearts of British Protestants to endeavour, by the blessing of God, to revive the Protestant churches of Europe, no multiplication of such details would effect that object. Yet, to our minds, the condition of Switzerland, and the Protestant portions of Germany, is even more affecting than that of the Protes-

tants of France; seeing that the abject state of the reformed churches does not arise from external violence, but from internal corruption. Heretical Geneva is a far more appalling spectacle than the desolation of the Hugunots by the fires of persecution.

(To be continued.)

OBITUARY.

THE RIGHT HON. SIR ROBERT GRANT.

WE feel a mournful satisfaction in presenting to our readers the following memorial of the late Sir Robert Grant, which occurs in a letter to the Bishops of Madras and Bombay, by the Lord Bishop of Calcutta, prefixed to his Lordship's charge delivered at his last visitation. The charge may furnish us with some valuable matter for remark or extract on another occasion; but we rejoice promptly to add his Lordship's testimony to the notices which have already appeared before the public respecting this excellent man. We should be glad to see, even thus late, a larger account of his life and religious character, with extracts from his letters and other papers. Bishop Wilson's estimate of his piety, his talents, his attainments, and his anxiety to promote the glory of God, and the temporal and spiritual welfare of mankind, though glowing, is not exaggerated. Some of his addresses at the anniversaries of religious and charitable societies, were not only eminently able and eloquent, but were marked by a high tone of devotional feeling, which bespoke the deep interest which he felt in promoting their holy objects. We ought to add our own private debt of gratitude, as he, occasionally, in former years, contributed to our pages, and once kindly superintended the work, for two or three months, in the absence of the Editor. We shall rejoice if the above suggestion should induce his relatives and friends to draw up a fuller memorial. The following is Bishop Wilson's statement.

"But there is one class of sorrows to which I would beg particularly to call your attention. Amidst all the personal trials we have to meet in India, none are more oppressive to the inmost soul than those separations in families, those avulsions and banishments of the dearest objects of our affections, and those yet more appalling occurrences of sudden deaths, which our uncongenial climate from time to time occasions. Yet these we must be prepared to bear, 'through Christ which strengtheneth us.'

"One instance of this has just taken place, and thrown all India, and especially the heart of my dear brother of Bombay, into the deepest dejection—the sudden death of his and my mutual friend, the late Governor of that Presidency. You must forgive me if I pause for a moment on the loss of so distinguished a person. I had hardly given utterance to those expressions, which you will find in the commencement of the Charge, on occasion of the death of two of the leading personages in my own diocese, when the tidings of the fall of Sir Robert Grant struck a coldness to my very heart. (Sir Robert Grant died July 9th, 1838.) I had passed, as the Lord Bishop of Bombay will well remember, a fortnight under his hospitable roof, when on my primary visitation in the winter of 1835. There I had learned something of his devotion to India, his indefatigable application to business, his attention to moral and religious character in his promotions, his love to the native population, his high conception of the capabilities, in almost every repect, of that fine country in the government of which he had been called to share, his zeal to raise its position amongst the nations of the world, his ceaseless activity in diffusing that information, and exciting that spirit of inquiry and enterprise in commercial pursuits, on which national greatness so materially depends.

"I had witnessed also the transcendant importance which he attached to Christianity, as the most stupendous benefit ever vouchsafed by Almighty God to a lost world, and for the promotion of which, in every safe and discreet method, he fully believed India was intrusted, almost miraculously, to the sceptre of the greatest, and freest, and most enlightened of the Western nations. Nor had I omitted to notice his family happiness, his personal and domestic piety, his prayers daily with his household, his attendance twice on the Lord's Day on the public worship of God, and the honour he always put on religion in his most ordinary converse.

"It is soothing to my feelings to dwell on such christian excellencies—gratitude demands it of me. The ebullition of grief and sympathy which your Lordship witnessed at the public meeting (the most numerous ever recollected at Bombay) at which you presided after his death, did not so much surprise me; but I confess I read with no little emotion the simple but affecting testimony borne by different persons to the efforts he had made to serve India. A whole life seems to have been crowded into his very few years of government (only three and a half—March 1835 to July 1838). The enumeration of 'public measures which he either originated or carried into effect,' to use the terms of one of the Resolutions, 'for improving the agricultural resources of the country, facilitating communication with Europe, and also between the different towns and provinces of the Presidency, and advancing its commercial and general prosperity,' had scarcely been made by one public functionary, when a similar series of proceedings was detailed by another distinguished person for his putting himself in communication with individuals of all classes, and eliciting information on the subject of education; for establishing schools and promoting the interests of science; for founding medical colleges and native dispensaries, and for encouraging, by public employment and private munificence, the rising native youth.

"Nor was it the least affecting to me to read the declaration of the Archdeacon of Bombay, (the Rev. H. Jeffrey,) towards the close of the meeting:—'For my own part, I should be very ungrateful indeed, if I did not bear testimony to his personal kindness and courtesy to myself; and not only to myself, but to the whole body of the clergy of our Church establishment, in whose name I now speak, and whose unanimous feeling and opinion I am certain that I faithfully represent. But his praise stood on far higher ground than this—on the ground of genuine piety and love to God. The general interests of religion, and of our own Church Establishment in particular, occupied a large share of his attention; and when I consider the vast amount of correspondence which passed under his own eye, as stated by the Secretary, all of which he examined for himself, I am quite astonished at the readiness with which all correspondence was answered which passed through my department; and I cannot but feel bound to acknowledge that, amidst his various and extensive engagements, the Church occupied even more than its share of his attention.'

"The allusion to which this statement refers, as made by one of the Secretaries of Government, to the sources of his premature disease and death, is indeed most touching. Yes, our noble-minded and lamented friend fell a sacrifice to his exertions, somewhat increased perhaps beyond the strictest necessity by a scrupulous, an over-scrupulous anxiety we must say, to examine every thing for himself, to save the feelings of every individual with whom he had concerns, and to wait till he had the time and materials for a rigid and impartial investigation into the merits of each case, which carried him far beyond his strength, though it inspired such unlimited love and confidence in those placed under his authority. The proceedings of the Bombay Government, in only one or two departments, occupied 24,000 folios in the year 1837. Embarrassing circumstances may possibly have concurred to harass his mind. The arrangements of his Government with the Supreme Council at Calcutta, in consequence of the Charter Act of 1833, are supposed to have created, from their novelty, continual impediments to his exertions. If he incurred any unpopularity on this score, either at home or with the Government of India, it adds at least to the proof of his zeal for his own Presidency. The secret of all this distinguished reputation and success was not so much his fine talents, nor his diligent habits of public business, nor his zeal and perseverance, as his thorough knowledge of India, and the high and elevated principles which directed his whole conduct. He had not to acquire as other Governors, he brought to his Chair an acquaintance with the most minute affairs of his Presidency. He inherited from his eminent father (the late Charles Grant, Esq., whose life and character are far too little known: what he accomplished for the religious interests of India during a period of fifty years, will only be fully disclosed at the last great day;) an inextinguishable love for the country which he left at the age of nine, to return to it as Governor after a lapse of forty-seven years; having not wholly lost the language of Hindostan during the long interval, whilst he had been collecting the most copious and valuable stores of information.

"Such a Governor soon becomes known, especially in our Eastern empire. When it is once understood that there is a zeal and promptitude in the head of the State equal to the most

ardent wishes of every applicant—a passion for India—a determination to promote, not private objects, nor the aggrandizement of a family, nor the accumulation of wealth, nor even the ordinary ends of Government only, but the good of the prostrate millions committed to its care—and especially when this is seen to be connected with a thorough understanding of what Christianity really is, and what it demands of man, it operates like a charm—it penetrates the remotest ramifications of the administration. It elicits and rewards individual enterprise of every kind. Sir Robert Grant's years in Bombay, few as they were, are the brighest spot in his life. The period of peace during which his Government fell, afforded him the fairest field for his beneficent labours. Unlike some of his most eminent predecessors, his attention and resources were not diverted from the one grand object of his heart.

"For myself I can only say, that a friendship of nearly thirty years, thus suddenly snapped asunder, leaves me desolate indeed. I feel as if I had lost a brother. His private tokens of affection I dare not, and ought not, to particularize. It may, however, interest his friends to know that his able pen may be traced in the large aid he afforded me in the two Sermons on Habit, in my first volume of Sermons of 1817; in my Defence of the Church Missionary Society in 1818; and in the Funeral Discourse for his honoured father in 1823. It is known, however, that I owe to his honoured father's friendship, continued in the present generation, the appointment which Lord Glenelg, his eldest son, when President of the India Board, was pleased to intrust to me in this country. I may add in this connexion, that it fell under my own notice to witness, before I left England in 1832, Sir Robert's zeal in preparing a Bill for the erection of two Bishoprics, now so happily filled by my Right Reverend brethren, and which was incorporated into the New Charter Act the following year. What share he took in the general enactments of that Charter, as well as of the preceding one of 1813, and in the provisions more especially for the freest diffusion of Christianity, all acquainted with the details of those great measures well know. The two large and valuable volumes on the subject, which he published in 1813, testify his powers of mind, his elegance and force in composition, and the vast fund of information on which he could draw.

"It has pleased, however, the Almighty to remove him from us. Happy for himself the transition from an earthly to a heavenly kingdom! He has 'served his generation according to the will of God.' Nor did his humble, holy, pious death, his poignant confessions of sin, his fear of himself, his delight in hearing Holy Scripture, his firm but trembling reliance on the alone merits of his Saviour, leave any thing to desire to his family and friends in the way of alleviation for his irreparable loss. Irreparable to them it undoubtedly is; nor can it be soon even partially supplied as to his public station; for it is the confession of all who can best judge of the case, that for capacity and variety of talent, for sincerity and singleness of purpose, for purity of private life, for a bright example as a husband and parent, for deep religious principle, for calmness and impartiality in his decisions, for undissembled and active philanthropy, and for a statesman-like knowledge of India, no Governor has surpassed, and few have equalled, Sir Robert Grant."

VIEW OF PUBLIC AFFAIRS.

THE circumstances under which her Majesty's Ministers resigned and reassumed their functions, seem to indicate more than a mere parenthesis in their official life, unconnected with any change of plans or intentions. It has long been notorious that the Melbourne cabinet has stood, not by its own inherent strength, but by the antagonist policy of two parties of opponents; just as a fainting man is kept from falling in a crowd by persons pressing on him from opposite sides; whereas, had they united their pressure in the same direction, or even had one side receded, and left it to the weight of the other, it would have fallen powerless to the ground. Whenever her Majesty's Ministers have voted on steady principles, they have been upheld by the Conservatives against the Destructives; and when on unsteady, by the Destructives against the Conservatives; and thus they were kept in the focus of office

by opposite repulsions;—we cannot say, like the fabled stability of Mahommed's coffin, by attractions.

But this vacillating state of things could not be permanent; and it has long been evident that the Melbourne ministry must either be broken up, or that it must so modify its policy as to secure the cordial aid of one or other section of its adversaries. Had its members been united in opinion among themselves, the latter course might have been feasible; but their intestine differences of opinion respecting the most prominent questions of political agitation—such as the Corn Laws, the Ballot, Popular Suffrage, the Church and Church-rates, Ireland, the Colonies, and what not—must have rendered such a measure impracticable without a dangerous secession from either the movement or the anti-movement portion of their body.

To bring matters ostensibly to a test, they affirmed, upon occasion of the House of Lords having adopted Lord Roden's motion for an inquiry into their policy respecting Ireland, that they were determined to exist no longer "by sufferance;" so that if the House of Commons did not declare itself in their favour, they would resign office. So far, however, from receiving a declaration such as would deliver them from their painful state of "sufferance," had only twelve votes been taken from their scale and thrown into the opposite, the balance would have turned against them; and this, notwithstanding their own votes, and the votes of their retainers and dependents, and of the O'Connell band, and the cream of the Radicals. Such another victory would ruin them; they had a still worse on the Jamaica question, and accordingly relinquished their posts.

The Irish debate having left them where it found them, in precarious "sufferance," and their whole course of policy leading constantly to the same result, it became necessary for them either to bring on a decisive battle, when they could choose their own time and ground, or to wait till they were attacked in some perilous position, without the possibility of escape or rallying. Their leaders would seem, so far as the public can judge from the concurrence of circumstances, to have argued to the following effect:—With the House of Lords against us, with the Conservatives in and out of Parliament against us; with Chartists and Radicals against us; and with most even of our Dissenting and Romanist allies only partially for us; our sufferance tenure is very uncertain, not to say dishonourable. We must therefore bring on a crisis, the result of which, issue as it may, cannot but be more favourable to us than our present condition. If we hold on till we are fully and unequivocally beaten off by common consent, or till our forces are melted away by increasing divisions, we cannot hope to regain our post; but if we seize a favourable moment for resigning, we have a whole chapter of accidents in our favour. Should Sir Robert Peel, as is probable, take office, and coalesce with Lord Stanley and Sir J. Graham, who quitted the movement party in disgust, and carry with him the general body of Church and State Conservatives, he will still have to grapple with so many perplexing questions, and such discordancies of opinion, that do what he may, he must meet with most formidable opposition. He will not merely be assailed by Whigs, Radicals, and Chartists; but in ecclesiastical questions he has repeatedly opposed the conscientious opinions of many of the most zealous friends of religion and the Church; and in political, of the extreme anti-reform party. With the present House of Commons, he is in a minority; so that it is very doubtful whether he could work with it; and if he dissolved it, he could not be sure that the issue would be so triumphant as to leave no doubt of his stability; for though the spirit of Conservatism has spread widely throughout the land, much of it has arisen from displeasure at the measures of the present cabinet; and Radicals and Chartists have voted for Tories to spite Whigs; but the strength of the movement parties in most of the boroughs is very considerable, and in some overwhelming; and the complexity of questions and parties is so great, that no statesman can now hope to secure a very decided house of representatives, as in former days, when some three-fourths of the members were accustomed to vote with the ministry. But most of all, might the leaders of the cabinet whisper, may we rely upon the impossibility of any administration but our own being able to conduct business without such extensive changes within the palace as would be distasteful to the Queen, whom we had the good fortune to get into our hands at the opening of her reign, and to surround so circumspectly with our friends and relatives, that she can only see through our eyes, and hear through our ears.

Such might be among the motives of the Melbourne ministry for urging on the crisis; but it seems inconceivable that they should have done so without

some ulterior plan, in the very probable, and, we cannot doubt, projected, event of their return to office. To re-assume their posts merely to live as before, from hand to mouth, upon the sufferance plan — being prevented from falling only, like shuttlecocks, by the opposition of antagonist parties — would be so preposterous a proceeding, that we can scarcely believe they have adopted it merely for the sake of upholding their royal mistress in her refusal to accept Sir Robert Peel's proposition relative to the ladies of her household. Supposing, for the sake of argument, that parliament and the country were unanimously to vote that Sir Robert Peel's proposition was inadmissible; though this might preclude the formation of any other Cabinet, even a Radical one, it would not add the slightest strength to the present ministers in conducting the business of the country. They would stand but where they were before the question arose; they would not have secured a single vote in favour of any of their measures. Unless they shall either swamp, or practically nullify, the House of Lords; and also gain far greater strength than they now enjoy in the House of Commons, they must still exist only by sufferance, destitute of power to work out any fixed plan of national policy. Assuredly they must have devised some scheme to meet this exigency; for they have confessed, by their late resignation, that matters cannot proceed upon the footing on which they stood before the Whitsun holidays.

We see but three devices to which they could have recourse. The first is to make overtures to some of the moderate Conservatives; the second, to offer terms to the extreme movement party; the third, to dissolve Parliament, and to appeal to the country, either on the basis of their present measures, or with such modifications of them as they shall deem politic, whether to soften Conservatives or Radicals.

It would be preposterous for us to attempt to anticipate which of these courses they will select; or whether, after all, they will still give the sufferance plan another trial, trusting to casualties to extricate them from their involvement. Before these remarks reach the eyes of our readers, Parliament will have re-assembled, and some light may have been thrown upon the subject. They may endeavour to struggle on for a time upon the endurance plan, by avoiding interference with measures upon which members of the extreme parties are likely to unite against them; as happened in the House of Lords upon the question respecting Irish disturbances, when Lord Brougham voted with Lords Lyndhurst and Roden; and in the House of Commons, upon the Jamaica bill, when some of the ultra-Liberalists voted with the ultra-Tories. (We use popular terms for intelligibility; though we extremely dislike party appellations). But such a temporising course could not last long, or satisfy any party. Then with regard to attempting to conciliate the Conservatives, the present ministry could never, with the slightest honesty or decency, devise such a scheme; which would require, not only the abandonment of various cabinet measures, but the ejection from office of a large portion of their own members, some of whom have expressed upon various occasions extreme radical opinions; nor even if they were willing to submit to such tergiversation, would the Conservatives condescend to coalesce with them; while the opposite party would overwhelm them with a torrent of popular contempt. The scheme of making overtures to the extreme movement section is more plausible; and we are by no means sure that it is not being attempted. The meeting of Parliament will probably disclose whether, during the Whitsun holidays, negociations for this purpose have been in progress; and if so, with what result. A ministry which has secured the warm support of Mr. O'Connell and his followers, would not be degraded by holding out lures to the English Radicals; and, so far as these are represented in the House of Commons, there is a plausible basis of union in their common wish and interest to prevent the growing strength of the Conservative body. The circumstance that Lord John Russell intends to bring on the Education Commission question, immediately upon the meeting of Parliament, seems to indicate that he proposes to throw himself upon the good-will of the anti-Church section of the House; for no measure now in contemplation is so strongly and justly denounced and deprecated, not only by Conservatives, as a political party, but by every well-judging friend to religion, who has not been seduced by the fallacious and godless liberalism of sceptical philosophy. The debates on this question and on the choice of a speaker, will probably show the position in which the Melbourne Cabinet at present stand in the House of Commons; but whether they try to continue the sufferance plan, which they themselves have denounced as unsatisfactory and disreputable; or whether they have devised a union scheme by a treaty of

peace with the more politic of their Radical opponents; or whether they are again forced to resign; or whether, when hard pressed, they shall determine to appeal to the nation, proposing their plans, and professing to be champions for the rights of the Queen; there is a duty incumbent upon all who believe that the best interests of the country are involved in the preservation of its invaluable Protestant Constitution in Church and State, to resist every measure which appears likely to subvert or weaken our great national institutions; especially our Ecclesiastical Establishment. Of such measures, the proposed education scheme is the most fearfully ominous. It is, however, we trust, too preposterous to be embraced by either House of Parliament; and the numerous and respectable petitions against it, show how little favour it receives from the well-judging portion of the nation. The most zealous advocates for an exclusively secular scheme of national education have acknowledged the impracticability of carrying into effect any plan which includes religious instruction, except in connexion with the National Church; but as they object to this restriction, they wish public education to be altogether secular. Yet these very persons approve of the Government plan; as do the Papists, the political Dissenters, and the general mass of Radicals and Infidels. And why, but upon the ground that it breaks down the principle of a National Church Establishment—as does also the insidious provision in the prison bill for appointing chaplains of all hues of theology—and therefore aids their common cause. The Infidel, however, has the best cause to triumph; for to profess to introduce the Bible into the schools, and yet not to provide that the Socinian, or any other heretical, version of it shall not be used instead of the authorised; and to propose to collect together teachers of all sects and persuasions to explain it in their Babel varieties of interpretation; thus making the school a hot-bed of religious controversy; and this under the notion of preventing sectarianism; must assuredly prepare the ground for a rank crop of infidelity in succeeding generations.

We have not gone into the merits of the question upon which Lord Melbourne's cabinet resigned; or of that which prevented Sir Robert Peel's accepting office; because it was our wish to confine our remarks to the great principles of our national policy, rather than to discuss the detail of events. We will, however, add a paragraph on each of these subjects.

With regard to the Jamaica Bill, it is too palpable, from the whole history of the Slave-trade and Slavery contest, as well as the insulting and contumacious spirit evinced by the Jamaica mockery of a parliament—the representatives of some 2,000 constituents out of a population of more than 300,000—that the planters having pocketed their large share of the twenty millions so lavishly and prematurely paid before the work was done, never intended to do it; and were, and are, determined to prevent, if possible, its being done by the intervention of England. Whether this rebellious and unprincipled conduct had proceeded so far that all hope of effecting the desired end through the hostile local legislature, had become utterly vain; so that no resource remained, but for the sake of justice to England, and to the great mass of the people of Jamaica, to suspend the functions granted to the representatives of the fraction, and which were abused to evil instead of being used for good, is a question which we must leave practical statesmen to decide, as our knowledge of the particulars of the case is far too scanty to allow of our expressing with confidence an opinion upon the subject. The point which we are anxious for is, that the Emancipation Act should be fully, fairly, and liberally carried into effect. If this can be achieved without the extreme measure proposed by the Melbourne cabinet, the plan proposed was unjustifiable; and considering the whole of the circumstances, we think that Parliament might reasonably judge, without making the matter a party question, that it was better to try at least another effort; and if Lord Melbourne's cabinet had not been determined to find an excuse for resigning, in order to embarrass their opponents, we cannot see why it should not have expressed a willingness to withdraw the Bill, and to re-open the negociation, leaving to Parliament the responsibility, and promising to apply again for the required powers, if the experiment once more failed. It seems to us impossible that the Jamaica Bill should have been made a cabinet question, had not there been some device connected with ulterior objects.

The circumstances which occasioned the resignation of Sir Robert Peel, involve difficulties of we fear no temporary duration; but which may continue to embarrass her majesty and successive cabinets throughout her reign, as often as the state of public affairs leads to a change of ministry. Lord Melbourne's cabinet had filled the court with its own personal and political

friends, male and female. In so doing it acted very much after the manner of all preceding administrations; but it had peculiar facilities for effecting its object, having been in office at the commencement of a new reign; and this under a female sovereign, whose court required a different adjustment of domestic officers from that of a king; and moreover a sovereign of tender years, who could have no experience of society, and could only, for the most part, follow the advice of her royal predecessor's confidential servants whom she found in office. In the case of a king, however young, this would have led to no great embarrassment, as the turning out of the chief gentlemen of state is in the usual course of policy; but ladies are not constitutionally regarded as political officers, and the Queen's ladies are her companions, and she may naturally form attachments among them, and might feel pain in losing the presence of those she confided in, and seeing others whom she did not regard. At the same time, it is perfectly clear that no administration could carry on the public business, or at least feel any confidence in doing so, the near relatives and friends of whose political opponents and rivals surrounded the Queen in the daily intercourse of life; especially in the case of a sovereign so young and necessarily inexperienced as her majesty Victoria, whose natal day is being celebrated while we are writing, and we trust with innumerable prayers for her best welfare and happiness, both in this life and that which is to come. There seems to have been some misapprehension upon the part of her Majesty as to the extent to which Sir Robert Peel might exercise the power, had it been afforded, of displacing the ladies around her; but the extent is a minor question, as the matter turned upon the concession of the principle. The subject will probably undergo further discussion in Parliament; for some understanding must be come to in regard to all future proceedings.

We should be glad, if our limits allowed, to turn from the turmoil of political agitations, to the peaceful festivals exhibited at the recent anniversaries of the religious and charitable societies, which adorn and gladden our highly favoured land, and carry the provisions of spiritual life and health to distant nations. But if we begin, where must we end? We rejoice to learn that, for the most part, they are advancing hopefully in their benevolent and Christian course, and that God has been pleased to bless their labours. Yet compared in the aggregate with the capabilities of this mighty and opulent nation, they are our shame rather than our glory. What have we to boast of that we contribute a few hundred thousand pounds, to Bible, Missionary, Education, Church-building, and Pastoral-aid Societies, when, as the Bishop of London stated in his admirable address at the Temperance Society meeting, we pay in duties on ardent spirits more than eight millions of money, which would build and provide a minister for 1700 churches. We regret to find that the income of the Church Missionary Society has fallen off, though its expenditure has largely increased. This ought not so to be; and we trust the friends of the Church will not be slow in largely increasing the funds; but taking in the numerous church claims during the last year, we feel assured that its members have in the aggregate done far more instead of less than usual. The Bible Society is in a flourishing condition; we regret however to add that some of its old enemies are again endeavouring to impede its labours. We may have occasion to notice the subject; for the present we only say, with the Bishop of Calcutta in his recent Charge: "The praise of the British and Foreign Bible Society, in circulating the Holy Scriptures in the length and breadth of a lost world, is diffused throughout Christendom. It claims now, as it has claimed from its foundation four and thirty years since, my warmest support."

ANSWERS TO CORRESPONDENTS.

EVEN CHAD; T. G.; C. W.; J. H.; A. B.; Πιστις; VERAX; P. A.; A. S. F.; and BIBLICUS DELVINUS, are under consideration.

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 19. JULY. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE GOSPEL A DISPENSATION ESSENTIALLY MISSIONARY.

To the Editor of the Christian Observer.

AT the concluding page of your Number for last month, you state as follows: "We regret to find that the income of the Church Missionary Society has fallen off, though its expenditure has largely increased. This ought not to be; and we trust the friends of the Church will not be slow in largely increasing the funds; but taking in the numerous church claims during the last year, we feel assured that its members have in the aggregate done far more instead of less than usual." "But compared in the aggregate with the capabilities of this mighty and opulent nation, our religious charities are our shame rather than our glory. What have we to boast of that we contribute a few hundred thousand pounds, to Bible, Missionary, Education, Church-building, and Pastorial-aid Societies, when, as the Bishop of London stated in his admirable address at the Temperance Society meeting, we pay annually in duties on ardent spirits more than eight millions of money, which would build and provide a minister for 1700 churches."

Every Christian mind must feel regret when the resources of any useful and well-conducted religious institution, especially a missionary Society, are diminished, and its valuable efforts crippled; and the members of the united Church of England and Ireland must peculiarly lament that any defalcation should have occurred in the case of a Society so peculiarly dear to them, both generally and specially, as the one you mention. I would not reject the partial consolation to be derived from the fact, that our church has not been, upon the whole, less, but more, abundant in labours than heretofore; and that if the funds of the Church Missionary Society have declined, they have not been lost, but only been diverted by the pressure of other important claims; whether at home, by building churches and schools, and providing clergymen and schoolmasters for them, and widening the sphere of pastoral efficiency; or abroad, by aiding the efforts of the Society for the Propagation of the Gospel in our much-neglected colonies, and listening to some of the many urgent claims upon Christian philanthropy which are pouring in from various parts of the world. Neither would I forego the hope which you express, that the friends of the Church Missionary Society will not be slow in largely increasing its

funds; a hope which is being already realized. But permit me to say, that the defect lies deeper than in a casual or temporary falling off of the funds of this excellent institution; it originates in the inadequate views too generally entertained throughout the Christian church, of the Gospel as a dispensation essentially missionary. Our American brethren have recently appointed what they call "a missionary bishop," expressly for home missionary objects; and are about to appoint a second; and are considering the propriety of appointing one for foreign missions; but the very circumstance of the novelty of such appointments, or the necessity for them, proves that the Christian church has lost something of its first love, when, as we see exemplified in the Acts of the Apostles, the whole system was pervaded by a spirit of aggressive zeal and affection.

The Christian religion is, in its very essence, a missionary scheme; the Christian church a missionary institution. The Great Author of that religion was himself a missionary from heaven to earth: the Great Founder of that church constituted it a missionary society by the very charter of its incorporation, "Go ye into all the world, and preach the gospel to every creature." And the body thus incorporated—the Christian church, all whose true members are "members of Christ, children of God, and heirs of the kingdom of heaven,"—has failed in the great end of its institution, and has, consequently, forfeited those privileges and immunities which were conferred upon it for the attainment of that end, all of which are comprised in that one clause of its charter, "And, lo! I am with you always, even unto the end of the world;" when it has ceased to fulfil the obligation which the preceding clause imposes, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The grand difference between Judaism and Christianity lies in two particulars—the *extent* of the sphere of each respectively, and the *sanctifying efficacy* of the means which it furnishes to its disciples. Justification by faith is popularly viewed as the peculiar of Christianity; whereas, all that essentially belongs to justification, Christianity has only in common with Judaism. The ground of justification in both dispensations is one—the Lamb slain from the foundation of the world: the extent of the benefit in both is one—pardon of all sin: the mode of apprehending and appropriating that salvation in both is one—faith. It is true that the Paschal lamb, and other typical ordinances of the one system, carried the eye of faith forward—the sacramental elements of the other system, backward; but it was to the same Saviour. "Abraham," not less than Paul, "was justified by faith." And the eleventh chapter of the Epistle to the Hebrews contains a long catalogue of saints of old, who "obtained a good report through faith," yet "received not the promise"—that which our Lord himself emphatically calls "the promise of the Father," namely, the Holy Spirit, in evangelical power.

But while all that was essential to justification was common, the *sanctifying efficacy* of the two dispensations widely differed. Christ indeed was common to both, but not so the Holy Spirit. The Holy Spirit did not at all belong, by *covenant*, to the Jewish dispensation; and though, doubtless, given, uncovenanted, to all its saints—for the Holy Spirit is the sanctifying energy of Godhead—yet it was with an

influence so constrained, in comparison with that fulness of power in which it proceeded from the crucified and risen Saviour, as could justify the Evangelist in declaring that "the Holy Ghost was not yet given, because that Jesus was not yet glorified." Contrast the characters and spirit of the saints under the two dispensations. Contrast an Abraham, a David, a Jeremiah, with a Paul, a Peter, a John, and it will immediately appear that the gospel has brought with it a degree—perhaps I should say a kind—not merely of light and knowledge, but also of assurance, of holiness, of peace, of joy, unknown to the former dispensation; and that while, under that dispensation, "eye had not seen, nor ear heard, neither had it entered into the heart of man to conceive the things which God has prepared for them that love Him," "God has revealed them unto us by His Spirit;" and that what kings and prophets, under that dispensation, in vain desired to see, has been seen by the least in the kingdom of heaven.

The other great difference between Judaism and Christianity lies in the *extent* of the moral waste which they were designed, respectively, to cultivate: the one confined to a single family, isolated and hedged in from contact with the surrounding nations by the excluding pale of ceremonial ordinances and pollutions: the other adapted to universal diffusion, and yearning to embrace, in its comprehensive arms of holy love, every child of man.

The motives for the exclusiveness of the Jewish dispensation were wise and gracious. Omniscience saw that this debased and dark world was unprepared, not only for the meridian lustre of the gospel-day, but even for that obscure dawn of truth which was let in upon the Jews; and which, even among them, it was necessary to maintain, not merely by a standing miracle, but also by occasional, and not unfrequent, manifest interpositions of the Divine arm. He knew that if the hedge which enclosed his vineyard were broken down, the wild boar out of the wood would root it up, and the wild beasts of the field devour it. He knew that if the surrounding ocean of heathenism were let in upon his church, the floods of ungodliness would soon drown it; and that if the heaven-descended fire which burned upon the altar of Jehovah alone, and still maintained for him an habitation among the children of men, were not guarded and concentred, it would soon be desecrated to idol worship; and thus, the last hope and last light of this ruined world would speedily go out in the blackness of darkness for ever. But this exclusiveness was not optional, but necessary, in that sense in which alone such a term can be applied to the Divine administration; and, when the causes in which it originated had passed away, gave place to the Catholic religion of the gospel. "When the fulness of time was come, God sent forth his Son." When the entire of the then known world was subdued to the sway of a single sceptre; when conquest, and civilization, and commerce, and universal peace had opened accessible avenues for the truth to its remotest regions; when mature philosophy, enthroned and worshipped, had put to full proof her skill at detecting imposture, and her impotency to conduct even her own votaries into the paths of virtue, much less into the temple of the living God; when prophecy had long published her assertions, had become the subject of historic record, and men anxiously looked for events to confirm or confute her; when this, "the fulness of time was come," the wall of partition was broken down, "the vail of the temple was rent in twain

from the top to the bottom," a new and living way was consecrated into the holiest through the blood of Jesus, and the door of faith was opened unto the Gentiles,—" God sent forth his Son," the Great Missionary, to be a light to lighten the Gentiles; to furnish a living model of the spirit, the work, and the reception of those who should be privileged to succeed him in this glorious office; to select from the church suitable agents for carrying forward this blessed and most important work; warning them that their sufficiency was not of themselves, but of God; that even in this work of charity, this self-immolating labour of love, they were not to run before they were Divinely furnished and sent, " Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and that they should neither neglect the home field, on the one hand, nor confine to it all their care and cultivation, on the other; but that, " beginning at Jerusalem," they should gradually enlarge the sphere of their labours, as Providence opened or closed the door, by persecutions in one city, and invitations from another, " Come over and help us;" until they had become witnesses unto Christ, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth; and, by, as far as in them lay, going into all the world, and preaching the gospel to every creature, had done *their* part in hastening on that blessed æra when the kingdoms of this world shall become the kingdom of the Lord, and of his Christ, and He shall reign for ever and ever.

But is the call, " Go ye into all the world, and preach the gospel to every creature," addressed to the Apostles only? Assuredly not. To limit to the Apostles this command—which it was physically impossible that they could completely fulfil, and which, not only from the reason of the case, but by the very promise annexed to it, was extended to the end of the world—were as false theology as to confine to them any other precept of the gospel, of which they, as the representatives of the church, were made the depositaries. We might, with as much reason, join in withholding the cup from the laity, because they to whom it was originally given were, as is said, priests: or we might, with still more consistency, discontinue altogether both the sacraments, as if intended for the Apostles alone, because to them only the precepts of institution were directly spoken; and hence, not only cease to " Do this in remembrance of Christ," but even to " baptize in the name of the Father, and of the Son, and of the Holy Ghost." And if it be said, that the practice of the early church furnishes a perpetuating comment on the precepts of sacramental institution, I may surely answer, that the practice of the early church furnishes a perpetuating comment, not less strong, on the precept of missionary institution; and, by its example, enforces, upon every nation to which the gospel is made known, that command by which this blessing was conferred upon it, " Go ye into all the world, and preach the gospel to every creature."

Nor should a Missionary Society be contemplated merely in the blessings which it is designed to confer upon the heathen, but also in the *accommodation*, not to speak here of any higher benefits, which it confers upon the Christian. Assuming it to be the bounden duty of every believer, according to his several ability and opportunity, to preach the gospel to every creature, the object of a Missionary Society is, by a division of labour, to facilitate the discharge of this duty to

all, enabling those to go by deputy, who cannot, from whatever cause, go in person to heathen lands: and, as the harvest truly is plenteous, and the labourers are few, there is no limit to the *extent* of missionary operations, except in the deficiency of prayer to the Lord of the harvest, that He would send forth labourers into his harvest, and in the deficiency of funds thrown in by Christians into the offerings of God to equip the missionary, that he may go forth on his self-immolating labour of love, "taking nothing of the Gentiles." There is no limit to the *success* of missionary operations, except in the restraint of that effectual fervent prayer of the righteous which availeth much.

What, then, is our part, individually, in this important work? And have we performed it? That every member of the Christian church is not called to go forth, in person, as a missionary to heathen lands, is, I think, evident: but it is equally certain that all are called, every man according to his several ability and opportunity, to promote that which is in so peculiar a manner the work of God; for which His blessed Son lived, and suffered, and died among us; and for the accomplishment of which this world continues in existence. Co-operation with some missionary institution, not constrained and languid, but cordial and efficient,—in fact, co-operation to the full extent of our means, is not optional but imperative. What then have we done? Have our efforts been duly, or in any conceivable degree, proportioned to the urgency of the call? And what is that call? Three fourths of the inhabitants of this earth—that is, at the very lowest computation, six hundred millions of immortal souls—are perpetually moving forward on the broad road which leadeth to destruction, with a course rapid and uninterrupted as the sun's apparent course throughout the heavens. Each second of time, a soul, destined, in the original intention of its creation, for glory, honour, and immortality, sinks, unwarned and unprepared, into a dark and unfathomable abyss. What dam have the zeal and charity of Christians thrown up to stem this desolating torrent? What is the numerical amount of that missionary array which loyalty to Christ has levied? How many missionaries has the love of God and man, among us, equipped and commissioned to go forth against the common adversary of God and man, at the head of his triumphant host of six hundred millions of deluded and oppressed slaves? I do not pretend to state with accuracy the precise number of Christian missionaries to heathen lands; but all know the broad and general features of the case; and surely it would exceed the truth to say, that Christians have provided ONE missionary for EACH MILLION of perishing souls! And if, in our dense and easily accessible population, five hundred souls are considered an abundant charge for one pastor, what must be the spiritual destitution of those scattered, uncivilized, ignorant wanderers who, under every conceivable disadvantage for the reception of religious truth, are committed a million to a single teacher? Has then this awful, this astounding fact ever made its due impression on your mind? and when conscience, as you contemplate this appalling spectacle, with accusing voice demands, What hast thou done? does a responding voice, in the inner sanctuary of the heart, which conscience acknowledges to be the voice of Him who justifies the honest and faithful, though feeble, efforts of his believing people, testify, He hath done what he could?

But it is with this as with every other precept of the Gospel: few

are found to systematically dispute its meaning or application: while, alas! too many are found to practically reject it. In advocating missionary objects, the grand desideratum, therefore, is not to convince the understanding, but to convert the heart; not to remove honest objections and conscientious scruples, but to awaken attention and engage the affections. In an appeal to this effect, I might enter upon a lengthened review of the interesting proceedings of the Missionary Society, as it steadily marches forward, conquering and to conquer; as it advances to revolutionize the kingdoms of the prince of this world, to dethrone his idols, and to plant on his fortresses the standard of the cross. I might appropriate, from its records, detailed instances of the social, moral, and religious improvement of the objects of its solicitude. I might, for instance, tell of the West Indian, upon whom a brighter day has commenced to dawn; but who, even while doomed to hopeless slavery, had been taught to look for consolation beyond the grave; and, amid the miseries of his wretched condition, to rejoice in a hope full of immortality. I might tell of the West African, enfranchized, civilized, and evangelized, in the city of refuge provided for him on his native shore: or of the Hindoo female gradually emerging from the depths of that degradation into which centuries of superstition had plunged her, as the mere appendage to some tyrant master; asserting her independent existence, and her due station in social life, and enjoying the privileges of a cultivated intellect, and the rights and feelings of humanity. I might tell of the fierce New Zealander, tamed by the moral energy of Christian virtue, as exhibited in the missionary character; and suddenly transformed, from the pirate and the murderer, into the protector and the friend.

These, and numberless instances of a similar nature, might be detailed as tracing the missionary path. But these facts in the moral history of the world, and which mark as an epoch the present day, are already the property of the public. They are widely disseminated by missionary publications and addresses, and have already made their powerful appeal, to convince the judgment, and to elicit the sympathies of all to whom the happiness of their fellow men is an object of interest. Into a statement of such facts I shall therefore forbear to enter, and proceed to offer a few brief remarks on the obligations, of a more general nature, which the object and principle of the Church Missionary Society enforce—and upon the common theatre of Christian benevolence to which it summons every denomination of Christians—I mean all those whose only ground of salvation and hope of glory is Christ crucified—whose principle is religious liberty of conscience; and whose supreme standard, whether of faith or conduct, is the revealed and written Word of God.

To the member of the Established Church, the Church Missionary Society makes a paramount and unanswerable appeal. To him it affords an opportunity of contributing to extend to heathen lands, not only those essential truths of Christianity upon which he has himself staked his hopes of eternal life, but also that ecclesiastical discipline, and that simply sublime, that calmly devout, liturgy which he believes to be purely Scriptural, and therefore conscientiously prefers as the best and safest vehicle, in the congregation, of his supplications and intercessions, his prayers, and praises, and thanksgivings; and both of which are closely interwoven with his religious habits and tastes,

and with all the various associations of his spiritual life. To the pious and orthodox among our Dissenting brethren, who, while they differ from us in lesser points, cordially agree with us in the essentials of Christianity; who hold, in common with us, the grand principles of the Reformation, the supremacy of Scripture and liberty of conscience; and who therefore can bid us "God speed in the name of the Lord"—to those the Church Missionary Society affords an opportunity of uniting with us in sowing the seed of life in a soil hitherto unbroken. Here they may co-operate with us in giving the knowledge of salvation by the remission of sins, through faith in a crucified Redeemer, to a people who now sit in darkness and in the shadow of death. Here therefore, in imparting, together with those essentials of Christianity on which we are all agreed, the peculiarities of our own Church on which we differ from our Dissenting brethren, we are not, let it be remembered, taking from the objects of our common solicitude the peculiarities of any sect of Christians,—in this we could not reasonably ask or expect their co-operation. No; the benighted and perishing wanderers in whose behalf we plead, are not more blind to those comparatively light shades of opinion which distinguish Churchman and Dissenters, than to that great and awful gulf which separates the heathen from the Christian.

But why do I speak of any truly Christian missionaries as if inculcating, with sectarian zeal, the peculiarities of their respective creeds? Such are not the themes upon which these, the ministers of the catholic and invisible Church, love to dwell. The genuine missionary spirit is the pure and sublimated essence of Christianity, and rises far above the forms of time, and the carnal elements of the world. In nations long professing Christianity, where spiritual appetites have become fastidious, through satiety of the bread of life; who loathe the light manna of spiritual truth, and lust after the flesh-pots of a more worldly dispensation; sectarian prejudices are perhaps unavoidable, while we see as through a glass darkly, and know only in part. But in nations which have never heard the Gospel, and are ignorant of that only name under heaven whereby we may be saved, the missionary feels that all the minor peculiarities of sects and party merge in the grand and all-absorbing object of evangelizing the heathen, and converting him, not from sect to sect, but from idolatry to an experimental knowledge of the Saviour. Time is short. Souls are perishing. The missionary bears a message of mercy from God to man. He is entrusted with that Gospel which bringeth salvation; and while the objects of his mission are daily plunging unprepared into a lost eternity, he is as little disposed to fritter away precious time in matter merely formal and unessential, as would the bearer of a reprieve to some condemned criminal to loiter, that he might settle questions of form and etiquette, while the noose actually encircled the culprit's neck, instead of bursting his way through every obstacle of ceremony before the fatal drop had fallen, and launched into eternity, beyond the power of recal, the victim of his—at such a time—bigoted prejudice and senseless superstition.

The missionary spirit and the missionary work are powerfully efficient in pruning away peculiarities, and expanding the bosom of charity. "If any man love not the Lord Jesus Christ in sincerity, let him be anathema maran-atha:" this is the missionary's only test of exclusion and sentence of excommunication. The Deity and atonement, the faith and love, of Christ, are, with him, the indispen-

sable and only tests of admission into the fellowship of the saints. The missionary's object is to save souls, not to organize societies, and build up churches. As in the general assembly and church of the first-born which are written in heaven; so also in the missionary church below, the Lord God Almighty and the Lamb are the one temple, in which all the redeemed hold sweet and unbroken communion. Episcopalian, and Independent, and Baptist, and Presbyterian, and Methodist, and Moravian missionaries, whether Calvinist or Arminian, feel that they have compromised no principle while they feast, together, on the memorials of a dying Saviour's love, upon the hills of Travancore or Abyssinia; amid the sands of Africa, or the snows of America; on the shores of Greenland, or by the banks of Ganges.

To our Dissenting brethren I would, hence, say, that the Church Missionary Society affords a most valuable opportunity of Christian co-operation, in the face of the dense phalanx of popish superstition which surrounds us. It has often been attempted to tarnish the glories of the Reformation with this foul and ungrounded aspersion, that its fundamental principle, the supremacy of Scripture, necessarily leads to heresy and schism. Now the Church Missionary Society opens a theatre upon which Churchmen and Dissenters, by an union of efforts against the powers of darkness, may give to this false reproach the best, because the most practical and Christian, refutation. They may here practically prove, that, while Churchmen and Dissenters are separated from a communion of ordinances by the barrier of conflicting opinions, they are reunited in a communion of spirit by the bonds of Christian charity; and, thus, while they seem to rend the body, maintain the unity of the spirit in the bond of peace.

(To be continued.)

"WHAT AM I IN MY OWN FAMILY?"

To the Editor of the Christian Observer.

THE important, though simple question, "What am I in my own family?" has so frequently forced itself upon me, in moments of serious reflection, that I am induced to lay before your readers my lucubrations upon it. When visiting Christian friends on certain joyful anniversaries, and communing with them on the "things that accompany salvation," it has occurred to me that they are disposed to form too high an estimate of my religious character. Admitting my sincerity in the sight of an all-seeing God, still I could not but painfully feel, that these dear brethren now see me to a great advantage, and at a distance from the cares and trials inseparable from the domestic state; and consequently find me more calm, more cheerful, and perhaps more spiritual, than I really am under other and ordinary circumstances. When thus mixing with "the excellent of the earth," I had moreover a character to maintain, as a professed Christian; and on that account also I might be led to walk more circumspectly. Not that the eye even of the holiest of men ought to influence a believer in comparison with the eye of God; yet so deep is the natural corruption of the human heart, and so subtle the devices of the adversary, that not a few of those "who love our Lord Jesus Christ in sincerity," will confess that

the arrival of some eminent Christian at their door has supplied that stimulus to spirituality, which ought to have been furnished by the consideration, "Thou, Lord, seest me."

When, therefore, these Christian brethren, at whose houses we may occasionally reside, not only admit our sincerity, but even admire our piety, and speak of it in terms of somewhat high commendation, is it not needful to inquire, seriously, and at a throne of grace, "*What am I in my own family?*" For every one must admit the difference between manifesting a religious character in the social circle, and sustaining it in the domestic. In the former, every thing may occur to promote our temporal comfort and excite our Christian cheerfulness. our will, perhaps, is not opposed; our inclinations are not thwarted; our temper is not tried. In the latter, our children and domestics may do something that is contrary to our will, that thwarts our inclination, and seriously tries our temper. How indispensable, then, is the inquiry, "Am I that real saint at home, that I am supposed to be abroad?"

Here *humility* might become the subject of our self-examination. For in the presence of those who are distinguished by intellectual attainments, we must, more or less, restrain any rising disposition to secure our own praise. Common courtesy may lead us to pay a certain deference to their expressed opinions. Still more may our pride be abashed by the spiritual superiority of our associates. When holding intercourse with persons of the above description, we may be, to an unusual degree, lowly in our own deportment. Yet is this goodly raiment equally worn by us in our respective families? *They*, perhaps, treat our opinions with such becoming deference, that we are necessarily beset with the danger of self-exaltation, and are perhaps not proof against them. So also as to the grace of *meekness*. Though it stood so prominent to view in the circle of our Christian friends, that it perhaps commanded their admiration, is it equally apparent, amidst the ordinary and inevitable trials to which our temper is subjected at home? A like inquiry might be made as to our *spirituality* of discourse. For, though it must of necessity receive a fresh stimulus, when enjoying "the communion of saints," still it ought not to fail, beyond what the cessation of that stimulus might naturally occasion in the bosom of our own family.

How vast is our obligation to walk, in the presence of our household, consistenly with our serious profession, and how beneficial are the effects of our consistency on their minds and manners, are points too clear to demand any proof. Our children and servants will at least form a higher estimate of the value of vital Christianity, when they can daily trace its ascendancy in our own life and conversation. On the contrary, they will too naturally form false estimates of our religion, if they observe no such results. In the latter case, the injury done to the family, in their immortal interests, cannot be adequately conceived till the day of universal judgment.

The foregoing hints are humbly submitted to your readers, under a deep sense of their applicability to him who offers them; yet without any consciousness of insincerity while embosomed in his own domicile. My object is to awaken, both in myself and others, that spirit of self-examination, which is essentially allied to prayer: and is therefore a powerful means of sustaining our Christian hopes, and brightening all those graces by which we are made meet to be partakers of the inheritance of the saints in light.

If such be the infirmity of man, in consequence of his fall from God, that even those who have the largest share of that "grace which bringeth salvation," are thus liable to offend in their domestic walk, and thus come short of their honest and devout aims at unspotted holiness of life; how irresistible is the conclusion, that all who would "adorn the doctrine of God their Saviour in all things," ought indefatigably to use the appointed means of grace, and after they have done all, to own that "in Him only they have righteousness." Who indeed can count the prayers, poured forth by them in the secrecy of the closet, and with the intense desires of a heart which thirsts for deliverance from sin—prayers for fresh pardon through the blood of the Lamb, for the increasing influences of the Holy Spirit on the soul, and in order to their rescue from every besetting sin—prayers that ascend not in vain to the "Lord of all power and might?" Who again can tell the vigilance, the labour, the conflicts, the self-scrutiny, the self-denial, of the Christian, with a view to his consistency of conduct, especially in the domestic sphere? When these circumstances are duly weighed, no candid man can hesitate to admit the sincerity of those who thus seek after "perfection." Happily, they are "complete in Christ."

Πιστις.

ON THE SPIRIT AND ADJUNCTS OF FAMILY DEVOTION.

To the Editor of the Christian Observer.

IN the present state of knowledge, and, I trust, practice, among those who profess and call themselves Christians in this our highly-favoured land, it would, I hope, be superfluous to urge upon your readers the duty of assembling their families for morning and evening prayer; but it may not be so, to call their attention to the *state of mind* in which the family altar should be approached.

We are impressed with the propriety of entering the house of God with serious and devout feelings, knowing that "God is greatly to be feared in the assemblies of His saints, and to be had in reverence of those that are round about him;" and that our blessed Saviour, when on earth, designated the temple His Father's house of prayer. We acknowledge the duty of leaving our worldly thoughts without the doors of that hallowed spot, when about to meet our fellow-sinners with one consent to "seek the Lord and his face." In private prayer also we feel that we must withdraw our thoughts from the world, and give ourselves up entirely to God during the few minutes which we devote to this holy exercise. But does the same holy determination — the same preparedness of mind — attend us in our entrance upon family worship? It is to be feared, too frequently not; though the Great Head of the Church assures us that when two or three are gathered together in His name, there is He in the midst of them.

Yet why are we less diligent in seeking to honour God in our family worship, than in our public and private services? Is it because our family sins do not require family confession — our family mercies, family praise — our family weaknesses, family strength — or our family dangers, family protection? Often has my heart been pained by the hurried and irreverent manner in which I have seen what was

termed "family prayer" conducted. The heads of a household, from custom or conscience, thought it right to meet their children and servants night and morning, and they were collected at a stated hour; but there was confusion down stairs, and confusion up stairs, and no signs of that "preparedness of heart which cometh *from* the Lord" to conduct us *to* the Lord.

Masters of families! are you in the habit of assembling your households night and morning? It is right you should do so. But did you ever consider what an opportunity God then puts into your hands for bringing your servants into the way of salvation? Perhaps they entered your house perfectly ignorant of the spirituality of real religion — it is your duty to see they do not go out of it equally ignorant. They may have been in the habit of attending the Church, and hearing the Gospel too, but they may not have had the privilege of possessing a pious master or mistress who would speak to them about their souls; and this honour may have been reserved for you. A plain, simple, homely exposition of Scripture has some advantages which a sermon does not possess; and if a master or mistress will question in and explain the sermons heard at church, the plan might be highly useful.

If you study the characters of your children and servants, get acquainted with their trials (for who has not some trouble of heart?) and learn what are their chief failings; you can then judge what are those points upon which they most need instruction or comfort, and, suiting your exposition to their circumstances, much good might follow. On the contrary, if you enter upon family worship wholly unprepared, and go through it as a form, no interest is created; and you may expect to see your family, though seated round you, with a vacant look, which proves the mind regardless of what is going on. Do you ask, then, how you can manage matters differently? I answer, As love begets love, so do seriousness and devotion beget seriousness and devotion. If the members of a family perceive that the head is deeply impressed with the solemnity of the occasion, their minds will be influenced by his feelings, and thus be drawn into a participation of his spirit.

Let your endeavour, then, be to render the service of family prayer a means of grace; let it be conducted in a serious, solemn, devotional manner, and look upwards for the spirit of prayer and praise to be poured out upon your little company in such a measure that your "sacrifice" may not be "that of fools," but a profitable service both to yourself and to your fellow-worshippers. It is after this manner that you should present yourselves, morning and evening, before the Lord. In the morning you come to raise your Ebenezer of praise to Him who hath "neither slumbered nor slept"—you come with prayer, that you may be fed and strengthened, by the word of life and the Spirit of the Most High, for the business and employments of another day; and you come to place yourselves, as such, under the guidance of your Heavenly Master. In the evening, you come to acknowledge with gratitude the care you have received from Him "in whom you live, and move, and have your being;" you come to adore your Creator for the showers of temporal and spiritual blessings which another day has put you in possession of, whilst you acknowledge that "you are less than the least of all His mercies," and confess your own sins, and those of your household, over "the Lamb slain before the

throne;" and you come to commend yourselves afresh to the guardian care of God; approaching with humility, yet "with boldness," the throne of grace, through Him who "ever liveth to make intercession" for us. Should not, then, our seasons of family worship be precious "times of refreshment from the presence of the Lord," and thus times of spiritual joy? If we make light of these occasions, we lose blessed opportunities of replenishing our souls out of the storehouse of the riches of God's grace.

Having thus remarked upon the state of mind with which we should strive to enter upon family worship, I will now offer a few hints as to the season and other circumstances suitable for the service.

1. Remember David's determination, "O God, thou art my God, *early* will I seek thee." An old author, in recommending Christians to give prayer the first place in the morning, says, "Let God have your time from the *top of the heap.*" It should be before the ordinary occupation of the day commence, in order that worldly business may not interfere with its regularity.

2. It is desirable that morning prayer should not be too long; for if your domestics have no relish to the means of grace, a long service is a great temptation to them to "abhor the offering of the Lord," for their minds will be restless at the idea of their unfinished occupations.

3. Where a family is musical, it is cheering to open the service with two or three verses of a psalm or hymn. This tends to comfort the mind, and prepare it for the word of God; in reading which, the master or mistress might make an observation here and there, so as to attract the attention of the family; or use a short and plain commentary, closing the service with prayer. If the prayer is extempore, some allusion might be made to the passage of Scripture just considered.

4. The hour for family worship at night should never be late; for if so, the servants, wearied with their day's work, cannot enjoy it. Besides, a late hour prevents any friend, who may be spending the evening with you, from sharing in the privileges of your domestic altar. Some families, from the fear of man, put off family prayer till the last thing at night, that their worldly acquaintance may not feel *obliged* to conform to the rules of the house. Where there are children of ten or twelve years of age, an early hour enables them to be present. The exposition at night might be rather longer than that of the morning; not only because the minds of the servants will be more at ease, but their retirement for the night coming soon after, few intervening events will occur, and they may therefore be led to dwell with more profit upon the passage of Scripture which they heard.

5. Great regularity should be arrived at; and be very jealous of any thing which interferes with your established custom.

6. The utmost punctuality should be observed. If a bell rang five minutes before the servants came into the prayer room, it would give them notice to assemble, and prevent their entering into the presence of God in a hurried spirit.

7. It helps to secure attention, if each child and servant has a Bible and Hymn-book with which to follow the service.

8. Servants must be led, if possible, to feel that family worship is not a *task*, but a *privilege*; and surely it is a privilege, to unite with the heads of the house in prayer and praise to Him who "looketh not on the outward appearance."

I would urge upon servants, as well as upon masters (particularly where there is a large establishment), that they should guard against conversing together to the last upon light and indifferent subjects. I have sometimes been led to mourn over this, when passing by a long string of domestics on entering the prayer room.

How rich a blessing might families expect, if their sacred services were performed in a sacred manner. If the flame on the family altar burns bright and clear, the Lord would be honoured with one breath of praise — would be implored with one breath of prayer; and He who declares himself "the God of the families of all the earth," would own such a family as "His peculiar treasure."

A FELLOW-LABOURER.

THE IMPORTANCE OF THE FEAR OF GOD; WITH ESPECIAL REFERENCE TO MINISTERS.

To the Editor of the Christian Observer.

ONE of the first elements in true religion, is the fear of God. It has been so under every dispensation; for this fear was taught and inculcated both before and under the law as a primary principle, and was exhibited as being of so much importance, that the whole of religion went under its name. The main distinction between the righteous and the wicked, is declared to be that those fear God—these not. What is essential to religion can never be changed; especially such a principle as this, which has its origin in the perfections of Him who never changes. He is to be feared, because He is what He is, the great God, whose power and majesty exceed all that can be conceived by the most exalted intelligences, though their capacities should progressively expand during the endless ages of eternity.

It is by no means correct to suppose that because the Gospel has brought another principle into prominence, the first is superseded, or has sunk into insignificance. There is no setting aside, but an addition. The original principle is so far from being invalidated, that it has been more firmly established. It has been elevated and made more conspicuous by the additional light which has been received. The introduction of love, as one of the chief elements of religion, has not displaced fear, in its proper sense of a religious feeling; inasmuch as God is still the same in greatness and power, notwithstanding the astonishing manifestation He has made of His love. But love has ever been inculcated as a main principle under every dispensation, though fear had evidently the ascendancy prior to the promulgation of the Gospel. The character of religion is in accordance with the extent of revelation. The feelings which creatures may have towards their Creator, cannot, when right, but be commensurate with the disclosures which He may make to them of Himself. The first were principally those of power and greatness—combined, indeed, with manifold declarations of His love and mercy, which were confirmed by various instances of gracious interposition. At the appointed time God revealed His unspeakable love; not indeed with the view of superseding, but of adding to, the glory of His manifested power; so that He is still to be feared as much as — we cannot say more than — ever; though love is to be the ascendant, and should possess the most prevailing influence.

It behoves us, therefore, while we contemplate the perfections of God, not to overlook or neglect the evidences given us of His infinite

majesty; nor think fear unimportant, while we allot to love its proper place of eminence. The combined influences of these two principles may not unaptly be compared to the double force by which the planetary system is affirmed to be governed, and preserved in due order and regularity. The force which is said to impel the planets in a straight line—which, if not counteracted, would carry them away from the centre of light—is an apt similitude of fear; the force which attracts them to the great luminary of day, the type of Him who is the light of heaven —of love. Were either of these forces removed, the regular motion would be destroyed. In the one case, the planets would be driven to the cold and dreary regions of space: in the other, they would, it is supposed, fall into the sun. But the two forces, co-operating, produce harmony and order.

The same thing is true respecting the two principles of fear and love. They are the forces by which the hearts of men are to be mainly governed. Let them exercise a combined influence, and harmony and regularity will be the consequence; but if one predominate so that the influence of the other is not felt, an irregular motion will inevitably follow, and the proper track of duty will be forsaken. Fear, unaccompanied by love (which is not evangelical fear), drives men away from God, and generates cold dread and apprehensions of displeasure; and love, without fear (which would not be evangelical love), would introduce vain confidence, boldness, and familiarity, which are wholly incompatible with the awful majesty of heaven, and inconsistent with the nothingness of a creature and the unworthiness of a sinner. But let them exert their combined influence, and these two opposite evils will be prevented. As fear, in the religion of the ancients, was the predominant principle, though not unaccompanied with love, they seemed to move at a greater distance from the centre of spiritual light, than we are now privileged to do. But under the Gospel, the influence of love has increased, not that the other has decreased; so that our orbit, so to speak, is become nearer the fountain of light and glory. It is, however, still necessary that fear should exert its proper influence in connection with love; otherwise disorder will inevitably ensue.

It becomes Christians seriously to inquire whether this fear occupies that place in their hearts, and ministers that place in their ministrations, which it deserves. It is a mistake of frequent occurrence, that undue prominence is given to one point of doctrine, while other points of equal, and sometimes of greater, importance, are overlooked, or placed far below the station which they ought to occupy. When this is the case, even on subjects of inferior moment, injury is done, and some defect in the religious character will be the probable consequence. But when it occurs in regard to subjects of high importance, the injury or defect will be considerable.

But it may be said, that mistakes of this kind are unavoidable; that they arise from the limited capacities of the human mind, and are inseparable from the present imperfect state of our nature; the mind of man being not capable of including within its view any very great number of objects, and its vision being always in some measure clouded by sin and prejudice. This is true to a certain extent; but there are other sources from which the evil arises, and they are fruitful causes of error. We are apt to attach undue importance to those particular views through which we ourselves may have received our first good. We are too much in the habit of viewing divine truths, also, as they are reduced by men into systems, and not

as they are delivered to us in the oracles of Divine wisdom. Were we to examine impartially our creed, we should probably find that we have derived some of its most prominent, and in our view most important, articles, not from the perusal of God's word, but from the writings of men. And further, we are ever liable, by avoiding one extreme, to run into another, especially when we meet with opposition: The only remedy for these evils is to be found in a close and scrupulous adherence to every portion of inspired writ. Every truth should be weighed, not in the balance of human invention, but in that of the sanctuary. Its gage and measurement must be taken by the rule and line of the Divine word. No portion of it should be overlooked or depreciated. It is then only that we are right, when we give that prominency and importance to every doctrine, which is given to it in the oracles of Heaven. And if we fear, or feel, a reluctance to view, or to speak of, any truth as it is there set forth, we may be certain that there is some defect in our sentiments; and that our creed is in some things erroneous. There are many passages in Scripture which neither the Calvinist nor the Arminian can possibly explain upon any exclusive humanly-adjusted system.

In the case of ministers, defects or errors of doctrine are peculiarly serious; as they will usually be followed by defects or errors in the religion of those who attend their ministry. The case is similar to that of a man who takes a view of a wide country. The impressions on his mind, the emotions of his heart, and afterwards the language of his lips, will correspond with the number and importance of those points which he may have particularly noticed. If he takes but a cursory view, a passing glance—if he observes minutely but one or two objects of interest, and neglects to direct his attention to others equally prominent, he will have but a partial and defective notion of the whole scenery, and can never do justice to it by his descriptions, for his impressions and delineations will be in accordance with the accuracy and extent of his observations.

How necessary, then, is it for those who teach others, to possess minute as well as enlarged views of Divine truth! How incumbent it is on them to examine the whole of the wide field of observation displayed before them in the sacred Scriptures, instead of allowing their attention to be directed exclusively to a few favourite points, while others of equal, and perhaps of greater importance, are overlooked and neglected. The blemishes and mistakes of religious men may perhaps be attributed in the main to the want of impartial attention to *all* divine truths; and of such attention as their respective importance demands: for most of us, and all of us in a degree, exalt some things above their proper station, and depreciate others; and as ministers communicate to others their own impressions, while guiding and helping them to obtain correct views of the truths of revelation, if their representations are partial and defective, though correct so far as they go, there will, according to the usual course of things, be a corresponding deficiency in the spiritual attainments of their people. This consideration—and it is an awful one—should quicken them to use great care and diligence in examining, with constant prayer, the records of Divine truth; and to pursue every inquiry under the mighty safeguard of the fear of God. I will endeavour to point out some of the blessed effects of this principle, more especially with regard to those who are the dispensers of Divine truth.

(*To be continued.*)

[We insert the following papers on Scriptural Geology; and having done so, we must request a respite on the subject.]

DR. BUCKLAND'S GEOLOGICAL SERMON.

To the Editor of the Christian Observer.

I HAVE (doubtless in common with thousands) been startled and astonished at Dr. Buckland's recent "Sermon" on Death.

I willingly give the worthy author every credit for good intentions, and am quite sure he would not advertently minister to the cause of scepticism and infidelity. It cannot, however, be denied that his strange and romantic visions are calculated to undermine the faith of numbers.

Modern geologists, in their wild and eccentric speculations, seem entirely regardless of consequences; and I have been even told, that we have nothing to do with the tendency of such aberrations. If this referred to matter of fact, and the progress of truth, I would be the last to impose a *veto*, either on their present advance or future triumphs; but when unwarrantable assumptions assail the bulwarks of the Christian faith, silence would seem indifference, and indifference be a crime.

In adverting to this extraordinary production, the "Times" newspaper rightly states that Dr. Buckland has omitted to quote two of the principal passages of Scripture which had a direct reference to this subject; and the "Sun," in a complimentary strain, by extending the limit at which Dr. B. pauses, lays the axe at once to the root of revelation, and boldly questions altogether the penal nature of death, even relative to man. Our estimable author may indeed exclaim, "Save me from my friends;" but, "Quis tulerit Gracchos?" his own indiscretion is to blame. It is only Dr. Buckland's assumption eliminated; and I will frankly confess it is not evident to me, how he can make his escape from the horns of the dilemma.

It is "not a light thing" to tamper with the records of heavenly truth, and stretch the dicta of revelation on the rack of fancy. Truth is immutable, like its Almighty Source; and such conduct is a bold inversion of the principles of induction. No doubt I shall be reminded of the "Starry Gallileo," but the parallel fails in the question at issue. The statics and formularies of astronomical science are nowhere taught in the sacred narrative; but the creation of the world at a specific period of past time, the fall of man, and the infliction of death as the penalty due to his transgression, together with an universal deluge, (certainly not a local inundation),—these facts are clearly and unequivocally taught in the records of Revelation, and no man may contravene them; and yet they are virtually repudiated by modern geological speculations. "If the foundations be destroyed, what can the righteous do?" Are the Protean forms and chameleon hues of a constantly changing science, to be made the test and touchstone of immutable truth? It is quite true, Weissenborn of Weimar talks about "a shortsighted interpretation of a symbolical tradition," quite upon a par with a *metaphorical* flood and a *moral* deluge! I cannot think, however, that though

modern geologists are making rapid advances to these infidel conclusions, they are as yet quite prepared to go so far.

I remain a firm and conscientious dissentient from the romantic doctrine of an "age of reptiles" and a "reign of saurians," with the episode of repeated creations and destructions, anterior to the introduction of man,—("Take any form but that;") and how such an assumption can be reconciled with the principles of a sound theism, independent altogether of revelation, I have to learn!

If, according to the new version of the Scriptures propounded by Dr. Buckland, the aggregate of enjoyment be increased by the introduction of death, how can an extension of that source and spring of happiness, by the inclusion of man, be properly considered *penal?*

Death, according to the same authority, is the law of life, and the invariable condition on which life has ever been bestowed. If the case be so, how can that be penal, which is merely the extension of an original law, imposed by a beneficent Creator?

Pain, suffering, and death, are, in Dr. Buckland's estimation, the elements of enjoyment!—the very euthanasia of delight!—the elysium through which the full tide of joy and gladness flows to myriads of other creatures! If such be the condition of things, how can a transfer of those strange and exoteric ingredients of happiness to the creature man, be a penal infliction? I do not understand these new dialectics;—peradventure the whole is a fable.

Though Dr. Buckland's notion is "second-hand," his commentary is, as far as I know, original; and his mode of interpretation, is *sui generis.* Thus a word applied primarily to man as a creature, cannot be employed, in other circumstances and conditions, to all creatures whatsoever. "The whole creation," therefore, according to him, does not mean all creatures, but all men. "Valeat quantum!"

As a practical geologist of many years, I have only to add, that in the facts of geology, deeply interesting and truly wonderful as they are, I can find nothing to disturb the sublime literality of the Mosaic narrative in the "book of books."

I remain,

THE AUTHOR OF "A PORTRAIT OF GEOLOGY."

ON THE ABSENCE OF HUMAN BONES IN THE MORE ANCIENT STRATA AND DILUVIAL DEPOSITS.

To the Editor of the Christian Observer.

In this age of scientific scepticism, or rather of "philosophy, falsely so called," it becomes the geologist who is disposed to place implicit trust in the assertions of Holy Writ, to show the consistency and harmony which exist between the discoveries of modern geology, and what the Almighty hath been pleased to reveal in the Mosaic accounts of the creation and deluge.

Some geologists have asserted that the absence of human bones in the stratified rocks, or in the undisturbed beds of gravel and clay, proves that man could not have existed till ages after that great revolution caused by the deluge, which buried so many different orders and entire genera of animals deep under the present surface of the earth. But is it safe to allow such an anti-scriptural opinion as this to

prevail? Have the vast diluvial beds of gravel, clay, and the upper strata in *Asia* been searched by scientific men? And have not all writers agreed that this continent was the cradle of the human race?

The remains of animals of the primitive world are every where found in the diluvial strata. The reason for this is obvious; for as they increased by the propagation of their species, their pasture becoming diminished, they would consequently spread themselves in search of it elsewhere. Thus in process of time every part of the earth would be inhabited by some of them.

But man is a social being, an inhabitant of towns and cities. It is probable, before the flood came, mankind were spread over a very small portion of the earth; and perhaps this was limited to the continent of Asia. We must also notice that the lord of the creation was latest made, and it is always found that he spreads himself less rapidly than the animals; they have often preceded him by many ages — a wise provision of Providence, these being designed for his use.

There is a fact, but hitherto little noticed by geologists, which seems satisfactorily to explain why the human bones of the antediluvian race are never found in the strata, either separate or associated with others of a less perfect organization.

It has been observed that more rivers run east or west, than north or south; and this has been accounted for by the fact, which many concurrent phenomena seem to establish, that the valleys through which the rivers run have been scooped out by a mighty current of waters, the direction of which has been, generally speaking, from west to east. This may explain why many parts of the Asiatic continent are covered with blocks of stone, beds of gravel, and marine remains; and there is no doubt of their having been carried there at that period, when "the fountains of the great deep were broken up" "in the six hundredth year of Noah's life" (Gen. vii. 11.) In this mighty deluge of rain from the "floodgates of heaven," and of the subterraneous discharge of the imprisoned waters, "all flesh died that moved upon the earth; both fowl, cattle, and beast, and every creeping thing that creepeth upon the earth, and every man." The remains of all these (those of man excepted), on account of their general diffusion, when living, through the earth, would be drifted from their situations into every country of the globe; the remains of human beings, however, would not undergo a like dispersion, but, carried away by a strong westerly current, they would eventually be deposited in the interior of the vast continent of Asia, at present unexplored by scientific men.

As we know that the works of the Almighty in the natural kingdom have all been done prospectively to final ends, we may be permitted to inquire the reason why, after the destruction of the old world, he has never as yet allowed the remains of man to be discovered in further attestation, not only of His justice, but of Divine truth? Whilst there are abundant evidences in the animal, vegetable, and marine remains, which are found in the strata of every country in the world to convince any reasonable person of the truth of the Mosaic detail of the flood, it would have been to little purpose, had the speculative curiosity of man been gratified by every where turning up the remains of the earth's earliest inhabitants. Undue familiarity with the vestiges of death would only harden the mind, making it more callous and insensible of the *reality*. Thus the righteous judgment of God in punishing man, by the overthrow of that earth which he had filled with violence, would lose much of its effect on his heart and conscience.

Whilst the infidel geologist triumphs in the absence of human bones in the strata, which he falsely supposes to be a decided contradiction to the truth of Divine revelation; the Christian geologist will, on the contrary, be led to adore that Infinite Wisdom which has so long withheld what he once considered to be a grand desideratum in his geological system. He will find, in the course of his study of geology, that it lends a great and unexpected aid to the doctrine of final causes; and he will be led to place implicit faith in the attributes of that Being in whom all truth, of whatsoever kind, finds its proper centre and resting place.

BIBLICUS DELVINUS.

SCRIPTURAL GEOLOGY.

To the Editor of the Christian Observer.

To a mind which loves truth, and is not afraid to allow it to follow its range, assured that it can never be opposed to the word of God rightly understood, it is grievous to see the course taken by some good men, who think they are upholding the Bible in opposing clear conclusions derived from undeniable facts of science—I allude chiefly to those of geology. Their statements also are often as discrepant as they are gratuitous. Some have attempted to prove that human remains are found coeval with extinct genera and species of the inferior animals. But what is the conclusion from this allegation? They mean it to be inferred that the remains of animals are not many thousand years old, as both Scripture and geology teach that those of man are not; but infidel geologists are exulting in their argument, seeing it is easy to prove that if man was coeval with the extinct animals, he existed long antecedently to the Mosaic account of his creation. The great majority of geologists, both Christian and unchristian, admit that the remains of man are found only in recent deposits; and this fact is justly urged as a striking corroboration of the Mosaic narrative; but a few infidels have contended, though upon very untenable grounds, that human bones have been found with those of extinct animals; and some well-meaning believers — I cannot call them geologists — jump to the same conclusion, without so much as pretending to have carefully examined the facts; but only *taking for granted* that the popular interpretation of the inspired narrative is correct, and that therefore geological facts cannot contradict it. Nor could they, if it were really correct; but the very circumstance that facts contradict it, shews that it cannot be correct, and that we must adopt another interpretation, unless we wish every person who can and will observe and weigh the actual phenomena, to become an infidel. This is a very rash and reckless proceeding; for the remonstrators do not answer the geologist, they only rail at him—as witness the inflated declamations of Mr. Cole in the Times newspaper; which betray that the writer knows nothing whatever of the matter, and is not of an order of mind capable of inductive investigation. Does any man who is qualified to form an opinion upon the subject, doubt for a moment upon which side of the argument Newton, and Boyle, and Bacon—all unwavering believers in Holy Writ—would have ranged themselves, had they lived to the present day? How is it that there is not a man of science to be found in the whole host of the anti-geologists; while any sciolist can write

papers in the magazines and newspapers, reiterating that geology contradicts Scripture; but never grappling with the question—how he reconciles his interpretation of Scripture with the facts of geology.

I am happy, however, to say, that of late some of the anti-geologists have had the candour to admit, that the remains of man have never yet been found in coeval juxta-position with the extinct genera and species of animals. They have thus taken one step in the path of truth; but, then, instead of proceeding in the fair track of induction, they have immediately turned aside to the by-paths of hypothesis. One invents one reason, and another another, why the remains of man are not found where, if he existed at the time, some traces of them might be expected to appear; and all this purely gratuitous and discrepant speculation is to be accepted to set aside the force of facts. The anti-geologists taunt the geologists with their diversities of opinion, but keep back that no two of themselves agree; whereas the geologists, amidst all their controversies, are unanimous as to the main points which their opponents represent as heretical, namely, the impossibility of condensing the actual phenomena of the fossil strata into the space of six thousand, or many times six thousand, years; or of admitting, with due regard to the voice of truth, that the death of animals is not to be traced to a much more remote period. Scriptural geologists do not overlook the difficulties which occur in interpreting some parts of the inspired narrative; they feel them as much as their neighbours; but they cannot deny a truth, that they may not be perplexed with a difficulty. They are happy that their difficulties are only such as may be removed by a fair and sound, though possibly not the most obvious, interpretation.

One of the ordinary resources of the anti-geologists is to attempt to excite a prejudice against the study, by common-place declamations against scientific pursuits; and by misapplying texts of Scripture which speak of the sophistical philosophisings denounced by St. Paul, to the deductions of physical science. A man only betrays his own ignorance or incapacity, who affects to sneer at modern physical science. In moral and religious truth, our forefathers might be as wise as their posterity; or wiser, if the objector pleases; and they were not led astray by the *ignes fatui* of the present age; for every generation has its own peculiar temptations and dangers; and those of our own are very much connected with an undue exaltation of the powers of the human intellect in matters beyond its grasp; and where to believe is its right province, having clearly ascertained that God has spoken. But this has nothing to do with the investigation of physical truth, where there is no intention to disparage moral and religious truth. La Place, though an infidel, discovered much that the most devout believer, if he can follow his elaborate deductions, must admit; and it would be worse than absurd to oppose calculus with declamation.

Let the religious anti-geologist bend his knee before the Father of lights, and beseech him to keep him from error—that is, dangerous error—error, moral or religious—for he is not warranted to expect to understand all art and science; and if he inquires into the facts of geology at all—which is not by any means necessary, for he may very safely and happily be ignorant of them—let him determine to do it honestly, without any bias to this or that conclusion, and he need not fear that the word of God will not stand the test; though he may possibly have to doubt some of his own solutions. And let him not be shaken from

the conclusions of just investigation because infidels have endeavoured to pervert truth to the purposes of falsehood. Truth is truth, however abused; nor would the earth turn the less round the sun, if a thousand scorners should affect to build up infidelity upon that hypothesis.

FIDES.

DEATH OF ANIMALS NOT CONNECTED IN SCRIPTURE WITH THE SIN OF MAN.

To the Editor of the Christian Observer.

As one who, like your correspondent Πιστις, has taken a great interest in geology, though no geologist, I beg to offer a few observations upon the idea that the inferior animals were not subject to death before the Fall. "A Scriptural Geologist" has, I think, most satisfactorily defended the opinions of modern geologists in your last Number; but he writes as a geologist, and perhaps the remarks of a mere interested Christian observer might, so far as they are of value, be received with less suspicion than those of a professedly scientific man, committed perhaps to the support of an adopted theory.

In the first place, then, I would observe that I was accustomed to entertain the idea of death having passed generally upon the whole creation at the fall of man; but when I heard of the discoveries of geologists, I was led to examine into the foundation of this opinion. I referred to Scripture, but upon examination I found no passage which supports such a notion. And on further consideration, I could discover nothing more than that the idea was generally entertained, though rather tacitly than expressedly acknowledged; except in such writings as those of Milton and Gesner, who, by adopting it, seemed to have given it a firmer hold, and established a kind of warrant for the belief.

Not finding it declared in Scripture, I began to consider what reason there might be for supposing it, and I was led to the conclusion that there was none; for, setting aside the discoveries of geologists, which is most difficult to believe—that the inferior animals had only a limited existence, or that they were created immortal?—immortal, from the iguanodon or mammoth to the fluttering butterfly or invisible animalcule; a notion which involves a belief of the eternal duration of the earth; unless we are to suppose a series of transmigrations from world to world, as each dissolved. And would it be more than consistent, still further to suppose (what is almost too absurd to mention) that if death passed upon the inferior creation in consequence of man's sin, they would, by renewed immortality, share in the blessings of his restoration.

The belief that death was in the world previous to the fall of Adam, I am aware, seems at first, to a Christian mind, to destroy the idea of death as a penal consequence of sin. But this difficulty soon vanishes: for, when man saw that he was placed above the inferior animals, not merely in the possession of intellect, but in being honoured with immortality while they were subject to death, he would not only understand what was meant by the threatened consequences of sin, but surely would feel the curse as denouncing a deep degradation, to be sunk to the level of that creation over whom he was made

lord. "The wages of sin" were "death;" a curse indeed; since it made him like the beasts that perish in this world, at the same time that it could not deliver the immortal spirit from the eternal wrath of its offended Maker.

I think, too, the expression used in the sentence pronounced on the serpent, "Dust shalt thou eat all *the days of thy life*," intimates only a limited existence; unless we suppose, which we have no warrant to do, that when Adam was told, "In the day thou eatest thereof thou shalt surely die," it meant also that inferior animals should become subject to death with him, though they were not capable of sinning. Would not the use of this expression, previous to the pronouncing the sentence of Adam and Eve, almost, if not quite, amount to a proof that animals were always mortal? It is true the expression is afterwards used in Adam's sentence, but he distinctly knew, from the first prohibition, that the moment he had sinned the curse of death had passed upon him; probably too he would immediately feel the new, strange workings of mortality within him.

I have only one further remark to offer. As the ground was cursed for man's sake, I can imagine that in consequence some change may have passed upon the inferior animals, in the course of time, making them more liable to suffer, and more acutely sensible of pain.

J. A. W.

ON THE MOSAIC ACCOUNT OF THE CREATION.

To the Editor of the Christian Observer.

I DO not think that geologists will have fully reconciled the facts and discoveries of their science regarding the great antiquity of the earth, with the statements of the first chapter of Genesis, till they come to the conclusion that this chapter was not intended to make us acquainted with the original creation of the world out of nothing by the word of the Almighty, (a truth, however, which we gather from other and numerous passages in the Bible,) but with the manner and time of the restoration of the present state of things from a former chaos, (with which, as we have no concern, it was not necessary for revelation to make us acquainted,) and the creation of man, and of the existing races of plants and animals. In this view the first verse may be regarded as the heading or summary of what is afterwards more fully and minutely described: "In the beginning (of the present state of things) God created the heavens (the atmosphere) and the earth. And (when he began to operate upon it) the earth was without form, and void, &c."

I begin to be persuaded that geologists and others are led into error from endeavouring to make the first chapter in the Bible refer to what it was not intended to refer to; but upon the above interpretation all is explicable and consistent. It seems almost as vain to deny the fact which the infidel will bring forward, that the earth is much older than the creation of man, as it is to deny that the sun stands still, and that the earth moves round it. What we are required to do, as believers in Divine revelation, is to show, that the original fairly admits of an interpretation which will reconcile all apparent contradictions between the word and the works of God; and it is for the infidel to prove, if he can, that such interpretations are inadmis-

sible, before he can with reason assert that the facts he brings forward militate against the truth of the Bible. We are sure there could be no contradictions, if the word of God were freed from all the errors of human interpretation. Living, as I do, in the midst of a country abounding in opportunities of geological observation, I have been long perplexed by the subject; but I can see no reason now why I may not rest in the conclusion at which I have arrived.

RUSTICUS URBANUS.

ON THE SUMMARY OF CONTENTS OF PSALM CXLIX; WITH REMARKS ON THE VARIATIONS IN THE PRINTING OF ENGLISH BIBLES.

To the Editor of the Christian Observer.

I OBSERVE in the summary of the contents of Psalm cxlix. in Bishop Mant's and Dr. D'Oyly's Family Bible, the following words: "The prophet exhorteth to praise God.....for that power which he hath given to the church to rule over the consciences of men." Upon turning to several editions of the Bible, as well those issued by the Society for Promoting Christian Knowledge, as others, I find that the summary stops at the word "church," nothing being said of ruling the consciences of men. I beg leave to ask whether the doctrine is sound; whether it is contained in the psalm; and whether the Christian Knowledge Society ought to proffer it?

AN OLD MEMBER.

*** "An old Member" should know that, whether the doctrine be sound or not, the Christian Knowledge Society and its commentators are not responsible for it. The advertisement to the Family Bible states as follows:—"The marginal references printed in this edition of the Bible, are the same which were originally furnished by the framers of the authorised version. Other marginal references have been added in later times, and have been inserted in many editions of the Bible; but it has been deemed expedient to omit them in this edition, inasmuch as they do not rest on the same authority as the references of the translators. Also, the summaries of the contents of each chapter, and the marginal readings and explanations, are those of the authorised translators." The summary of Psalm cxlix. is given correctly by Bishop Mant and Dr. D'Oyly as it stands in the edition of 1611; and it is only recently, and we know not by whose direction, that the passage has been altered at the authorised presses. Dr. Henderson, Dr. Bennett, Mr. Curtis, Dr. Pye Smith, Dr. Cox, and the other members of the Islington committee, severely blamed the Universities for having departed from the original edition, by marking in italics many words which the translators had printed in the ordinary character; and declared that these italic additions "discover a great want of critical taste," and "greatly deteriorate the translation." We should suppose, therefore, that Bishop Mant and Dr. D'Oyly would be in high favour for adhering to the old summaries and marginal readings, references, and explanations. If they had also kept to the old italics (we use the word *italics* to avoid circumlocution, the typographical distinction in the black letter not being Italic but Roman), their Bible would have been useful for collation; to furnish materials for which, the University of Oxford has published a reprint of the edition of 1611. We do not see any good reason for fol-

lowing in part the old and in part the new; by which blending we have neither the Bible of the translators, nor the Bible of the modern authorised presses, but a Christian Knowledge Society Bible, which is neither. If it was "deemed expedient" to go back to the old summaries, and marginal readings, references, and explanations, because the new ones "added in later times do not rest on the same authority as the references of the translators," there was precisely the same reason for omitting the modern alterations in the italics. The matter was not, perhaps, so fully considered in all its bearings when the Family Bible was compiled, as it would have been at the present time; nor are we aware that it has ever been alluded to. As the case now stands, the great majority of the readers of the Society's Bible, overlooking the advertisment, take for granted that the book, with the exception of the matters professedly added by Bishop Mant and Dr. D'Oyly, is identical with the copies printed at the authorised presses, and circulated by the Society; so that even "An Old Member" finds himself puzzled when he observes a discrepancy. On the other hand, most of those who read the advertisement probably imagine they have precisely "what was furnished by the framers of the authorised version;" for not one person in many would observe that though mention is made of summaries of chapters, and marginal readings, references, and explanations, the word "Italics" is omitted; and as the advertisement adds, that "The unlearned reader may find it useful to be informed, that wherever words occur in the text of the English Bible printed in the Italic character, he is to understand that these words have none corresponding to them in the original Hebrew or Greek text, but that the sense is implied, and that the words are added in the English, to complete or make clearer the sense;" it is probable that the "unlearned reader," and the learned also, will hastily conclude that the Christian Knowledge editors, having just rejected the other modern alterations, on the ground that they do not rest upon the authority of the translators, follow the same course in regard to the italics. By not doing so, they lead the reader to consider, as not in the "Hebrew or Greek text," much that is not typographically excluded in the edition of 1611, though excluded in the modern editions.

The present question is not whether the text of 1611, or that of the modern editions, is preferable. On this point we have often expressed our opinion; and we do not know that there are now two opinions upon the subject; for, after the investigations which occurred, even the Islington committee dropped its recommendation to go back to the exemplar of 1611. The obvious fact is, that the translators did not furnish a standard edition of their Bible; so that in the matter of the italics, alterations were made from time to time; and the present additions to the number are, for the most part, only the applications of their own principles and precedents in places which appear to have escaped their notice in preparing the manuscript or correcting the press. It was impossible, in a first edition, to reduce the work to the uniformity which was desirable, and which was in a good measure attained by subsequent corrections. We do not say that the alterations, particularly the sweeping ones of Dr. Blayney, were authorised—or that all of them are improvements; though it seems to have been generally overlooked, that the chief of them were made long before Dr. Blayney's revision; and, especially, that the most material additions to the italics may be traced back to a carefully revised Cambridge edition in 1638, the very period when Archbishop Laud was at the height of his power, which he employed with great zeal to secure correctness in the printing of the Bible and Prayer-book.

We are not then blaming the Christian Knowledge editors for following the modern exemplars in regard to the italic readings; but we think that they should have been consistent, by adopting either the modern book as a whole, or the

translators' edition as a whole, instead of putting forth an unauthorised *tertium quid*. It is proper however to add, that it is purely a question of judgment, not of controversy. It so happens that the old summary of Psalm cxlix. conveys a statement which is left out in the modern; but we are not aware that one set of the summaries, taken as a whole, favours particular opinions more than the other. The same remark applies to the italics; for we have no reason to think that the one set has some particular bias, any more than the other; though insulated passages may be found which bear different aspects according to the italic notifications. Thus the placing in italics the words "any man," in Hebrews x. 38, ("The just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him,") as is done in the modern editions and in Mant and D'Oyly, shows that this nominative case is not in the original, and refers the reader to the words "the just," as the true nominative case, though in the edition of 1611 they appear as a portion of the inspired text; perhaps because the translators thought it could not be meant that "the just" could draw back. We doubt whether they ought to have been inserted at all; but, if inserted, they ought at least to have been italicised. This passage evinces the importance of the italics; but it would be quite as preposterous to suppose that the Christian Knowledge editors preferred the modern italic readings for the sake of this particular instance, as that they preferred the summaries of 1611 for the sake of that prefixed to Psalm cxlix. They most likely never noticed the one instance or the other; and if they did, passages might probably be found in which the balance inclined the other way. We say this, lest, in expressing our opinion that they should have kept to the one exemplar or the other, we may seem to imply that there was some controversial reason for not doing so.

ON THE UNITY OF DESIGN IN GOD'S PROVIDENTIAL GOVERNMENT.

To the Editor of the Christian Observer.

It must, I think, meet the belief of all who have received their religious ideas from the Scriptures—though opposed to a too common opinion—that what is called natural religion cannot with truth or propriety be considered as the foundation of revealed, since man was no sooner created than God disclosed himself to him; also that unity of design is a characteristic of the scheme, or of the will of God made known to man by revelation: and that the prosecution of one Divine plan appears by the Scripture history of God's dealings with man to direct the ways of Providence from the beginning to the end of time. The Old Testament cannot then be contrary to the New, nor the New to the Old. Yet there are some who seem inclined to set aside the Old, or at least such parts of it as appear not to agree with certain pretended philosophical ideas which they have thought fit to adopt as a rule by which to judge even of the ways of God: and thus they invent a system of Christianity independent of, or perhaps contrary to, what is recorded in the Old Testament of the conduct of the Creator towards his creatures. I propose to bring together, from the inspired word, a series of concatenated facts, which show the unity of design in the Providential government of God; and the objects to which the whole economy is directed; and how wonderfully, amidst multiplied apparent frustrations, the great work has been constantly advancing.

God, in his great goodness, created Adam to be the parent of the human race, the father of a people who should be the people of God, and who should, upon this globe, enjoy all the happiness to be conceived; under the government of their all-wise, their all-bountiful Creator, by submitting with a willing mind to his authority, as an obedient people to their king, as respectful and affectionate children to the most excellent of fathers. Man no sooner existed than God revealed himself to him as his Maker and his Lord. He took (if I may so say) possession of Adam, and in him of all his posterity. He first showed himself sovereign Lord of all by giving him power and dominion over the fish of the sea, the fowls of the air, the cattle, and every thing that moveth upon the earth. He then gave him a law, to which his obedience was required, as to the commands of the only master to whom obedience was due; on the observation of which law was to depend his life and happiness, and that of his posterity. Placed in the most delightful situation, provided and embellished for him by his heavenly Father, blessings innumerable surrounded him, of which he was permitted the ample enjoyment. "Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat." But if—misusing the liberty with which he was endued, to enable him to prove his fidelity, love, and gratitude to his Creator, by a willing obedience to his authority, in order to become the father of a happy and obedient people, over whom Jehovah might reign, to diffuse continual blessings—he should rebel and disobey, "in the day," said the Almighty, "that thou eatest thereof thou shalt surely die." Rebellious thyself, thou wilt become the parent of a disobedient race, born in a state of rebellion, and as such excluded from all the privileges of a loyal and obedient people.

He did disobey; and having thus forfeited his title to life and happiness, was driven from the blissful scene where his munificent Creator had placed him, and, with his posterity, was condemned to cultivate an unblessed ground, and to eat his bread in the sweat of his brow, till by death he should return to the earth from which he was taken. But our merciful Father even in punishment remembered mercy. By creating man and revealing himself to him, He had manifested his design, that this globe should be peopled with inhabitants over whom He might reign, and who, by a free and willing submission, should, with filial love and confidence, revere his wisdom, acknowledge his authority, celebrate his goodness, and obey his commands. And his will shall not have been manifested in vain; his design shall be accomplished: He hath said it, and shall it not come to pass? Even in the sentence pronounced against fallen man, God graciously intimated hope, by the promise that the seed of the woman should bruise the head of the serpent; that is, should finally overcome Satan, the adversary of God and of the human race.

Man, in his fallen and degraded state, was not, however, totally abandoned by his Maker, nor exeluded from all Divine communication; notwithstanding which, as mankind multiplied, disobedience and wickedness increased, so that "the earth became filled with violence, and all flesh had corrupted his way upon the earth;" insomuch that to put a stop to such depravity, God determined to destroy both man and beast from off it. But the purposes of Him who is the same yesterday, to-day, and for ever, are immutable, and cannot be frustrated,

In the almost general corruption of mankind, there was found one just man who feared and obeyed the Lord, who, by his example and his admonitions, acquired the title given to him by St. Peter, of a "preacher of righteousness." This man found grace in the eyes of the Lord, and by him he vouchsafed to preserve the human race upon the earth. Noah and his family were saved from the general destruction, and from him was to arise a new generation, who, like the first inhabitants of the earth, were descendants from Adam, and all of one blood; and who were witnesses of God's severe judgment of the rebellious and wicked, that feeling the effects of it, though saved by his mercy, they might fear and love the Lord their God; and, as the children of one father, unanimously observe his commandments, and be an obedient and happy people. Noah having survived the guilty race who perished in the deluge, his Almighty Deliverer called him and his family forth from the ark, and graciously blessed him and his sons with the blessing of our first parents: "Be fruitful, and multiply, and replenish the earth." He then gave them his Divine commands, to be a rule for their conduct, a code which they were to observe as the law of their sovereign Lord; and established his covenant with them and with their posterity; whereby he removed every cause of diffidence and dread, by which the remembrance of the dire catastrophe from which they had been saved might have alarmed their minds and afflicted their hearts. "I will," saith the Lord, "establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth." Was it possible to declare more expressly, or to impress more feelingly on the human understanding, that God was their Lawgiver, their Lord, their King; that they were his people; and that on their obedience depended their well-being and happiness?

The children of Noah multiplied and spread on the earth; yet notwithstanding the recent example both of God's judgments and his mercy, as they increased in number they became disobedient; they forgot the covenant of God, and disregarded his laws: ambitious, turbulent, and impatient of submission, they said, "Let us build us a city, and a tower, whose top shall reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." The Almighty ruined their ambitious plan. He confounded their language, so that they understood not each other, and scattered them abroad upon the earth; and they left off to build the city. Still as they multiplied and spread, they increased in wickedness; they forsook God, and idolatry spread with them over the earth. The design of God was not, however, to be frustrated. The word of the reign which He had announced from the beginning, by giving man a law as a king to his subjects, shall not be in vain; it shall not return to him without effect.

Idolatry at length filled the earth; men followed the imaginations of their corrupt hearts, and every thing seemed as if God had relinquished his design, when he revealed himself to Abram, commanding him to leave his country, his kindred, and his father's house, and to go to a strange land; with a promise to make of him a great nation, and not only to bless him and make his name great, but also to make him a blessing, and that in him all the families of the earth should be blessed. Abram, with a willing mind, obeyed the divine call. He believed in God, and at his order, without hesitation, he went out from

his country, "not knowing whither he went." Arrived at the land of Canaan, the Lord appeared to him, and said: "Unto thy seed will I give this land," when as yet he had no children. After divers events and trials, the birth of the child of the promise was foretold; and according to the Divine prediction, Isaac was born, from whose posterity was to spring the Deliverer, in whom the gracious promises of God were to have their full accomplishment, who was to bruise the head of the serpent, in whom all the nations of the earth were to be blessed, and to whom should be the gathering of the people.

The family of Abraham by Isaac multiplied according to the Divine promise; and amidst their divers trials and vicissitudes, were always distinguished from all other people, by the tender mercies and watchful providence of the Almighty. In process of time, to avoid the miseries of a famine, Jacob, the chosen son of Isaac, with his family, went down into Egypt, where his son Joseph was under Pharaoh, the ruler of the country. There they multiplied so as to cause alarm and jealousy in the Egyptians; and after the death of Joseph, and of the king under whom they were protected, they were cruelly treated, and reduced to a state of the most bitter bondage. Again, God seemed to have abandoned his design, or to have revoked his promises so often renewed to Abraham, to Isaac, and to Jacob. But his promises were not forgotten: He saw the sufferings of his people, and raised them up a deliverer. With a strong hand and an outstretched arm, they were brought out of Egypt by Moses and Aaron, who conducted them through the wilderness, where many miracles were wrought in their favour, notwithstanding their frequent ungrateful murmurings and rebellions, and the punishments thereby incurred. There the promise of a Redeemer to restore mankind to the favour of their Creator, who would again be their God, and receive them as his people, were renewed by Moses, and made more plain than they had been heretofore: "The Lord said unto me, I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him." After much disobedience, and many proofs of the severity, and, above all, of the mercy and long-suffering of God, the Israelites arrived at last at the country which he had promised Abraham to give for an inheritance to his posterity, and were established there under the law given by the hand of Moses in the wilderness; by which the descendants of Abraham were kept a separate people, distinguished from all the nations of the earth, for the wisest purposes relative to the promise made to Abraham, that in his seed all the nations of the earth should be blessed. Conformably thereto, the promise of a Messiah, who should be the representative of God to reign in his name, and to assemble all nations under his government, was renewed by the prophets whom God raised up among his people, with more and more perspicuity as the time of its accomplishment approached. All the prophets (observes St. Peter) from Samuel and those who follow after, as many as have spoken, have foretold all that related to the days of Christ. He was to be the Prince of peace; the good Shepherd; the Saviour of his people; the light of the Gentiles. He was to feed his flock like a shepherd, to gather the lambs with his arm, and carry them in his bosom: He was to come

as the sun of righteousness with healing in his wings, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace: He was to gather the people together, to establish a reign of peace and charity, to form a kingdom wherein all was to be justice, peace, and joy under the influence of the Holy Spirit; and he was to establish it by the most mild and peaceable means; not as the kingdoms of this world are established and maintained, by force and violence. His people were to be made willing in the day of his power; patience and persuasion were to be the only arms to be employed by those who would enlist under his banners. He was to sow the good seed of the word of the kingdom; to announce the joyful tidings that the reign of his Father was near; to invite first the Jews, and by them (if they received him) all nations, to acknowledge him as the Christ of God, and their promised deliverer; to receive him as the King of kings, and Lord of lords; and to become altogether one obedient and happy people, under one Lord; one flock under one Shepherd.

But if the descendants of Abraham, who had been so long and so carefully prepared through the tender mercies of God, and by his reiterated promises, to receive and obey him; if they who were the depositaries of his oracles, and whom he had not ceased to instruct, by sending them, from time to time, prophets and wise men to admonish them; if, excepting those few who yet waited with faith for the redemption of Israel, they as a nation refused to hear him; if they rejected and persecuted him; if they carried their disobedience and revolt against the God of Abraham, Isaac, and Jacob, so far as to use violence against his Christ, to lay their sacrilegious hands on his Divine person, to determine his death; how much more must such resistance and violence be expected from the nations who knew not God, to whom his oracles and his promises had not been revealed? In that case, what hope remained to the world? what expectation but that God would, in the severity of his justice, extirpate mankind from the earth; and make them and their habitation like Sodom and Gomorrah, and the cities of the plain? But his ways are not our ways; nor his thoughts our thoughts. He in his mercy had prepared better things for our fallen race. Oh the unspeakable goodness of God! It was pre-ordained and foretold that the promised Messiah should be *passible*, capable of suffering even unto death. It is of him that the prophet says, "He is a man of sorrows, and acquainted with grief." If man carried his rebellious atrocity so far as to attempt against the life of the Christ of God, of the King of kings and Lord of lords, he was to lay down his life to avert the entire destruction of mankind: He was to bear our griefs, and to be wounded for our transgressions, to pour out his soul unto death, and to be numbered with the transgressors, though he had done no violence, neither was any deceit in his mouth: the Messiah was to be cut off, but not for himself. Thus he was to be the propitiation for our sins. "He in his own self bare our sins in his own body on the tree, that we being dead to sin should live in righteousness, and by his stripes we are healed." He died that we might live; that the posterity of Adam might yet exist; that grace and mercy might yet be offered to them in his name, that they might be again invited to become the people of God, to believe and obey with a willing mind, as the sovereign Lord and King, Jesus the beloved Son of God, who in obedience to

the will of the Father, gave his life for a sacrifice to redeem them from condemnation and death, and to open the kingdom of heaven to all believers.

Having thus traced the chain of Divine Providence down to the period of Messiah's advent, I purpose, in another paper, to show that the same unbroken unity of design has been, and will be, visible in the progress of events to the consummation of all things.

(*To be continued.*)

ON THE STYLE OF CERTAIN CLERICAL ADVERTISEMENTS.

To the Editor of the Christian Observer.

I WAS not sorry to see some strictures in your pages, upon the style of certain clerical advertisements. In addition to such defects as bad taste, an exacting spirit, and setting up unauthorised standards, whether the sentiments of this or that magazine or individual, I have observed what appeared to me invitations to simony, either direct or disguised. Permit me, however, to repel an absurd insinuation which I have seen in print, that these exceptionable announcements "characterise the evangelical school." Take the following illustration from the "St. James's Chronicle" for May 21:—"The advertiser offers £100 to any lady or gentleman who can procure him a curacy, or the duties of a chapel; his views are strictly Scriptural, but not evangelical." Here is an advertiser offering money to any lady or gentleman who can procure him a spiritual office, with an unblushing effrontery, not exceeded by that of a begging-letter impostor; and he thinks it a sufficient guarantee, that his sentiments are not evangelical. It was not requisite for him to make this announcement; and it would be gross injustice to suppose, from this flippant puff, that any body of clergymen would acknowledge a code of doctrine to be Scriptural which is not evangelical. Nor need I add, that no "lady or gentleman" would treat with such an advertiser; or any bishop, ascertaining the facts, license him, if he succeeded in finding some person venal and wicked enough to accept a bribe to procure him "a curacy, or the duties of a chapel." The Church of England is not responsible for such advertisements, though they grievously injure it in popular estimation. Dissenters, however, have no right to cast the first stone, as they are too ready to do; since any person who has money to spare, can buy or build a chapel, and set up himself, or any body he pleases, as the minister; whereas in the Church of England, even in the case of a legal advowson or presentation, the patron is confined in his choice to those who have passed, or are about to pass, the strict ordeal required, as to life, doctrine, and qualifications for episcopal ordination; and are solemnly set apart for the sacred office. Unhappily it is not the fact, that every ordained person is what he ought to be; but if he be not, much blame rests somewhere; and there is, at least, the guarantee both of private and official responsibility; whereas, in the other case, there is no guarantee at all; for even a swindler might set up "an interest" if he chose; and perhaps would do so, if he had talents and plausibility sufficient to make it answer. I should not have written upon this invidious topic, were not such advertisements cited by Dis-

senters to our disparagement. If I wished to carry the war into their camp I could quote abundance of Dissenting announcements, quite as exceptionable as the one above noticed; but I merely intended, in these remarks, to blame what is blameable, without comparing it with something else that is blameable also.

JUSTITIA.

ON THE MOTIVES FURNISHED BY THE GOSPEL.

To the Editor of the Christian Observer.

I READ with much interest the paper in your last Number, upon the motives of the early Christians. I am not a young man; and I did not expect to live to see the day when any body of English clergymen would dare to assert, that the most essential doctrines of the Gospel are not to be communicated openly, honestly, and universally, but only with stealthy reserve to certain initiated persons; and that we may be prepared for baptism, and receive it, and shall be thereby justified, and may live and die true believers, without ever being made acquainted with the atonement, which ought not to be brought forward "prominently and explicitly;" but be reserved as a secret to reward esoterics, who have proved their implicit faith by pledging themselves to believe all that the Church tells them, before they know what it is. To deny the doctrine of justification by faith, (except in its Tridentine, not Pauline or Anglican, sense); to subvert the atonement by making the cross of Christ to mean personal mortification; and sanctification, justification; and to cast into the shade the expiation of sin by the Redeemer's sufferings and death; is, for aught I can see to the contrary, "to preach another Gospel, which is not another," but an awful delusion to destroy the true Gospel of Christ.

But I am not about to trouble your readers with my own opinions; but to quote a few sentences from Bishop Horsley, who has strikingly and scripturally shewn what are the motives furnished by the Gospel, and which actuated the early believers in our Lord, till the mysticism engendered by paganism and false philosophy, gave rise to the absurdities of "the discipline of the secret," and "reserve in communicating Christian knowledge." Bishop Horsley says:

"The motives which the revealed doctrines furnish, are the only motives the Christian has to do with, and the only motives by which religious duty can be effectually enforced. I am aware, that it has been very much the fashion, to suppose a great want of capacity in the common people, to be carried any great length in religious knowledge, more than in the abstruse sciences. That the world and all things in it had a Maker; that the Maker of the world made man, and gave him the life which he now enjoys; that he who first gave life, can at any time restore it; that he can punish, in a future life, crimes which he suffers to be committed with impunity in this; some of these first principles of religion the vulgar, it is supposed, may be brought to comprehend. But the peculiar doctrines of revelation; the trinity of persons in the undivided Godhead; the incarnation of the second Person; *the expiation of sin by the Redeemer's sufferings and death*; the efficacy of his intercession; the mysterious commmerce of the believer's soul with the Divine Spirit; these things are supposed to be above their reach. If this were really the case, the condition of man would indeed be miserable, and the proffers of mercy in the Gospel, little better than a mockery of their woe; for the consequence would be, that the common people could never be carried beyond the first principles of what is called natural religion."

"Blessed be God! the case is far otherwise. As we have, on the one side, experimental proof of the insignificance of what is called natural religion; so, on the

other, in the success of the first preachers of Christianity we have an experimental proof of the sufficiency of revealed religion, to those very ends in which natural religion failed. In their success we have experimental proof, that there is nothing in the great mystery of godliness, which the vulgar, more than the learned, want capacity to apprehend; since, upon the first preaching of the Gospel, the illiterate, the scorn of pharisaical pride, who knew not the law, and were therefore deemed accursed, were the first to understand and to embrace the Christian doctrine. An over-abundant zeal to check the frenzy of the Methodists, first introduced that unscriptural language which confounds religion and morality."

Bishop Horsley well knew the grievous evils which had resulted from keeping back that essential "mystery of Godliness," the doctrine of justification by faith, in its inseparable connexion with "the expiation of sin by the Redeemer's sufferings and blood;" and his excellent writings had a powerful influence in encouraging that more evangelical strain of preaching which began to prevail, and the blessed effects of which are seen in that auspicious revival of piety, with all its fruits of zeal and love, which now gladdens our church; and we may trust, by the Divine blessing, will greatly increase, if not blighted by the recurrence of such pestilential doctrines as those which Horsley denounced.

D.

ORIGINAL POETRY.

For the Christian Observer.

THE POOL OF BETHESDA.

THE busy throng was in the street,
And many a pilgrim's eye intent
Was gazing on God's holy seat,
As Zion-ward their steps were bent;
For town and hamlet, hill and plain,
From Jordan to the western main,
From Dan to Beersheba far,
Had sent their distant tribes to worship there.

Some shepherd band might here be seen,
From Bethlehem's vales or mountain hold,
Musing each wondrous sight between,
On Him of whom the prophets told;
And many a fisherman was there
Ascending to the house of pray'r,
Whilst floating on the evening tide
Of Galilea's sea his boat did idly ride.

And many a stranger guest had come
From Crete and Araby the blest;
From Greece, and from imperial Rome,
And Spain, the guardian of the west;
And some from great Euphrates' side,
And some where Nile in all his pride
Rolled on, forgetful of the rod
That turned once his sweetness into blood.

All on one high design intent,
To keep their ancient prophet's law,
To Zion's hill their steps had bent,
And musing much on what they saw,
And what they heard of Mary's son,
And all that He had said and done,
They pondered if he were indeed
The anointed Christ of God, the promised seed.

'Twas now the Sabbath's holy rest,
Nor sound from all the city rose,
Of toil, or car, or labouring beast,
To break its covenant repose;
Save that the ever ceaseless hum
Of many languages would come,
As from some sea-girt cliff on high,
The voice of waves and birds in one wild harmony.

But whence upon the listening ear
Comes there so oft the note of grief?
Whilst yet from traveller passing near
No pleading tongue entreats relief;
But expectation seems to wait,
As if from heav'nly mercy's gate
Some angel would descend, and bring
New life and strength upon his healing wing.

'Tis from Bethesda, house of woe,
Yet house of heav'nly mercy more,
Whose healing waters, when they flow,
Have power from sickness to restore;
The burning fever to assuage,
To give new strength to crippled age,
To cure each ill, each pain to quell,
That in man's sinful flesh can ever dwell.

Around a fountain dark and deep,
Stretch'd on their beds the sufferers lie,
And ever on its surface keep,
In patient hope, their watchful eye;
Waiting until the troubled wave
Shall tell it is the hour to save,
And God shall in his mercy give
Power to one sufferer more to bathe and live.

For may not all that fount around
The healing of its waters know,
But still, in Satan's bondage bound,
Must longer dwell in pain and woe;
Who foremost in the troubled wave
Has strength his withered limbs to lave,
To him alone may it be given
To reap the long expected gift of heaven.

Full many a year an aged man
Had lain beneath those arches drear;
More than the half of life's short span
Had passed away, yet left him there;
The summer's sun had scorched his cheek,
Yet patient still he lay, and meek;
Oft had he shrunk at winter's blast,
Yet still to firmest hope he held him fast.

And often as the moon-beam play'd
Upon the fountain's glassy stream,
Each ripple that the night wind made
Would wake him from his feverish dream;
And he would start with ear intent,
And eye upon the fountain bent,
And urge his oft repeated prayer
In hope that never fails when faith is there.

Yet still in vain the angel came,
In vain the healing water moved;
Troubled or calm, to him the same
The water of that fountain proved;
For crippled on his couch he lay
Whilst others bore the gift away,
Ere some kind hand could bring relief,
And bear him to the fount to end his grief.

But mercy came at last; for none
May still in vain for mercy plead;
Ever its prize hath patience won,
Nor faith been robbed of promised meed;
But he who, on life's thorny road,
Has meekest, longest, borne his load,
To him at length shall there be given
The inheritance of earth, the gift of heaven.

There stood beside that aged man,
One who his faith and patience knew;
Who well his inmost heart could scan,
For all was open to his view;
The word that ne'er did lip unfold,
The unborn thought, the wish untold,
Whate'er the eye could not convey,
Was all revealed to him in open day.

Nor only this; Himself had known
Sorrow and deep corroding care;
Grief had with Him familiar grown,
Pain was the lot He came to bear;
No pen prophetic might reveal,
Or e'en rapt prophet's spirit feel,
The burden that on Him was laid,
Who, to redeem a world, himself a ransom made!

And now beside that fountain still
He bent him o'er the cripple's bed,
And prompt to do His Father's will,
"Wilt thou be whole?" He gently said.
Oh! I have none, the lame replied,
To bear me to the fountain side;
But ere its healing wave I gain,
Others, more blest than I, the gift obtain.

"Arise, take up thy bed and walk;"
The word was said — that word which made
The blind to see, the dumb to speak,
The word that winds and waves obeyed;
Which e'en from death had power to save,
Calling the dead from out their grave;
The word was said — the cure was wrought,
Strength to the crippled frame that word had brought.

Not with such slow and faultering pace
As to the skill of man is given,
The wasted frame with strength to trace
E'en where that skill is blessed by heaven;
Not such the slow result and long
When Jesus spake; the weak was strong,
The dead arose, the blind hath sight,
As quick as darkness once he turned to light.

Firm and erect the cripple rose,
And, all undoubting, took his load,
(Tho' on the Sabbath's strict repose),
And went rejoicing on his road;
For well he deemed that He whose word
Creation wide obedient heard,
Might e'en the prophets' law suspend,
In doing that which was its end.

Yet mindful of that law's demand,
To offer praise for mercy given,
Behold Him in the Temple stand,
Where incense aye ascends to heaven;

And there again by Jesus found,
He listened to the warning sound,
"Behold thou'rt whole! go sin no more,
Lest evil worse befal thee than before."

Oh! that that warning voice might reach
To all whom Satan long hath bound;
That Jesu's word at length might teach
That sin's the cause of every wound;
Then would they too by Him be sought,
By Him from life to death be brought;
By Him made whole, find peace and joy,
And endless bliss at length without alloy.

V.

REVIEW OF NEW PUBLICATIONS.

THE CONTINENTAL PROTESTANT CHURCHES.

1. JAMESON'S *Notices of the Reformation in the South-West of France.*—2. D'AUBIGNÉ'S *Voice from the Alps,* by the Rev. E. BICKERSTETH.—3. D'AUBIGNÉ'S *Confession of the Name of Christ.*—4. *The Faith and Patience of the Saints, exhibited in the sufferings and death of M. le Febvre.*

(*Continued from p.* 378.)

IN our last Number we presented a few sketches of the early history of Protestantism in France. It is not our intention to draw up a condensed history of Protestantism in France, Switzerland, or Germany, which would be a mere meagre list of facts and dates; but to present a few individual illustrative features, with a view chiefly to excite our readers to increased interest and zeal in promoting, according to their opportunities, that blessed revival of pure religion which, through the mercy of God, has commenced in the Continental Protestant Churches.

In pursuance of this plan, we gave some account of the events connected with the reign of that truly godly queen, Jane of Navarre; when French Protestantism was in all its early freshness. Then came the treacherous and sanguinary massacre of St. Bartholomew in the year 1572; one of the darkest spots of French or Romanist history;—we should say the darkest, but that we cannot decide accurately the shades of such black atrocities. France had already had its Protestant martyrs during half a century; and vast numbers of the faithful had been burned at the stake for their testimony against the corruptions of Popery. Yet amidst these direful persecutions Protestantism still grew; and it had reached its highest point of prosperity—its churches exceeding two thousand, some of which contained ten thousand members—when the massacre of St. Bartholomew suddenly brought it to the very brink of extermination. Sixty thousand men, women, and children are reported to have perished in that dreadful slaughter; and that any escaped to be the seed of the Church in succeeding generations, was next to a miracle, considering the perfidious cunning, and unrelenting cruelty, of their oppressors. The persecutions continued till the year 1598; when Henry IV., though he had renounced Protestantism himself, yet had the humanity and wisdom to see, that the course which had been so long pursued was neither just nor politic; and he accordingly granted his Protestant subjects the Edict of Nantes, under which they lived in comparative tranquillity, till its fatal repeal by Louis XIV. in the year 1685.

By this edict they were allowed to worship God according to the dictates of their conscience, and to bring up their children in their own faith; and they were even permitted to fill public offices. But after the revocation of the edict, they were fiercely persecuted, and almost exterminated; and the persecution revived from time to time during the next century; till the Revolution, and afterwards the edicts of Bonaparte, placed them on a level with their fellow-countrymen. During the sway of the Bourbons, upon their return to power, the Protestants were treated with much severity as suspected persons; but since the second revolution, they have enjoyed full political privileges; and are rising to considerable importance as a large and well-ordered body of citizens. It is more however to our purpose to add, that a revival of piety has commenced among them, which we rejoice to hail as the harbinger of a bright and glorious day.

Before, however, we touch further upon their present condition, we shall revert to a few passages connected with their former history. From the period of the revocation of the edict of Nantes to the Revolution, they remained in a melancholy condition, not only as respected their diminished numbers, but also in regard to their doctrines and religious character. Their devout pastors and holy men and women had, for the most part, perished in the jails and galleys, or escaped to foreign lands; and in one or two generations there remained but the name of Protestantism, and its outward forms, to characterise a church once eminent for its purity, but which had silently relapsed, like that of Geneva, into the slumbers of spiritual death. Till very recently there was little to be heard from the pulpits of the French Protestant churches, but Pelagianism, Arianism, and Philosophism; the pastors and the people having alike swerved from the evangelical standards of the days of Calvin, so glowingly described by Hooker, in the Preface to his Ecclesiastical Polity. "A founder it had [namely, the Calvinistic discipline] whom I think incomparably the wisest man the French church did enjoy. .... Though thousands were debtors to him, as touching divine knowledge, yet he to none, but only to God, the Author of that most blessed fountain, *The Book of Life;* and of the admirable dexterity of wit, together with the helps of other learning, which were his guides; till being occasioned to leave France, he fell at length upon Geneva."

In the narrative of M. le Febvre, one of the sufferers upon the revocation of the edict of Nantes, we have an exemplification of the race of Christians which adorned the French church in its best days. If we wished strikingly to exhibit the faith and patience of the saints, we know not any period of the history of the church in which we could discover more appropriate illustrations, than in the sufferings of some of the French Protestant confessors and martyrs at this afflicting era. The sharp bloody work of the axe, and the fiery ordeal of the stake, soon terminate the scene of pain and trial; the daggers of St. Bartholomew opened a speedy path to heaven; but the long-protracted torture of the galleys, upon the revocation of the Edict of Nantes, was a lingering death which exhausted the sufferer both in body and mind, and left only the unsubdued energy of faith to uphold the frailty of nature under the severest pressure. We would not detract from the ample reverence which surrounds the me-

mory of that most illustrious victim of the St. Bartholomew massacre, the Christian champion Coligni; but as the venerable Admiral himself calmly remarked to one of his assassins, "Young man, you ought to have respected my age and infirmity; but you will only shorten my life by a few days or hours;" whereas in the case of M. le Febvre, or his companion in tribulation, M. de Marolles — and many such instances there were—death in its most appalling forms flitted around them during many wearisome years, mocking their suffering, and shaking his dart over them, yet delaying to strike. The strength which is imparted to the Christian is indeed equal to his day; it is not adapted under one condition of things to another, but to its own peculiar circumstances; and it were, therefore, inconsequent to say, that the martyr under one form would not have been enabled to persist to martyrdom under every other; or that the faith which would incur the smallest worldly disadvantage for the testimony of Christ, would not be strengthened, if the exigence arose, to bathe in the flame, or drink the molten lead. But humanly speaking, many a man would hail the ordeal of Smithfield, or die stoutly upon the rack, whose constancy would have been worn out by the wasting tortures of the Lollards' tower, or the dungeons of the Inquisition, where, year after year, hope, or help, from man never approached to sustain the solitary victim in his mental contest with long-continued terror and cruelty.

And then, as regards the unchangeable character of Popery, the relentless protraction of barbarity exercised towards such men as Marolles and Le Febvre, cannot be palliated by any plea of momentary excitement; it was cool cowardly persecution; inflicted, be it remembered, by a nation priding itself on its graces and blandishments, and in its golden age of taste and literature; and falling, not upon men of lawless lives, or who had outraged society by their crimes, but upon men eminent for every social and amiable virtue—good subjects, honest and industrious citizens, and, like Daniel, blameless in all things except concerning the law of their God.

We will now devote a few pages to the narrative of M. le Febvre; for a single portrait will aid the purpose of our rapid sketches, better than a meagre outline of general facts. It is not unworthy to be placed beside those of Marolles and Mignaud, and others of this band of Christian worthies, with which we have adorned some of our former volumes. We know not how to abridge the following portion of the narrative, and therefore give it entire.

"Mons. Isaac Le Febvre was born in the year 1648, at Chatel-Chignon, in Nivernois. His parents belonged to a family of distinction, and were highly esteemed by all the Protestants in that part of the country. He speaks of them with great praise, in one of his letters from the prison of Marseilles. After relating the sufferings of his sister, who was at that time confined in a convent at Nevers, where she glorified God by her patience and courage, and afterwards died in the faith of Jesus Christ, he says,—

"'I admire what the Holy Spirit has wrought in her. The great God has remembered his promise to the children of them that fear him. Of such were my ancestors. My grandfather and grandmother having walked before him in Christian simplicity, and endeavoured to do his will in their day, both died in a good old age, in the communion of the true church. It pleased God to take my mother to himself betimes; but I know that her life was exemplary and edifying, and very remote from the vain amusements of the age. The probity, zeal, patience, and happy end, of my father are known to you, and though I cannot speak of him without emotion, his memory is too dear to me to pass it

over in silence. You visited him on his death-bed, or rather his bed of life; and I remember the testimony you bore when you came away from his chamber: 'I came to edify and console a sick person; but he has edified and consoled me.' He was the same as you then saw him, throughout his very long and severe sickness; being always resigned, patient, and most cheerfully committing his soul into the hands of his Saviour and his God. He was naturally passionate, but the grace of God raised him so far above himself, that he became of all men the most patient in the acute and violent pains which he suffered. The dear man becoming paralytic on one side, I used frequently to carry him from one bed to another, to give him ease; and he was so much pleased with the little attentions I showed him, that he could not endure me to be out of his sight. The paralysis ending in apoplexy, he lay four days and nights in the agonies of death, yet directing his eyes towards heaven, with the expression of one in holy raptures; and giving us to understand, when he was roused from his lethargic slumbers by caustics, that the desire of his heart, as well as of his lips, was only towards God. I praise God, the God of my fathers, for the spirit of meekness bestowed upon his servant, the patience granted him in the torments of his disease, and the sincere piety that was implanted in his heart. And as long as I live I will bless the Lord God of all flesh, the Father of spirits, that he granted me the favour to be present at that event, which, though terrible to the reprobate, is sweet and full of consolation to his children; and that at the moment when he took the soul of his servant to himself, he put these words into my mouth, which I pronounced with a loud voice, 'Lord Jesus, receive his spirit into thy hands!' May the blessed Jesus put them again into my heart and mouth, at the last moment of my life, and say to my inmost soul, 'Good and faithful servant, enter into the joy of thy Lord: I am thy Saviour.' I cannot live, much less die, without God. Neither the world nor the devil can ever separate me from him. I shall be faithful unto death.'

"Mons. Le Febvre was well educated. He was sent to Geneva in 1663, where he went through a course of philosophy; and afterwards to Orleans, to study law, where he took his degrees; after which he went to Paris, and having shown his testimonials to Mons. Talon, the attorney-general, he was enrolled an advocate in the court of parliament. As it is intended, however, only to record his martyrdom, and the circumstances immediately connected with it, nothing will be said of his youth, nor of his conduct in the family and in the world, except that it was always correct and prudent. He stayed some time in Paris, and then returned to Provins. Being employed by the Marchioness of St. André Monbrun, he went a journey to Poitou and Saintonge, to arrange her affairs. While in that country, he was summoned before the intendant of Rochfort, upon false information concerning his religion; and although he was ill with a fever, he made his appearance, and was acquitted. From thence he went to Paris, just at the time when the edict of Nantes was revoked; which obliged him to set off immediately for Burgundy, to give the Marchioness a statement of her affairs, and then to make preparation to escape to a foreign land. A letter which he wrote from Marseilles, in 1686, relating what passed in this lady's house, and the treatment she received, is worth inserting in this place, for its account of what befel him before his flight, and of the persecutions that took place in that quarter:—

"'Nothing could be more surprising than the delivery of your letter to me, at a time when I am more watched, and kept closer, than ever. No one dares come near nor speak to me. Those who ask to see me are refused admission into the galley; and all my letters are withheld, and carried to the intendant at Marseilles. The galley-slaves may be released from the great chain by paying a small sum of money; but that indulgence is absolutely denied me. I am not suffered to read nor write. Yet, with all these obstacles, your consolations have reached me; and notwithstanding the vigilance of my keepers, I have read your most feeling and consoling letter with inexpressible delight. The affection and charity which pervade it have filled my heart with love and gratitude; and in reading some passages, I have had a foretaste of the eternal joys of the redeemed—an anticipation of the glory that is reserved for us in heaven. I am deeply affected, most revered father, (permit me so to call you, since I had the honour to be your pupil and son in Jesus Christ,) and feel that God, who made use of your ministry to form true faith in my heart, now employs the same means to establish me in the faith, and confirm me in my holy resolution to die a thousand times rather than abandon the hope of so great a salvation. Wearied and disgusted with the voice of strangers, my soul rejoiced with great joy at the voice of my dear pastor. The tears you draw from

my eyes only nourish my secret joy, and increase my inward peace. Faithful minister of Jesus Christ, well do you discharge the duties of a good pastor, and great will be your reward in heaven! I owe you a full and free communication, and earnestly desire to perform that duty, hoping that the success which has attended this beginning may be continued until the end.

"'There are no communications now between the illustrious Mons. de Marolles and myself. After we had been a few days together, he was declared an invalid, and as such removed to a hospital-galley; but I have since been informed he is on board an armed galley. I do not know the reason of the change. That noble champion appeared in the metropolis as a burning and shining light; but I am only smoking flax, upon whom our God, who makes choice of weak things to confound the mighty, has looked with infinite compassion. So far am I, my dearest pastor, from the perfection you impute to me, that I shall endeavour to tell you all my fears, my troubles, the extreme weakness of my faith, my sufferings, and the great mercies that God has bestowed upon me. I shall not relate every incident that befel me; but shall confine myself to speaking of the state of mind I was in, when God rooted up the plants he had planted in the place where I lived, of my condition when I was arrested, and of our heavenly Father's blessing on my feeble beginning.

"'The spirit of alarm and weakness reigned in the provinces which I had just left when I had the honour of seeing you at Paris. I expected to find more stedfastness in the capital; but alas! consternation was spread over all that great city; and I was obliged to leave it. O mournful remembrance! It had pleased God completely to break down the hedge of defence, with which he had surrounded his church. You gave me your blessing; and I left you and my dear relatives in great anguish of spirit. We were 'grieved for the afflictions of Joseph;' and I may add, that from that day until I was condemned to the galleys, I was oppressed with continual sorrow in my heart.

"'The Marchioness of St. André expected me to return and finish her intricate affair, for she would trust nobody but me. I was therefore incessantly engaged for three months, and was more frequently at Nevers, and Moulins in Bourbonnois, than at La Nocle. Being known to be of the religion, great care was taken to inform me of every person of consequence who apostatized. I saw nothing but fallings away on every side. Persons the most eminent for piety were overcome by the violence of temptation. Trembling seized me; and I said in my grief, 'If the cedars fall, what will become of the bulrush?' The Marchioness, who thought herself safe from the storm, was attacked in her turn by Monsieur Harlai, a counsellor of state, and the intendant of Burgoyne; who wrote her a letter from Parai-le-moineau, full of civilities, indeed, but urgent and very decided. 'You must renounce your religion,' said he, 'or make up your mind to lose your property and your liberty, and perhaps even to undergo personal sufferings.' Such being the miserable choice she was to make, she resolved to request time, making no promises, however, in her first answer. But the intendant would allow only fifteen days' delay; and he delivered his orders in so express and firm a manner, that the Marchioness of St. André and the Marquis and Marchioness of Monbrun, seeing no way of escape, determined to seek some relaxation in the terms of union. For this purpose, they had a deed of union drawn up on the Grenoble and Lyons plan, which Monsieur Monchanin de Monceau took to Dijon, with a letter, before the expiration of the fifteen days. But it was in vain. The intendant would make no concessions, but repeated his former menaces, and told Monsieur Monchanin that he would send a dozen archers to arrest me. The Bishop of Autun also appeared highly incensed against me. They had heard that I had been a journey into Poitou to encourage my brethren, and that I still frequently went into the provinces of Nivernois and Berri, with the same design. Monsieur Monchanin attempted to defend me by saying that I was not an evil disposed person, and that if to be attached to one's religion was a crime every man was criminal. But as he enlarged on the cruelties that were practised upon us, the intendant interrupted him, and said, 'Of what do you complain? You have not yet resisted unto blood.' These words, I would observe by the way, have made a great impression upon me since. They are St. Paul's, and are written in the twelfth chapter of his Epistle to the Hebrews; but they were certainly not spoken in the same spirit and with the same intention on this occasion, but rather in the spirit of Julian the apostate, who replied to the complaints of the Christians he persecuted, 'You ought to bear it, because your Master foretold you it would come to pass.' Assuredly it was not the spirit of God who inspired the intendant with these

words! The apostle penned them, by the inspiration of God, to comfort and strengthen the Hebrews in their affliction; but this man utters them to intimidate and discourage the persecuted believers, by the orders of a prince who has undertaken to exterminate the church of God.

"'Monsieur Monchanin informed us when he returned, that the intendant was not coming himself, but that he had commissioned the lieutenant-general, and the king's attorney at Autun, to execute his orders; and that the bishop, accompanied by these gentlemen, and a company of dragoons from Dijon and Autun, with his usual attendants, was on his way to La Nocle. I was particularly threatened, and advised to go out of the way. I accordingly left La Nocle two hours before this numerous company arrived. I was in great perplexity, for I loved the truth above every thing in the world, but was by no means ready to suffer martyrdom, and could see no safety but in flight. I had often formed this resolution; but the Marchioness had always opposed it so earnestly, telling me that if I forsook her she should be in despair, that I as often yielded to her entreaties. One thing surprised and afflicted me, which was, that in so distressing a juncture, she never neglected the care of her temporal concerns. Knowing that my intention was to retreat, she said to me, with great kindness in her manner, about a fortnight before my departure, 'Where will you go, Sir? You are not fit for the galleys. Are you prepared to become a martyr? A fortnight's imprisonment would kill you. See if you can do as we have done. I answered I certainly had not the spirit of a martyr, but that God gave strength; and that I could not possibly do as she had done, for I should then expect eternal perdition. I mounted my horse for Chatel-chignon, where my sister, persecuted by the emissaries of the Bishop of Nevers, by the minister, and by her own husband, earnestly desired to see me; and from whom I had often received an expresss to entreat me not to refuse her my help and consolations. My own domestic affairs also called me thither. These were urgent considerations. Notwithstanding, to comply with the Marchioness of St. André's request, I took the road to Nevers, where a judiciary lease of her estates was being renewed.

"'In the meantime, that crafty courtier, the Bishop of Autun, having frightened her by his menaces, allured her by his promises, and brought her to sign her union, her example was followed by all at La Nocle with tears: and the bishop, after being entertained at the castle by the Marquis of Monbrun, went away perfectly satisfied with his success. The Marchioness had written me at Nevers, that he was extremely well disposed towards me, and sorry he had not met me; that he would have done nothing but what I wished, and would prevent any violence being done to me in his diocese. Be that as it may, I soon saw the contrary. The minister of La Nocle having endeavoured to persuade me to visit the bishop in his episcopal palace at Autun, upon my refusal, the prelate wrote fulminating letters against me to the Marchioness. 'If that man,' says he, 'does not comply within four days, the delegates of the intendants of Dijon and Nevers have orders to take him, wheresoever he may be found, even if it should be in your house. This will grieve you, Madam. I have hitherto prevented it from being done. Both human and divine laws require that he should be made to do as you have done; and you ought to constrain him to do so, or abandon him.'"

"In following up his design of escaping from persecution, our martyr was arrested on Sunday, the 14th of February, 1686, near Portarli, in Burgundy, while attempting to pass into Switzerland with a Swiss, whose name was La Tour, and sent to Besançon, where he was ill-treated, fettered, and stripped of everything in his possession. His arms and a watch of the value of twenty-three Louis-d'or were taken from him, his horse was given by the intendant to the archer for his reward, and the rest of his effects were dispersed in various ways; a great distinction being made in this respect between him and others, whose property had been seized and was restored. After three weeks' imprisonment with some others, who, having abjured their faith, were set at liberty, he was conducted to the council chamber, put on his trial, and condemned to serve the king for life, as a slave on board the galleys. The next day he was sent to a dungeon, where he remained more than two months, in fetters day and night, sustaining severe temptations all that time. While he was before the court, a counsellor observing that he walked with difficulty in irons, said, in insult to his weakness, 'When a man is convinced he is of the true religion, he should submit to everything, even death itself.' 'This truth,' said he, 'made a great impression on my heart, and I found myself strengthened by it. I therefore answered, that his observation was very just, and I had chosen that course.' Many a Caiaphas

has pronounced truths and uttered prophecies unwittingly, like that Jewish pontiff, when he said, in reference to the death of Jesus Christ, upon which the perfidious council had resolved, 'Ye know nothing at all, nor consider that it is expedient that one man die for the people.'"

"Monsieur Le Febvre was immediately discovered to be a person whose talents would be employed in consoling and encouraging his afflicted brethren. He was therefore placed in close confinement, and all his motions were narrowly watched, to prevent him from corresponding with them.

"In a letter of the 12th of May, he describes his state in these words:—'Nothing can exceed the cruelty of the treatment I receive. The weaker I become, the more they endeavour to aggravate the miseries of the prison. For several weeks no one has been allowed to enter my dungeon; and if one spot could be found where the air was more infected than another, I was placed there. Yet the love of the truth prevails in my soul; for God, who knows my heart and the purity of my motives, supports me by his grace. He fights against me, but he also fights for me. My weapons are tears and prayers. My faith is weak, and I am a great sinner; but the god of all goodness, the refuge of the afflicted, the only hope of the wretched, who does not quench the smoking flax, nor break the bruised reed, will have pity upon me, and on the extreme weakness of my faith. He will not suffer me to be put to confusion, because I hope in his promise, that with the temptation he will make a way to escape. I will not let him go until he bless me.'

"Though he was now in so distressed a condition, he refused a supply of money which one of his relations sent him, saying that those things which had been taken from him ought, in justice, to be restored, and that he was about to be fixed to the chain. 'I am ranked with criminals,' he added, 'and treated as a wicked character; but God will have pity upon me. He has never forsaken me. I am in a place where the air is very offensive; and I eat such food as would have poisoned me at another time; yet, even here, I find sweetness and consolations beyond all my expectations.'

"The way in which he was treated was painful, he said, to his body, but his soul was abundantly comforted. It was a medicine prepared by the hand of One who could not mistake, and was salutary in proportion to its bitterness."

The strongest efforts were made during his imprisonment at Bésançon, both by persuasion and terror, to induce him to conform to Popery. Speaking of his persecutors, he says:—"I feel great compassion for them, and sincerely pity them. They think to render God service; but he shows me, by the light of his word and his grace, that their zeal is blind, and that they are fighting against God and his truth." To intimidate him, the Superior of the Jesuits at Bésançon brought him word from the intendant that he was to be sent to join the galley-slave chain (or gang) on the following Monday. He learned also that his dear sister, who had persevered, like himself, through much persecution, was sent to a distant convent. "Holy Father!" he exclaimed, "keep us in thy name. Here is the faith and patience of the saints." Accounts were also brought to him of many of his fellow Protestants being condemned to the galleys for life. He mentions a lawyer from Montauban, who had left behind him his wife and younger children; the eldest about fourteen or fifteen years of age, being placed in the hospital at Bésançon to be instructed in the Romish religion. One old man was sick and dying when he was condemned, and was therefore exempt from the dungeon and fetters, but had only a handful of straw for his bed.

From Bésançon he was conducted to the gaol of Dijon, where he arrived on the 30th of May, 1686, excessively bruised by his irons, and the jolting of the waggon. He says, in a letter from his new prison,—

"I have almost lost the use of my limbs. I am in great pain all over my body; and if the Lord had not sent me some relief at Aussone, I should not have been brought alive to Dijon. At Aussone my fetters were taken off, and I was set on horseback; but before that,

I was placed in a waggon in a very painful posture, and hurt by the pressure of others upon me. But whatever may take place, my confidence is in God: my hope is in him alone. I have had some attacks of fever more severe than usual; but God will not forsake me."

Many memorials were presented to the public authorities in his favour, from persons of rank at Paris and in the provinces; but while they showed the high estimation in which he was held, they operated against him, by inducing his judges to take the greater pains to gain him over, considering him to be a man of consequence. And as they could not prevail by promises, they had recourse to severity, expecting that he would in the end yield to the extremity of suffering; and they resolved to make him an example of extraordinary severity, to deter the other prisoners from pursuing a similar course. His friends sent him supplies of money; but he would accept no more than his necessities absolutely required; or if at any time he accepted more, it was for the purpose of relieving those who were condemned with him, and were in a state of poverty and wretchedness. His delicacy was so great that he would not mention his personal wants, nor would he petition for some mitigation of the hardships of the chain to which he was about to be fastened; representing that, even if he should be allowed a better lot than others, it would be cowardly to separate himself from them. "We do not fear," said he, "any of the dreadful things we are threatened with, and which we cannot avoid without a miracle. To us there will be nothing terrific in the sight of a raving officer, and a troop of inhuman ruffians. The blasphemies and rage of the felons with whom we shall be linked, will grieve me much more." He was thankful for the indulgences of the prison of Dijon, and the humanity of the jailor. "I should feel," said he, "my confinement very little, if the rattling of the chain did not continually sound in my ears; and if the Jesuit, Corbigni de l'Orme, visited me less frequently, or adapted his conversation to the state I am in."

After about two months' confinement at Dijon, he was marched, with his companions in misery, for Marseilles. At Châlons-sur-Sône, the chain arrived from Paris which brought M. de Marolles, who was ill with a fever. M. Le Febvre was coupled with him, (the galley-felons were coupled in pairs with a chain, which was linked to a long heavy chain common to the whole gang). The journey was painful and harassing. Le Febvre thus speaks of it in a letter written in the hospital of galley-slaves, at Marseilles, dated the 20th of August:

"It seems at least six months since I left Dijon. 'The Lord hath made old my flesh and my skin.' At one time, the pains of death took hold upon me; . . . .and I was thought by the guards to be really dead, who immediately began to seize upon my clothes; . . . .and if we had not made a short stay at Avignon, I could not have escaped a cruel death. After many entreaties, Mons. de St. Preuil allowed me to hire a litter, on condition that I should pay for a guard. Money has been of great assistance to me, and I have dispersed it. But alas! why so much care and expense to reach what may be called the very dwelling-place of misery, where I am cast among a horde of felons? The first two days I was unable to eat or drink any of the provisions we are supplied with here, or to get the least sleep. At last, as I was in the expectation of death, and committing my soul into the hands of God, Mons. J—— came in, who informed me I was recommended to his attention by his friend G——. After this visit the fever left me. I do not value my life; I would relinquish it with pleasure, if it were the will of God; but the Lord works miracles to preserve it. Farewell, my dear friend. It is the Lord who has made these chains so heavy. Greet the brethren, and pray for me. My persecutors continue to speak of controversy, and a change of religion. 'How long, O Lord.'"

Immediately after their arrival at Marseilles, he and Marolles were sent to the galley-slaves' hospital, as sick men. He writes: "For several days past Mons. de Marolles and myself have been near each other; our beds are adjoining, and we eat together; and we find neither our bondage nor our frequent sicknesses prevent us from being cheerful." But this consolation was not long permitted; for they were informed, that as soon as they should become a little better, they would be separated; "by which," said Le Febvre, "I shall be deprived of the conversation of this man of God, and shall suffer a great loss." They were not allowed to see the other Protestant prisoners, or to send them any relief. "We are no longer," writes Le Febvre, "permitted the exercise of piety and charity..... Our sorrows are great indeed, but our sins are infinitely greater; and God must visit us with heavy stripes to detach our affections from the earth." He adds:—

"Relapse has followed relapse, and I have been at the point of death. The physician of the hospital has taken great care of me; and he was astonished to find that I uttered no complaint or murmur in the midst of pain. I have been unable to walk these two days, and my strength is excessively wasted; but you must not conclude that we are in so miserable a condition as the world naturally think, and that we are so much to be pitied; for the testimony of a good conscience is alone sufficient to make us happy; and having this, nothing can deprive us of our joy in the midst of sufferings and extreme pain; for the Divine Comforter, who cheers our hearts under every trial, comes to our relief, though sometimes he stands aloof, because we are of little faith; but God, who knows our sincerity, pities our weakness, preserves us, and holds us by the hand. Death, then, is not to us a king of terrors; for we are assured by Him who has loved us, that we shall obtain mercy, and die the death of the righteous. What an advantage! What consolation! What solid happiness!"

As soon as he became a little better, he was separated from his dear companion, and removed to a galley where he was cruelly used. The misery of his situation being known to some of his friends, they procured his removal to another galley, through the interest of a friend of the captain's, where they hoped his sufferings would be in some degree alleviated; but at the instigation of the priests he was more narrowly watched than ever; the liberty of seeing his friends, of writing to them, and receiving letters from them was denied him; and he was not permitted to speak to his poor brethren in the galley; for he was constantly fixed in the chain, and watched with the greatest strictness.

In this state of things, he was sent for by the bishop, and strongly solicited to change his religion, with an assurance of liberty. But the interview only served to confirm him in his faith, and his purpose of glorifying God by his sufferings, however long it might please him to continue them; in which he happily persevered to the day of his death, shewing an extreme horror of the crime of apostasy, and an invincible resolution to be faithful to his God, whatever treatment he might receive. He contrived to get a letter conveyed to his beloved pastor, in which he says:—

"I have passed through many trials very terrible to the flesh; and I ever found your counsels most salutary when I was most afflicted. I cannot, assuredly, doubt that your prayers drew down upon me those graces I stood in need of, to derive benefit from temptation. I pray God to fulfil, according to his riches in glory, all the desires of those who contrived to convey your letter to me. It was my intention, my dear pastor, to give you a minute account of all that has happened to me; but certain reasons prevent. I shall therefore say but a few words upon my condition. I mentioned that I was watched and closely confined; but that

was nothing compared with what was to follow. I was put on board a galley, where I was dealt with in a far worse manner than before, being loaded with fetters and chains, more strictly watched and confined, made to sleep on a board without covering in cold weather, overwhelmed with abuse, and threatened to be beaten with a bludgeon. Fever then seized me, and my whole body was racked with pain. 'In this low estate' my soul, rising above all terrestrial things, sought her God, her King, her only hope. According to the multitude of the sorrows we endure for him, so our Lord Jesus causes our consolations to abound. He removed all my fears, and said to my soul, 'I am thy Saviour.' In one galley, I received the assistance of men; in the other I experienced the help of God. The Holy and Divine Spirit, whose essence is love, was himself my Comforter. Who else could have given me what surpassed all my conception; could enable me to despise those things that I most dreaded? Great is the faithfulness of God! He is near those who wait upon him, to support and defend them, and preserve to them the possession of their salvation. He is the Mighty God, the Wonderful! He leads us through darkness into his marvellous light; and amidst the horrors of the galleys, he gives us to taste ineffable sweetness."

"Here are several persons whose depositions are similar to mine. They are faithful followers of Christ, whose faith and hope are strong, and who are resolved to endure all things, even death itself, if it should be the will of the Lord, for the word of God, and the testimony of Jesus Christ. Our aim is to reach the end of our race; the course is difficult; the way is rough; but our eyes are ever towards the Lord Jesus, the author and finisher of our faith. We put all our confidence in Him who raiseth the dead, and calleth those things that are not as though they were."

We have no pleasure in relating tales of sorrow and suffering for their own sake; but it is truly edifying and comforting to see the faithfulness of Christ to his promises, as exemplified in the faith, and patience, and joys, and triumphs, of his servants in the darkest hour.

In August 1687, M. Le Febvre was taken from the galleys, as M. de Marolles had been, to a dungeon on shore. The reason of the removal is not known; whether it was that they were too weak to undergo any longer the exhausting labour of the galleys, and were therefore consigned to a dungeon, instead of being taken back to the hospital; or whether to prevent their having communications with other galley-slaves; or to force them to change their religion by the protracted torture of solitary confinement. M. Le Febvre was immured in Fort St. Jéan, at the entrance of the harbour, and Mons. de Marolles in Fort St. Nicholas. There they remained until their death; that of de Marolles in June 1692; that of Le Febvre in June 1702, ten years after his dear companion.

The following is Le Febvre's description of the dungeon in which he lingered out fifteen years of his earthly existence.

"It is a vault of an irregular form, and was formerly a stable; but being very damp, it was found injurious to horses. The rack and manger are here still. There is no way of admitting light but by an opening with a double grating, in the upper part of the door. Opposite the opening, there are iron bars fastened at their upper ends into the wall. The place is very dark and damp. The air is noisome, and has a bad smell. Everything rots and becomes mouldy. The wells and cisterns are above me. I have never seen a fire here, except the flame of the candle."

"These hardships brought on severe pains in the loins, a fluxion of the gums, rheumatism, wandering pains, affecting chiefly the neck and shoulders, a continual humming in the ears, and, in the end, a fever. He sank into lethargy, and became little more than skin and bone. 'But God,' he observes, 'employs this evil to wean my heart from the earth, and teach me to preserve a faithful resignation to his will.'"

"He was now cut off from all connexion with the world. No one dared approach him, nor even look at the place of his confinement. His friends, therefore, could very seldom hear from him, and then only with excessive difficulty, and considerable expense; a great part of the money that was intended for

himself and his companions, being made use of to pay the people who undertook the dangerous service of carrying letters; and it was so difficult to find a faithful messenger, that it appeared as though one must be raised up by God for that very purpose, to overlook the peril to which he would expose himself. It was sometimes a whole year before a safe opportunity could be found."

In his dungeon he suffered severely from the want of food, raiment, and fuel. The provisions given to him were so filthy and corrupt, and his treatment was altogether so hard, that his friends believed that his persecutors wished to hasten his end, being irritated at his perseverance, and the wonders of grace which God displayed in him; as in the case of his illustrious companion, De Marolles, whose end was hastened by similar treatment. "I have been cruelly persecuted," said he, in 1696, "for several years, by being served with putrescent food;" yet he adds, "God comforts and sustains me in a very sensible manner, giving me strength to bear my afflictions with joy, and with invincible patience and perseverance; and were I to tell you that I am sometimes so happy, and so contented, that I forget I have ever been in sorrow, I should tell you the truth." He frequently declares his forgiveness of his persecutors, and prays for their welfare.

In the year 1696, the tenth of his captivity, a soldier, who had carried letters for him, was detected and hanged. The man declared he thought he was doing a good work, in promoting the comfort of a solitary being; well knowing that the letters contained nothing wrong. From this time, he was so closely watched for more than two years, that no one could learn anything about him, except that he was still living. His writings were all taken from him, with his books of devotion, and several treatises and sermons; the Protestant version of the Psalms being the only book left in his possession. He had hitherto carried on an affectionate correspondence with his brethren, as opportunities—fearfully perilous—occurred; and he was almost constantly employed in composing, for their use, pious meditations, prayers, litanies, and sacred poetry. The wisdom and enlightened piety which were bestowed on him so richly by the grace of God, will appear in the following detached portions of his reflections.

"In the school of suffering, we learn to die to all earthly desires, to self, and to self-love. In solitude, the heart ascends to God, and holds communion with him by prayer, which is the refuge of the saint, and the consolation of the martyr. Here the faithful soul finds all that she can or ought to desire, Jesus, her comforter. Here, in proportion as the creature recedes, she rises in holy familiarity with her Creator."

"I neither studied nor learned those things I have written to you, until I became a galley-slave, a prisoner of the Lord Jesus, and his private scholar. I am not the only one who has learned to speak in chains, and pray on the sea; my dear companions have received the same grace."

"It requires more strength and grace to fight against sin, than to resist unto blood. There are times when God suspends the influences of his Spirit upon me; when he takes away the sense of his love; which I regard, indeed, as a chastisement, but yet as an effect of his great love; for it compels me to implore the renewed communications of his Spirit; and I have no surer evidence of the Holy Spirit's presence, than the desire of more abundant grace. I am so great a sinner that I am justly chastised."

"None but God can impart happiness. Our true felicity is in heaven; on earth none can be permanently established. We must desire to die if we would be happy in any degree; but to enter into perfect happiness, we must die in reality. It was long ago said by one, that he who lives in expectation of death easily despises the things of time."

"O my God, let thy will be done: smite me, wound me, put me into the

furnace; but O heal me, comfort me, stay with me, and uphold me by thy Spirit. Let thy small still voice speak within, and comfort my afflicted heart. Let thy face shine upon me, and dispel my sorrow; and I will suffer no day of my life to pass without adoring thy incomprehensible goodness, and declaring my gratitude with humblest thanksgivings. I place no dependance on my resolutions, my carefulness, nor any efforts of mine; but I expect all of grace, and of thy unmerited and merciful goodness. I beseech thee, with all humility and fervour, that it may please thee to banish entirely from my mind every object but thyself; and to suffer me to think of nothing but thy majesty, that I may fear thee; thy goodness, that I may love thee; thy truth, that I may believe it; and thy will, that I may submit to it. And in order that I may hope thou wilt favourably receive my adorations and acknowledgments, and hear my prayers in thy goodness; purify my mouth, my hands, and my heart, by the healing virtue of thy precious blood, and the effectual working of thy Spirit. I know there is no defilement which the merit of the one, and the influences of the other, cannot remove. Grant me, therefore, O my Saviour, this twofold help: blot out my past sins by the merit of thy sufferings, and correct my present errors by the graces of thy Holy Spirit. May the holy fire of the Spirit inflame my heart, that it may be a whole burnt-offering well-pleasing unto God; for I am utterly helpless. Redeemer of men, whose love is infinite, let me find, in reading thy word and meditating on its truths, instruction for my mind, strengthening for my faith, support for my hope, and a healing balm for all my sorrows. Cure me of that deep disrelish I have hitherto but too much felt for that heavenly and supernatural food. Cure me of that proneness of the flesh to do my own will, when I ought to have no will but thine. Grant me grace to take thy yoke upon me with sweet submission, bear it with joy, and never complain of its weight. Amen."

The little work before us furnishes many passages equally beautiful and affecting; and it is direful to think, that one who wrote and felt thus, should have been persecuted, even to death, by men calling themselves followers of Christ. Merciful Saviour, how many crimes are committed in thy name!

In the year 1698 the strictness of the guard was sufficiently relaxed to permit some renewal of his secret correspondence, though with still greater precautions than before. In answering to a remark that his restoration to this privilege was looked upon as a singular mercy, he observes,

"What you say is most true. Accustomed as we are to severities, we regard the smallest indulgence as the greatest blessing; and not only so, but in our abodes of misery common afflictions have long passed with us for mercies; yet the liberty which God has now procured us is a real and vast favour, and is the more acceptable for my having felt the want of it extremely. Let us then, indeed, say, 'O Melibœe, Deus nobis hæc otia fecit;' but let us add with the poet, in the spirit of the holy Christianity which we by the grace of God profess—

'Namque erit ille mihi semper Deus; illius aram
Sæpe tener nostris ab ovilibus imbuet agnus.'"

The Protestant governments of Europe never ceased to manifest an ardent desire to procure some mitigation of the sufferings of the captives, if not their complete deliverance; among which the Swiss Cantons were distinguished for zeal in the cause of the oppressed, and for great beneficence in supplying their necessities. The Church of England also aided its persecuted brethren; though we are ashamed to say that some individuals objected to this, on the ground that they were *not* brethren. It was on occasion of the issuing of briefs for the French Protestants, to which Bishop Beveridge objected—either, says Dr. Birch, "from a coolness towards foreign Protestants, or from an unnecessary scruple with respect to forms even in things of weight"—that Dr. Tillotson replied, "Doctor, doctor, charity is above rubrics." The good offices of foreign friends only caused an increase of revengeful severity.

In the year 1699, the treatment of the Protestants on board the galleys had become so brutally cruel, that the sufferers contrived to send in a most affecting petition to the public authorities; but the only result was to aggravate their calamities. Mr. Le Febvre was also induced to petition in his own case, but in vain. It was in this year that commenced those massacres, the general bastinadoes, as they were called, which struck horror throughout Europe. The infliction was not what the name usually means, but was extended, we believe, with little discrimination, to the whole person. Four Turks were employed to administer it, the sufferer being stripped of his clothing, and stretched upon a cannon. The faith and constancy of these godly men, under this torture, were superhuman. Mr. Le Febvre, writing of their sufferings, says:

"Our unhappy brethren in the galleys have been mercilessly massacred by the bastinado, for refusing to uncover their heads during the (pope's) service. So exasperated were their persecutors, that they reduced those who shewed this unshaken steadfastness to a state the sight of which would have made the very rocks shudder, if they had been capable of feeling. After this butchery, several were taken away in a helpless state to the hospital. The first time that the eldest Mons. de Serre was thus cruelly bastinadoed, he nearly expired with agony; as you will see by his notes, which I inclose with this. I leave you to judge of his pitiable state, when the torture was repeated with such ferocity the next morning that his blood ran down on the cannon upon which he was stretched. He was then carried to the hospital; from whence, after it pleased God miraculously to restore him to a measure of health, he was removed to the Château-d'If; and there he was left without even a wretched mattress to lie on. We have heard from him since, through the mercy of the Lord. His bones having been almost literally broken, he suffers violent pains over his whole body. The two Carrières who underwent a similar treatment were taken to the same place. The poor Mons. Elie Maurin has been twice bastinadoed, and is locked up in the hospital, and kept on bread and water, with Mons. L'Houstales, and many others who are extremely ill. Mons. Alexandre, in *La Magnanime*, has been four times mercilessly beaten with a tarred rope soaked in the sea, which makes it as hard as an iron bar. Though I have every reason to rejoice on account of the sublime glory of their triumph, my tears never cease to flow, while I think of the horrible martyrdom they have passed through, or converse with those who weep for them with me. Surely the Deliverer approaches, since the tasks are doubled."

"It is the Spirit of God alone which can enable men thus to speak and act. To him be all the praise and glory ascribed. The brave confessor was in this holy and courageous frame even before he entered into battle. In a letter to his brother in the port of Genoa, after having mentioned several who had been bastinadoed, he says that he was threatened himself, but that he was prepared, and depended on the grace of God alone for strength. 'If we confess Jesus Christ before men, He will confess us before His Father and the angels. If, through God's help, we conquer, our victory will do honour to the church of God, and put to shame this Babylon that is drunk with the blood of the saints. Our victory will be her defeat. And as, by the means she employs, she is filling up the cup of her abominations, the fearful end of her reign of darkness fast approaches.' . . . . . 'Never was revenge more horrible or more useless. If I mistake not, this treatment is called in Latin *excarnificari*. But upon whom do they wreak their revenge? Upon the sheep of Christ's flock — upon the victims of humility and patience, who pray without ceasing for the conversion and happiness of those who destroy them.'"

All Europe having declared its abhorrence of the inhuman practice, and the ambassadors and even private persons of the French nation being incessantly reproached with it wherever they went, the court became somewhat ashamed of the crime, and commanded the bastinadoes to cease. In the mean time, the poor secluded beings in the dungeons were not spared their accustomed merciless usage; but on the contrary, their afflictions increased in intensity. Our martyr was able to write but

three letters after the affair of the petition; the last of which was dated the 8th January, 1701. In this letter he speaks with the ardour of a dying saint bestowing his parting benediction upon his weeping friends assembled around his bed; seeming as if he knew it would be the last prayer for blessings upon them that would be permitted to meet their eyes. From that time till his death, all possibility of gaining intelligence of him was again completely prevented; except that by means of a few visits which a lady at Marseilles, Madame Salicoffre, was permitted to pay him, in the presence of his keepers, his friends learned that he was still alive, that the horrors of the dungeon continued undiminished, and that he was almost always in a heavenly frame of mind, like St. Stephen, when he was about to be stoned to death, full of the Holy Ghost, of faith, and of love, even to his persecutors.

"About this time," says one of his friends in the galleys, in a short memoir of him, "this faithful servant of Christ, when wrestling to obtain some victory over himself, besought us all to make it a subject of special prayer to God; and that we might all unite with him in the same petition at the same moment, he appointed the hour of nine in the evening, when the gun is fired for the slaves to go to rest; when the labours of the day and most of the tumult of the galleys have ceased, and we could have some kind of retirement. It pleased God to hear and answer our united prayers; but we never knew the precise object of his request."

He lingered in solitude about a year and a half longer, uncheered by any word of consolation from his pastor or his brethren, and unheard of, except through Madame Salicoffre, who was allowed to make him a very few visits. This lady saw him, for the last time, two days before his death, when he appeared extremely reduced, and in great pain. He was released from his sufferings on the 14th of June, 1702, sixteen years and four months after his arrest. The presence of his God and the comforts of the Holy Spirit were his only, yet all-sufficient, help in the hour of death.

The following is an extract from a letter from Mons. de St. H. J—.

"He is gone! that victorious champion of the Lord Jesus is gone!—the noblest of all my companions in misery. He is gone from the bitterness of his earthly conflict to the ineffable sweetness of the martyr's glorious triumph. What transcendent honour to have died on the field of battle, and remained more than conqueror through our Almighty Saviour! or rather, what inexpressible happiness to have defended to the last the cause of our heavenly Master, and received from his merciful hand the crown of life, which he hath promised to him that overcometh—the inestimable reward of his inviolable fidelity! He is gone from his long and most painful imprisonment to the perfect liberty of the sons of God; from that dismal dungeon which had been a stable, to the palace of the King of kings, all radiant with light; from his wearisome solitude to the company of holy angels, and of his fellow-servants who were slain, like himself, for the testimony of Jesus. He is gone to the full fruition of God himself; to the possession of the sublime riches of his glory; to the blessed rest and endless consolation of his soul. Since, then, he is gone from so miserable to so happy a state, why should we grieve for the loss of our dear friend? Verily, when I contemplate his unutterable glory, my tears cease to flow; and so far am I from wishing to recall him to earth by my grief, that I long myself to quit these tents of Kedar, where neither truce nor peace is ever made, and to enter the delightful mansion of the Prince of peace, where righteousness dwells. This would be far better for me than to stay longer in the hurtful abodes of man. It is the sweet hope, my dear pastor, of being one day with our beloved Jesus, and contemplating the glory which the Father hath given him, that has sustained me under all the tribulations I have borne for the gospel during my bondage; and I shall not be ashamed of my hope, by the help of his grace, on which I humbly build all my confidence of victory over the enemies of my salvation.

"All our brethren are distressed at their loss. The death of our most

valued friend will fill with grief the hearts of all the members of his church. May the Lord support us all!"

When the poor lifeless body was brought out of the dungeon, the commandant gazed upon it, and exclaimed to those who were with him, "What an astonishing penance this poor man has done for more than sixteen years!" and this he repeated several times, being compelled to admire the patience of his suffering prisoner. His remains were wrapped in a winding-sheet, and placed in a coffin which Madame Salicoffre had provided for him; and an order was sent on board the Madame galley for four Turks to bury him; but four of his brethren obtained leave to go instead of the Turks, to pay the last duties to the faithful martyr. He was buried in a corner of the fort near the moat.

Should not a church, in whose bosom were nourished such men, be dear to every Christian heart? and ought not its revival and enlargement to be earnestly prayed for, and, by the blessing of God, zealously aided?

But why do we mention M. Le Febvre, who was but one among the many of those despised Huguenots, of whom the world was not worthy? The little book before us gives interesting notices of several; and many more are mentioned in the memoirs of De Marolles, Migault, and others. Nor was it only the pastors of the flock, or gentlemen of good birth and education, like Marolles and Le Febvre, who were thus strengthened to suffer and to triumph; the poor also, the illiterate, and women and children, were enabled to endure tribulation for Christ. We will exemplify our remark by a brief notice of a poor shepherd, who was found faithful during the hour—or rather the protracted years—of trial.

M. Le Febvre particularly mentions this shepherd, who was removed from the galley to fort St. Nicholas, and from thence to a deep dungeon in the Chateau d'If. The dungeon was accessible only by ladders, and having no window, was lighted by a lamp, for which the jailor made its wretched inmates pay. At first the shepherd was left to lie on the miry ground, almost without clothing. A monk who went down into the dungeon to visit the prisoners, declared that the horrors of the place made him shudder; that he had not nerve to go again; that the deplorable condition of the poor creatures drew tears from his eyes; and that he saw one of them who was become the prey of worms even before his death. In this place the unlettered shepherd, who had never learned to write till he was in bonds for his Saviour's sake, wrote several letters to his dear brethren in the galleys. The following admirable epistle was addressed to Mons. Fortunat:—

"Though I have not the honour, sir, to be personally acquainted with you, yet knowing, by sad experience, that your love and zeal extend to the meanest of the flock of Christ, I have reason to hope you will kindly permit me to leave this gloomy prison to-day, at least in my affections, to offer you my most respectful regards in the chains you bear for Christ, and to thank you, with heartfelt sincerity, for all your kindness to me, but above all for the prayers you offer in my behalf. I entreat you, dear suffering servant of the living God, to pray that he will have pity on such a poor, weak, fainting creature as I am; that he will give me humility of soul to abase myself as I ought to all; that he will so penetrate my heart with his infinite love, that he may become the only object of my love unto my life's end. Beseech him to give me that entire conformity which I ought to have to the will of his dear Son, who came into the world to save sinners, to teach us by his word, and to guide us by his example. Pray that I may neither speak nor act but for the glory of his name, the edification of those around me, and the advancement of my own salvation.

If you grant me this favour, (which your Christian love will not deny,) I assure you I shall be grateful for it as long as I live. I send you a letter which I have taken the liberty to address to Mons. Du Bessonere, and other friends in . . . . . .

"With prayers that the Lord may shortly deliver you from the cruelty of our unjust oppressors, and again permit you to sing the songs of Sion in his holy temple, I am, dear Sir, and illustrious sufferer for Christ's sake, with all the respect I owe you, and which it is possible to feel, . "V——."

Thus wrote a poor shepherd, rich in faith, and rejoicing to be permitted to suffer persecution for the sake of Christ. Our illustrations would not be complete, if we did not add at least one female example. The following account, written from the galleys, is apt to our purpose.

"I grieve, and yet I rejoice still more," says the writer, "at what has just taken place at Marseilles, in the case of a young woman whom God has taken to himself. As she was dying, a priest came to confess her; for, through the weakness of the flesh, she had not stood firm when the torrent of persecution was at its height; but she would not listen to him, or rather, the confession she made to this deceiver was totally different from what he expected to receive; for all her grief was that she had denied her Divine Saviour. 'What!' said he, 'do you not believe that God is in the host? Do you dare dispute so great a mystery?' She replied, 'I do not believe it. My Saviour is everywhere in spirit, but heaven is the place of his abode. It is there I worship him, and not in that which is nothing without him. That is my confession, and the faith in which I die.' She then raised her eyes to heaven, and in that blessed frame, gave up her soul into the hands of her faithful Creator. Upon this, the infuriate priest, who had called witnesses to attest her rejection of his services, ordered her body to be taken to the court, where it was sentenced to be dragged by the executioner on a cart through the city, and thrown on a dunghill. Her scalp was cut off; and it is asserted that her tongue, by which she had glorified God, was torn out. Thus did man exercise his brutality on her poor body, which was returning to the dust, while her spirit was carried in triumph by angels to Abraham's bosom. Oh! what an honourable burial! It was enough, O daughter of Zion, to be as thy Lord and spouse! She was buried under a heap of stones, which the Catholics cast upon her in their fury and blind zeal."

Well may the original biographer of Le Febvre exclaim—

"Who would have thought that a nation so polite as ours, and hitherto universally esteemed so, could be capable of barbarities which the fiercest savages on earth would be ashamed to commit? It cannot be said to have been the excess of a brutal mob; for it was done at the instigation of the priests, who were spectators of the scene; it was done with the knowledge of the magistrates, who took no step to put an end to it; it was authorized by the sentences and decisions of our rulers, and therefore approved by the court as well as by the ecclesiastics of the kingdom; who appear, in all this, to be truly the members and agents of antichrist, that mighty foe and persecutor of the saints. Oh! if all the sentences which have been pronounced in this unhappy country against the defenceless protestants were collected together, what a code of tyranny would they compose! And what a stain on the honour of the nation would a record be of all the horrors that were committed under their sanction!"

Such were the martyrs of Protestant France, up to the commencement of the last century. The mournful spiritual decay which befel the persecuted remnant of this once honoured church, we have already alluded to; and it is time that we should break off to notice the neighbouring national church of Geneva, which, like the French Protestant church, "left its first love," and now, in common with it, demands the prayers, and sympathy, and active aid of British Christians, to foster its reviving piety. The Rev. R. Burgess has so succinctly stated the chief facts which occur to us to mention, and which we have often dilated upon in detail, that we cannot do better than extract a portion of his account, which Mr. Bickersteth has embodied in his "Voice from the Alps." Being

a condensed narrative, we cannot very well abridge it; nor will any of our readers, we think, regret that we have not tried to do so.

"The great reformer of Geneva had sufficient of the mind and penetration of our own reformers, not to leave the church he had modelled without creeds and forms of sound words. Along with a catechism which bore the name of Calvin, a liturgy which still exists, though only occasionally used, and various rules for the government of the church, the creed of the Helvetic churches was adopted as the Genevan rule of faith, and it was not until those records of the true confession were either slighted or fell into disuse, that error began to invade the church of Geneva. A leading minister (or pastor) of the present day boasts that it is now more than a century ago since the doctrine of the Trinity was quietly laid aside, by Alponso Turretine, the then professor of theology. But the first positive indication we can find of such a falling away appears in the year 1777, when Professor Vinet allowed Arian theses to be maintained in his presence by the students of the academy. It is not a little singular that we have to look about this time for the real theological opinion of the Geneva doctors, in the writings of an unbeliever, I mean those of Jean Jacques Rousseau, and it would almost seem as if posterity had shown their gratitude for this discovery to 'the self-torturing sophist,' by erecting a bronze statue, in the late improvements of their city, to his memory, the inauguration of which was duly honoured by the attendance of the liberal professor of divinity now existing. In those writings of Rousseau, entitled 'Lettres ecrites de la Montaigne,' we have the lamentable condition of the Genevan divinity brought to light. 'You ask them,' (the pastors), says the philosopher, 'whether they believe in the divinity of Christ. They dare not answer. You ask them if he was a mere man? They are embarrassed, and will not say they think so.' Nor can we suppose the presence of Voltaire, during his residence at Ferney, and his sojourn of two years within sight of Geneva, would contribute to Christianize the theology of the wavering pastors. In this state the French revolution found the Genevan church, and as a constituent body it was deemed expedient to spare it. A prayer for the emperor was introduced into the liturgy; the consistory resumed its functions, and a full and free admission was given to French intercourse and manners, so that the stern Presbyterianism of Calvin was reduced to such a state as to allow the opening of the theatres on a Sunday evening, and every other kind of Sabbath desecration, from which the once favoured city has never yet recovered.

"Great joy was manifested at the restoration of the old republic, and Geneva was annexed to the Helvetic confederation. This ought to have been a solemn occasion for re-introducing the Helvetic confession of faith; but the decision of the company of pastors was fatal to all creeds. The catechism of Calvin had gone through the crucible of more than a century of corrections, and as it now stands, as far as doctrinal points are concerned, might be conscientiously signed by a Socinian or a Mahommedan.

"Notwithstanding the effects of a cold philosophy and the demoralizing influence of the French revolution, there had constantly been maintained in many of the best Geneva families, a high veneration for the reformed faith, and this was not without effect in the adjustment of the national religion; the Bible was held up as the standard of truth, and in Geneva, although her professors of divinity may be accused of corrupting, by translation, the sacred text, yet the citizens could never be accused, as a body, of rejecting in principle the word of God.

"Amongst the great number of British subjects which flocked to the continent after the peace, there were some who went for the express purpose of seeking out the religious condition of the people; and the ancient renown of Geneva attracted their special attention to that city. Two gentlemen, remarkable for their zeal, arrived at Geneva in the year 1818, and endeavoured to stir up some of the inhabitants to a proper sense of the faith of Calvin; armed with religious tracts and addresses, they went like two missionaries into an unbroken field of labour, where they found but few voices to respond to their appeal. It was not long, however, after their departure that it was found some seed had been sown, and that the English Methodists, as Messrs. Drummond and Haldane were designated, had been the authors of religious discord in the peaceful republic. Cæsar Malan was at that time a young man with a wife and family, and had no other subsistence but the scanty income arising from his situation as teacher of the fifth class in the Geneva academy—of a warm disposition, ready talent, and easy address; he appeared to possess the necessary qualifications for a modern reformer; he had studied, with attention and so-

lemnity, the word of God; he lamented over the fallen condition of his national church; and when he ascended the pulpit, which he occasionully did as a 'proposant' for the ministry, he dwelt strongly on the corruption of human nature, the all-sufficient sacrifice of Christ, and the work of the Holy Spirit upon the heart: nor did he abstain, which was the point of his offending, from designating the pastors, as a body, blind guides of the people, and apostates from the faith of their ancestors. The appearance of an apostle like this in a city where the power of the gospel had ceased to be felt, soon attracted the attention of the rulers, and raised the curiosity of the people, and those doctrines which might have been read by the citizens of Geneva in every page of Calvin's institutes, which they preserved with great veneration in the public libraries, were pronounced and condemned as novelties, and thrown back upon the English Methodists, who had sown the seeds of dissension in the 'enlightened city.'

"The principle which the venerable company of pastors had laid down, prevented them, in the first instance, from visiting M. Malan with ecclesiastical censure; for having first abolished all creeds, they had proclaimed a full and free liberty for every one to preach what doctrines he chose providing they were moral, and drawn from the text of Scripture. As this gave equal liberty to the high Calvinist and to the low Socinian, it did not appear how they could call Cæsar Malan to account, without also arraigning the professor of divinity. But as the Calvinistic preacher had called the Arian and Socinian body blind guides, they conceived they had a right, consistently with their principles, to enjoin upon him not to speak of his brethren after this manner in the public assemblies. Upon this ground, an ecclesiastical prosecution was instituted; it lasted many weeks, and drew forth the passions, prejudices, and feelings of the whole population of Geneva. The history of this singular process would of itself fill a volume: the result was, that Cæsar Malan was prohibited from preaching in any pulpit belonging to the national church; was deposed from his office of class-teacher, and deprived of his ministerial character. The proto-martyr of modern Geneva was crowned with the approbation of all who contended for the faith; and for some time the praise of Cæsar Malan was in all the churches. He was enriched with gifts from Scotland, England, and America; he was enabled, in a few months, to build a chapel without the walls of the city, and procure for himself and family a comfortable habitation; he received a yearly income for the support of the gospel at Geneva. And now, as the pastors of 80*l.* per annum walk past the house of the excluded minister, and eye his visible property, they readily insinuate that orthodoxy or methodism is the surest road to worldly preferment. Mr. Malan, with many excellencies and some of the infirmities common to us all, ought to be regarded as the pioneer of a new era in the Geneva church, and I account him worthy of the patronage and encouragement he has received from Christians in foreign countries. His chapel is now conducted chiefly by himself, near the gate of the city which leads into Savoy. His church is composed of about 150 poor people, besides being joined by some English travellers in the season, and he still preserves the title which he originally gave to his institution—L'Eglise du Temoignage.

"Since Dr. Malan (for he has of late years obtained his degree in Scotland) was excluded from the Geneva body of clergy, it has been my fortune to witness and take some part in the subsequent proceedings at Geneva. The Anglican church, which was originally begun by the present Bishop of Winchester, in 1816, has been 'a city of refuge' for many who were deprived of the means of grace in their own community. And I cannot but feel thankful to that Providence, who, at such a time, placed me in a situation to exhibit the apostolic Church of England as more catholic in character and spirit, and more liberal in act, than an Arian synod. The mass of the Genevan population were of course opposed to the new religionists, whom they called 'Momiers;' and the scenes which were once exhibited in our own country at the doors of the Wesleyan class-meetings, were acted over again at the meetings of the Momiers.

"A new sect soon sprung up, which in earlier times, with us, might have been designated Puritans. They have still their chapel and community, and reckon among their number some of the most devoted citizens of Geneva. Amongst them is one who deserves notice, not only because of his personal merits, but because he was the next victim of persecution in the 'liberal church.' Ordained, like Cæsar Malan, to the initiatory office of minister, Mr. Bost preached the gospel with zeal and fidelity. Humble and modest in his demeanour, upright in all his proceedings, with neither purse nor scrip for

his journey, he went round his native mountains to proclaim salvation through Jesus.

"The venerable company could not endure the reproach. He was called before the Consistory, and, after pleading his own cause, in a speech of two hours, was condemned as a trangressor of the church's discipline, and returned home to a wife and nine children without the means of subsistence. The more brilliant career of Dr. Malan for a time eclipsed the humble testimony of poor Bost. I recollect a circumstance which made upon my mind one of those inexpressibly soft impressions which religious sympathy alone is capable of producing. The English chaplain at Geneva is sometimes called upon to make a journey to Berne, to perform a marriage ceremony in the house of the British minister. It was on one of those occasions, in winter, returning to Geneva, that I found my companion in the Diligence to be a man of faith and pious zeal. The humble looking individual, who spoke with much eloquence of the love of God in Christ, was unknown to me personally, until we arrived at the large village of Payerne, in the canton of Vaud. During the time the horses were in changing, the door of the coach was besieged by several children and a few up-grown people. Some of them brought fruit, others bread, and various articles of food, and with much affection poured their tribute into the good man's lap. He observed my look of inquiry, and when he had kindly saluted his friends, he said, with a smile of satisfaction, 'Ce sont des enfans de Dieu qui me portent du pain.' 'These are children of God who bring me bread.' This I found was the exiled minister Bost, who, in all the country round about, was known as the apostle of the poor; and these were the wages he carried home to his wife and nine children. Mr. Bost is the author of several excellent publications; the last, which has but recently appeared, is a History of the Moravian brethren; and I am happy to add that this faithful servant of God is employed as an evangelist by the society at Geneva, to which I have now to call your attention. If there be any thing I regret in the case of this excellent man, it is the little I have ever done to alleviate his temporal difficulties.

"It is not to be supposed that during those consistorial proceedings, the inhabitants of Geneva remained tranquil spectators, and that there was no interest excited in the churches of the Reformation. It was no easy task for the venerable company of pastors to maintain their principle of perfect liberty of opinion in the church, whilst they suspended from their spiritual functions the ministers who were opposed to them. Alarmed lest the new doctrines should spread, and the pulpits of the canton should become as so many arenas of controversy, they had recourse to an expedient which forms a singular feature in the history of ecclesiastical proceedings. They imposed upon every candidate for admission to the ministry four articles of unbelief, forbidding them to introduce into the pulpit any entire subject upon the following points:—

"1st. Upon original sin.

"2d. Upon predestination.

"3d. Upon the manner of the operation of grace.

"4th. Upon the manner of the divinity of Christ.

"The religious journals in England and Scotland now raised an almost unanimous cry against the heterodox church of Geneva, which the pastors heard with stoical indifference. If accused of denying the divinity of Christ, they said they were calumniated. If asked whether they believed in the doctrine of the Trinity, they replied that there was no such word in Scripture. And although it was the entire conviction of all who knew any thing of the state of religious doctrines at Geneva, that the great articles of the reformed faith were gone, it was impossible to fasten the charge upon any two pastors of the Proteus-like body. If arraigned upon the charge of the four negative articles, they said those were imposed upon the young minister for the sake of peace, but were to be set aside in the course of time, as indeed they have been since. But whilst men were wondering what doctrines were to be considered as the Christianity of the Geneva church, and how it was that this church still retained in its bosom an orthodox Diodati, a Trinitarian Moulinié, a spiritually-minded Gaussen, and a humble Coulin; the lively professor of divinity set the question at rest, by publishing a series of essays with the following titles: Essay against original sin; Essay against the Trinitarian system; Essay against justification by faith, &c. !! These writings emanating from the theological chair, and that without a word of remonstrance from the ecclesiastical body, were considered to express the sentiments of that body, and yet individually they would not admit the conclusion, but took refuge in the motto of their liberal standard of faith, 'every man may have and publish his

own opinions, and be of our church.' This fair-spoken scheme, however, was a mere name, when it became a question of how they should act with a refractory Calvinist or an intolerant Momier; and an opportunity soon occurred for the exercise of Arian and Socinian liberality.

"In the bosom of this fallen church there was a little faithful company of pastors and laymen, who had long lamented the daughter of their Zion sitting in the dust, and by a wonderful providence, it happened that these were some of the most noble and wealthy citizens of Geneva. The pastor to whom they especially looked, dwelt at the extremity of the canton, in a small village under the Mont Jura, where for several years he had faithfully preached to his rustic flock, Jesus Christ, and him crucified; but the lifeless catechism which the venerable synod had imposed upon the settled parish minister, to teach the children, was not used by the spiritually-minded pastor of the village of Satigny. This breach of discipline was observed, and watched with a jealous eye by the ecclesiastical body. About the same time (we are now speaking of the year 1830) there came to Geneva, after an absence of some years, Mons. Merle d'Aubigné, who had been pastor of the French reformed church at Brussels, and now well-known as the author of 'The History of the Reformation of the Sixteenth Century.' A third minister, of like evangelical sentiments, was labouring in his vocation of schoolmaster at home, and occasionally preaching with much warmth and feeling the true doctrines of the cross. These three men, pressed with an earnest desire to raise the standard of their theological education at Geneva, drew up a respectful communication, which they addressed to the government. They declared that a new school for the instruction of the young men intended for the ministry was now become necessary, and they made special reference to the anti-Christian principles which were inculcated from the divinity chair, as set forth in the recent publication of the professor. They proceeded to collect contributions, and to found their new school, to which any who chose were to have access; but whilst thus occupied, they were all three summoned to appear before the formidable synod. Here again might be interposed volumes of pleadings, censures, letters, and written opinions of neighbouring churches; but I must be content with stating the result, which was, that Mons. Gaussen was deposed from his living of Satigny, and interdicted, together with his two colleagues, from ascending any pulpit in the canton of Geneva. Thus in about twelve years five spiritual persons were put out of the anti-Trinitarian synagogue, which consisted of about thirty-five in all; that is to say, we have the singular instance of a body of ministers, professing to act upon the principle of full and free toleration for all religious opinions, and, that the liberty might be perfect, abolishing all tests and creeds, in the course of twelve years are found to have excluded one-seventh part of their number. From which, as members of the Church of England, we infer that it is more liberal to have creeds and articles which define the principles and conditions upon which a candidate is admitted to the holy office."

This melancholy state of things gave rise to the new theological academy of Geneva; and to the establishment of the Evangelical Society; which was followed by the establishment of the Paris Society of the same name, and for similar objects in France. We will trespass on Mr. Burgess for a few miscellaneous particulars, relative both to France and Switzerland.

"The new theological academy of Geneva proceeded under the auspices of English, Scotch, American, and Swiss Christians. It was soon furnished with four professors, three of whom were the excluded ministers; it reckoned from twelve to twenty regular students, and some munificent donations from the United States enabled them to found six scholarships or exhibitions, at 25*l.* per annum each. The wealthy Geneva laymen, to whom I have alluded, came forward boldly, and by their efforts, joined to exertions made in this country, they have been enabled to build a new church, to which the academy is attached; and, to add to the whole, an evangelization department, for the purpose of carrying the gospel into the neighbouring districts of France. All these things were effected within the space of two years after the destitution of the three faithful witnesses.

"We have then the state of the church of Geneva thus exhibited. The national body of pastors, about thirty in number, may now reckon about seven orthodox and godly men, amongst whom is the great name of Diodati, whose faith is uncorrupt, as was that of his ancestor, the first who translated the Scriptures into the language of modern Rome. At

the other end of the theological scale the mixed synod may reckon two or three Socinians. The intervening space may be filled up with Arians or semi-Arians, no three of whom would be found to agree upon any one great article of the Christian faith. By the side of this mournful picture stands the Evangelical Society, with its new school, and its claim to be the real church of Geneva, because it is regulated by the ancient rule of faith, and holds the Liturgy and Catechism as left by Theodore Beza. The Geneva people are much disposed to listen to the truth. Wherever a pastor is known to be preaching the true doctrines, his church is crowded; and the church of the Société Evangélique is well attended three times every Sunday.

"I will merely add before I leave Geneva, that after the three ministers were deposed from their functions in the church, and the laymen who adhered to them followed, they were at a loss where to go to receive their communion. They applied to the English chaplain, to learn if he would receive them at the Lord's table; and upon confessing the faith, as bound up in our Articles of religion, I had the satisfaction of administering the sacred elements to those pious men, amongst a number of my own countrymen who came to the holy communion.

The operations of the Société Evangélique, in its missionary department, now lead us into FRANCE. During the reign of Louis XVIII. and Charles X. the toleration which was set forth in such shining terms in the Charte, was a mere name; not a Protestant was permitted to move in disseminating the word of life, and in endeavouring to enlighten his neighbour. The academies of Montauban, Mountpellier, and others, were allowed to revive; but as the cold principles of Socinianism had seized them, there was little to be feared from such zeal. And generally it may be affirmed, that wherever any vestiges of the reformed churches of France appeared, they appeared in the melancholy form of a half rationalism, or at the best a bare reception of the Scriptures, without confessing their peculiar doctrines. The number of persons professing to adhere to the reformed religion in France has been estimated, since the restoration, at about a million; but it must be confessed that there are no satisfactory means of judging either the numerical or moral strength of Protestantism in France

"Among the numerous congratulations presented to Louis Philippe on his accession to the throne, there were many Protestant deputations, and to be received as such by the king of the French must be considered as a new epoch in the history of the Huguenots.

"Protestantism, however, in France means little more than some modified form of religion which is not of the church of Rome. At the principal academies, until of late years, the same doctrines were taught as at the academy of Geneva; and the sketch we have given of the theological state of that church will apply generally to all the reformed churches in France; before then any effectual missionary exertion can be looked for from them they must themselves be again reformed: the life and soul of Christianity must be infused into them before they can become the instruments of imparting life to the dead population of France. But in the same manner as the great Head of the church has preserved a remnant of His people at Geneva He has preserved a remnant of His people in almost every place where the reformed religion was and is professed; and although, in many instances, those faithful witnesses have either separated themselves or been excluded from the established churches, they are the real church from which the word of the Lord is to go forth for the evangelization of France. In this, Geneva has set them the example: since the formation of the new theological school, several teachers have been sent forth into the nearer districts of France. In the valley of the Sâone new churches have been formed in sixteen different places; by churches I mean that bodies of individuals have been collected under the preaching of persons sent out from this new Genevan academy; they are constantly adding new members to those respective bodies. Their field of labour now extends as far as Avallon and Auxerre; and it is worthy of remark that the gospel is now announced in France by missionaries from Geneva, in places where it has never been heard since the revocation of the edict of Nantes. The Société Evangélique of Geneva, moreover, since the commencement of its missionary operations, has sold in France, by the agency of the Bible carriers, whom they designate *colporteurs*, 1218 Bibles and 29,239 Testaments, a great portion of them in Burgundy.

"A society was formed in England about four years ago, for the purpose of assisting and promoting the labours of those Christians at Geneva; for three years the society was enabled to remit 100*l.* per annum at least, but since the field of labour has become so important, and a sister institution has been established at Paris, it has been thought

expedient to remodel this society and extend its operation; this we have been enabled to do, at a meeting held in Exeter Hall, in July, 1837, when the Marquis of Cholmondeley became the president, and the Earl of Galway, with Lords Barham and Monson, vice-presidents."

The London Central Committee was formed in aid of the Evangelical Societies both of France and Geneva. We will copy a few passages from its report for 1838, to show how the funds which it transmits to both (in about equal proportions) are employed, and the blessings which have attended the labours of those institutions.

"The reports and correspondence which have been received by the central committee relating to the management of the societies, are highly satisfactory. With an ardent zeal, no want of caution and discernment on the part of the numerous agents, has hitherto been discoverable. Wherever an effectual door is open, there the societies direct the attention of their missionaries, and the work of evangelization is carried on in conformity with the laws. The examinations taken at a recent trial of one of the Paris society's agents, who has finally been acquitted by a decision of the Supreme Court in Paris, show the excellent spirit in which the agents of the Société Evangélique de France are acting; submitting themselves to every ordinance of man for the Lord's sake, they rejoice in being counted worthy to suffer for the name of the Lord Jesus. But although the society's agent was acquitted, there is yet too much reason to fear, from the tenour of the preamble of that decision, that religious liberty for Protestants is far from being secure in France. It is on this account that the Central Committee have alluded to the case, to impress upon the friends of the cause the necessity of employing the present favourable moment. It is three hundred years since the Scriptures found their way into the dominions of France, and brought many to the true knowledge of the Saviour; a long interval of spiritual darkness followed the extinction of that light, by the revocation of the edict of Nantes. A fresh opportunity is now afforded to rekindle the Divine light. The time for diffusing the Scriptures, and proclaiming their great truths, is most favourable,—but it is precarious. It need not be said how vast the field of France is,—how urgent its spiritual wants,—how cogent the duty of promoting the efforts now making under the direction of its own zealous associations, to disseminate, while the day lasts, and ere the night cometh, the precious tidings of our common salvation.

"The Société Evangélique de France has employed, during the past year, ending April 1838, in all forty-six agents; sixteen of these are ordained ministers, and are stationary in different districts of France; eleven are evangelists, or Scripture readers, or lay-assistants; six are schoolmasters, and three schoolmistresses; and the remaining nine are colporteurs. The society, besides these, has maintained five pupils at an expense of 25*l.* per annum each. The whole expenditure for the maintenance of the forty-six agents, is 51,920 francs, which averages 1128 francs, or about 45*l.* each, per annum; some of the ordained ministers have as much as 2000 francs, or 80*l.* per annum, but the average cost of the society's agents is no more than 45*l.* a-year each. The hire of rooms, expenses of books and printing, and of other things necessary for carrying on the work of the society, made the total expense of last year amount to 68,520 francs, whilst the receipts up to the time when this statement was made, were only 55,000 francs; and, although more donations were expected, the Paris Committee is fearful of finding a deficit of 8000 or 10,000 francs, at the close of the year's accounts. The most satisfactory circumstance in their finances, is, that out of 55,000 francs, 31,000 francs have been contributed in France itself. The whole amount of subscriptions in Protestant France, for religious purposes of every description, did not exceed 40,000 francs ten years ago; the last estimates shewed that this amount had increased to 110,000 francs, or 4,400*l.* annually; and it is expected the accounts of the present year will show a still greater increase. The Central Committee cannot but congratulate the friends of true religion in France, upon this cheering progress of its local contributions; no uncertain indication, it may be hoped, of a corresponding increase in the numbers and piety of the Protestant body in that country.

"The number of agents employed, during the year, by the Société Evangélique of Geneva, is thirty-seven, viz. six ordained ministers, one 'evangéliste,' eleven teachers, nineteen colporteurs. The sum expended for their maintenance in one year, together with all expenses attending the establishment of Divine worship in towns and villages, the fitting up of school-rooms, the purchase of books, &c. amounts to 39,500

francs, or about 1580*l.* The theological school has five professors, of whom three only are paid, and a fourth receives a trifling remuneration: it also maintains three masters in the preparatory school, and contains, at present, twenty-six students, five of whom are allowed 600 francs a-year each, and eight more 300 francs upon the foundation. The whole expense of the Theological School last year, amounted to 20,125 francs, or 405*l.* Finally, from the latest communications received by the Central Committee from Geneva, it appears, that during the past year the Society has received from all its departments, and expended about 80,000 francs, or 3200*l.* Of this sum about 500*l.* has been furnished through this committee, and the remainder chiefly by local exertions.

"The whole number of agents, therefore, at this time employed by the two societies in different parts of France, is 85. The sum total expended by them, from April 1837, to April 1838, is not far short of 150,000 francs, or about 6,000*l.*

"The operations under the heads of 'colporteurs,' for the distribution and sale of the Sacred Scriptures, and tracts on the elementary truths of the Gospel; and under that of 'evangelization,' for the preaching of the word, the settlement of churches, and the administration of the sacraments,—extend, more or less, into about thirty provinces of France. Churches of Protestants have been formed in several places; to some of these schools have been added. An instance has occurred of an entire commune, consisting of several hundred people, with their mayor at their head, inviting a Protestant minister to officiate among them, and preparing a building for the purpose. In other places, churches are erecting, in order to give permanency to the work of conversion proceeding in the several parts.

"Associations of a kindred character, some connected with the parent institution at Paris, some independent, but all bearing on the same great work, have been formed in different provincial towns of France; and several ministers of the National Protestant church are exerting themselves, with an abundant blessing from above, in aiding the spread of a pure faith in France."

We hail with joy the blessed effects which have already resulted from the exertions of these and other institutions, for the furtherance of the Gospel of Christ among the Protestants of the Lutheran and Reformed confessions; and which we trust will be largely increased and multiplied; nor is it any impediment to our sympathy—highly as we value our own inestimable privileges as episcopalians and members of the Anglican communion—that these churches, in throwing off the yoke of Popery, divested themselves also of much that was not peculiar to Popery, though assumed by it; but was founded upon Scripture, and perpetuated from the earliest records of Christian history. We are separate from them (we refer to their codes of doctrine and discipline, not their modern pravities) in some matters which we are far from considering as unimportant; but we are united with them in the great essentials of faith and practice, and are one with them in Christ Jesus. Far more widely, and as regards them, awfully, are we separated in consequence of the introduction of unscriptural doctrines, as utterly opposed to their own original symbols as to ours; and it is on this ground that we are so anxious to uphold these labours of Christian fidelity and love among them. We should be glad to see them espiscopalians, but we are mainly desirous of seeing them humble faithful servants of the Redeemer, acknowledging those fundamental verities which are equally embraced by pious Presbyterians, Episcopalians, and Congregationalists; depending solely upon the only sacrifice for sin, effected by the co-equal Son of God, and followed, through the sanctifying influences of the Holy Ghost, by the fruits of faith in the heart and life.

If anything were necessary to stimulate the zeal and affection of British Protestants, to endeavour to revive the sister churches on the Continent, a new incitement might be found in the extraordinary exertions which the

church of Rome is making among them. We have in our hands a pamphlet published in French, at Paris; and also translated into English, and printed in Paris for circulation in England, and to be had "at all Catholic booksellers throughout the kingdom." It is entitled, "Glance at the Institution for the Propagation of the Faith, and at the Motives which should induce all good Catholics to support and extend it." This pamphlet contains an elaborate exposition of the measures now in progress for extending the empire of the Papal church throughout the world. The particular institution maintained in the title-page, its success, and the plans for supporting it, from "St. Xavier pray for us" to a half-penny subscription, are thus described.

"The object of this Institution, entitled L'Œuvre de la Propagation de la Foi, is to impart the knowledge of our holy religion to infidel nations of the old and new world. Founded at Lyons on the 3rd day of May, 1822, it has since that epoch been considerably extended. Not only is it spread throughout all France, but it is established also in Belgium, Savoy, Switzerland, Germany, and Italy; it is even organized at Smyrna, and at Constantinople.

"The French bishops and many prelates in other countries, after having sanctioned its first establishment in their respective dioceses, still continue to give it the most zealous support: the Sovereign Pontiffs have opened for it the treasury of indulgences, which they have extended to all the faithful who shall receive it amongst them, in whatever part of the world they may reside.

"The benediction of heaven has descended upon this Institution, so that at the present day it has become as it were the visible Providence of Catholic missions, which, from every part of the world, are in continual correspondence with it, either to return thanks for assistance already received, or to ask for additional aid.

"To co operate with this great Institution, only two things are necessary:—

"1. To apply, once for all, to this intention the Pater and the Ave of morning and evening prayer, adding each time this invocation: 'St. Francis Xavier, pray for us.'—2. To give in alms for the missions one halfpenny per week.

"To facilitate the collection of the alms, one subscriber from every ten is charged with receiving them. He hands over the amount to another member of the Institution, who has to receive ten similar collections, that is, a hundred subscriptions; and this latter hands over in his turn his receipts to a third, who is charged with receiving ten collections of the same value, that is, a thousand subscriptions. This mode of collection authorises no association amongst the subscribers. Donations by persons unconnected with the Institution, or by its members over and above their regular contributions, will be received with gratitude.

"Two councils established—the one at Paris, the other at Lyons,—distribute the alms amongst the different missions; the functions of the members of these councils are gratuitous; they have at their head two Vicar-generals of the Archbishops of Paris and of Lyons.

"The accompt of the receipts and of the expenditure is published every year: the donations sent to each mission in particular are specified, as are also the names of the bishops and of the chiefs of the missions who have received them; so that no work of charity is more securely directed to its end. The Institution for the Propagation of the Faith having become in France the centre of the missions for both worlds, is the organ by which all that concerns them is published. A regular correspondence is kept up with the different missions, and the narratives of the apostolic labours of the missionaries, addressed immediately to the councils of the Institution, are published in parts at Lyons. The collection of these parts, which forms a continuation of the 'Lettres édifiantes,' presents a living picture of the state of religion in the two hemispheres. Six parts are published every year, which also include the annual accompts of the Institution, and all documents which concern it.

"There is distributed gratuitously, every two months, one of these parts to every ten subscribers: the collector for the ten is then to communicate it successively to each, and when the ten have read it, he is to retain possession of it; the number of parts thus distributed every two months is about forty thousand. There are, besides, translations of the Annals for the foreign subscribers, in German, Italian, and Flemish, and there will shortly be an English translation. Considered, therefore, merely as an institution for the distribution of

good books, that for the Propagation of the Faith holds the first rank among all the foundations of the kind."

Among other excitements ample use is made of the wonted system of bribery by means of indulgences—that corrupt and venal appeal to the hopes, and wishes, and alarms, and debasing superstitions, of the human mind under the degrading sway of Popery.

"The approbation and encouragements of the Holy See have not been refused to it: it has been approved and highly favoured by four Sovereign Pontiffs, Pius VII., Leo XII., Pius VIII., and Gregory XVI. On the 15th of March, 1823, Pius VII. granted for ever to its members, in all the dioceses of France in which it was established with the consent of the ordinary, the following indulgences applicable to the souls in Purgatory. 1st. A plenary indulgence on the festivals of the finding of the Holy Cross and of St. Francis Xavier, and once a month on whatever day each associate might choose, on condition of his reciting every day in that month the prayers indicated. 2dly. An indulgence of 100 days every time that one recites, having at least a contrite heart, the prescribed prayers, giving some alms in favour of the missions, or exercising any other work of piety and charity. Thus a plenary indulgence can be gained fourteen times every year, and a partial indulgence many times each day."

We have never heard of any Romanist who could answer the simple question, Why, if the observances, exemption from which is allowed by an indulgence, are religious and salutary, the indulgence should be accounted a privilege; or why, if they are not so, they are insisted upon, or made to need an indulgence for the non-performance; or why, if the indulgence is intended only where there is no wilful neglect, money is demanded for it; and still more, why money is taken in advance to allow of wilful and premeditated neglect of an alleged duty; and lastly, why, if the pope can really confer spiritual benefits, he does not do so without price, like an apostle, and as extensively as possible, instead of selling them for money like a trader.

The "Glance" glances at the "visible progress of Catholicism throughout the world," which is represented as strikingly successful. This is not to the purpose of our present paper; though we may notice it on another occasion; but the Glance speaks glowingly of the zeal and diligence of the Romanist bishops of France, from whose writings it makes numerous citations. We must, however, transcribe what it says of the "incredible ardour of the Protestants to propagate their errors;" because, though the description is not correct to the letter, it will serve to shew, by the confession of our opponents, the value of such labours as we have been recommending.

"If, after what has now been said, any human motive could still be able to move us, it should be without doubt the zeal of all the Protestant sects, and the sacrifices which they make to propagate their errors. Nothing, in fact, is more remarkable than the change which has taken place among them within the last few years. During three centuries, wanting courage to go to the idolaters to preach the Gospel, the Protestants not only derided the Catholic missions, but even blamed them as an inexcusable temerity. All of a sudden an enthusiasm for missions possessed them, and now they pretend to surpass by far all that the Catholic church has ever done in this respect. With the aid of numerous associations, established not only in England among the seventy-four sects which exist there, but also in Germany, Holland, Prussia, Sweden, Switzerland, and America, they have collected, and they are daily collecting, enormous sums: 1st. for the Society for the Distribution of Bibles, adapted to the dissemination of their errors; and 2dly, for the Missions. The first of these works has cost them, since its commencement, at least an hundred millions of francs; the second has required much more considerable expenditure, since, according to the testimony of a well-instructed missionary, they have succeeded in having 5242 ministers employed in what they call the Foreign Missions, to whom they give annually more than thirty millions of francs.

"But how, it will be asked, have they been able to amass such a prodigious sum every year? The Catholic missionary above cited will inform us: 'It is a curious thing,' he says, 'to remark the different expedients resorted to in order to increase the sum. The boxes for the benefit of the missionaries, placed in the manufacturers' shops, and private houses, similar to the boxes for the poor in churches, are of no small avail. The schools and associations among youth produce still more. The associations among women bring in much. There are some who sell pincushions and other articles for ladies' use, for the benefit of the missions. From the sale of matches, twenty-eight francs have been received; from the loan of religious tracts, fifty francs; from the Sunday schools, eight francs; from the sale of mouse traps, twenty-nine francs. A little street hawker puts by for the same purpose the odd halfpenny which he receives from his day's sale, and he recommends his companions to follow his example; others reserve for it the odd farthing. The wife of a Greenwich pensioner brought to one of the last assemblies of the Methodists about 100 francs. One person gives annually the product of a cherry-tree. Sometimes the girls of the Sunday schools bring a part of their week's savings; at others the workmen of a manufactory will unite and furnish abundant contributions; and servants also frequently give considerable sums. A donation of 2500 francs, and another of 3750 francs, were given by persons who had an unexpected increase of fortune. Another gave 250 francs, by way of gratitude for the recovery of a sick child. A lady gave 850 francs, the price of her jewels. A blind girl, who earned her bread by making baskets, gave 36 francs, having calculated that if she had the use of her eyes, candle, during winter, would have cost her that sum.'

"However astonishing these facts may appear at first sight, they are not in the least incredible, when we consider how active is the spirit of association in that country. The congregation of Anabaptists has formed societies for its missions, by means of which even the poorest, by putting aside a halfpenny every week, contribute to the progress of their sect. These societies exist at Portsea, Plymouth, Bristol, Liverpool, and in other places. In one parish alone, in the space of a year, more than 3500 francs were collected. These societies have trunks to receive the weekly halfpenny. They prevail on persons who keep schools, to place trunks of this kind for their pupils. In some shops in London they can be found. 'The earth,' say the Anabaptists, 'is composed of atoms, and the sea of drops of water: similarly the least contributions will produce a sum that will be adequate to the propagation of the Gospel.'"

VIEW OF PUBLIC AFFAIRS.

We wrote our last sketch of public affairs in the interval between the resumption of office by the Melbourne cabinet and the meeting of parliament, when it was doubtful what course ministers would pursue; whether attempting to conciliate the Conservatives; or angling for the Radicals; or proceeding upon their old scheme of balancing parties against each other, and existing by sufferance; or whether again throwing up office when they found themselves unable efficiently to carry on the government.

This last, if they had acted upon any consistent principle, would have been their proper course; for they themselves admit that they have not the countenance of the House of Lords; that the nobility, clergy, and a very large proportion of the most highly educated and influential classes of society, are hostile to their policy; and that even in the House of Commons they have not a working majority; and that to stand by mere sufferance is disgraceful to a government and injurious to the country; and that if they retained office, they would do it only on the condition of being honourably and effectively supported. Lord Melbourne has recently declared, in allusion to some remarks of Bishop Burnet, "I do not know which is the best or the worst ministry, but unquestionably that is the worst government that does not possess a sufficient degree of the confidence of the parliament and the country to enable it to carry the measures necessary to be carried; and I trust, for the benefit of the country, that that confidence being wanted, the wisdom and prudence of parliament, and the country at large, will remedy that defect." So far as his lordship's cabinet is concerned, neither the country nor parliament has remedied the acknowledged defect; on the contrary, the slender ministerial majorities in the House of Commons have become still more slender, till they have dwindled down to a single vote; for, in

the Education question, notwithstanding their own votes, and the votes of persons dependent upon them, and the powerful aid of popery, infidelity, and not a little Protestant dissent, one single vote carried to the other scale, in a house of 548 members, would have left the balance even, and a second would have given a majority of two against them. In not a few pinching cases, but for the O'Connell family, whose voices tell ten in a division, they would have been left in a minority; as they almost always are, so far as England is concerned.

Assuredly then the case described by Lord Melbourne has abundantly occurred, and yet he and his friends remain in office. And what is the cause assigned for this? Chivalrous self-denying loyalty; they must stand by the queen; they have no wish to retain their places, but their duty to the crown, they say, demands it. This course is contrary to the spirit of the constitution; for the throne being wisely divested of legal responsibility, the ministers for the time being incur it; and if they have not the support of parliament, the business of the nation must be impeded; and the government being unable to stand, must resign; and so on, *toties quoties*, till the sovereign, though retaining his rightful prerogative, is, by a happy adjustment, led to take account of the strongly expressed wishes of the two other branches of the state, and to choose his advisers, not from personal favouritism, but with due regard to the the public interests; his individual opinion of the character and ability of statesmen being corroborated, or, if needful, corrected, by the judgment of his most enlightened subjects. This goes far to prevent the evils of court intrigues, secret influence, and fascinating blandishments; by which inefficient or unprincipled persons have often won the ear of princes, and become the pest of nations. The plea, therefore, of standing by the queen, is only the assertion, in another shape, of the constitutional correctness of the advice given by the parties concerned, to her Majesty, in regard to the question upon which the negotiation with Sir Robert Peel abruptly terminated. And as it is contrary to the spirit of the constitution to use the name of the king to influence the decisions of parliament; so no less is it invidious towards the sovereign, and calculated to alienate the affections of his subjects, to make his personal predilections the prop to an unpopular and tottering cabinet; nor is the case in this respect altered, whether the parties in whose favour the prerogative is asserted, be male or female, ministers or friends of ministers, or any other persons. Little as the eccentric and caustic speeches of Lord Brougham are in general to be admired for those qualities which best become a grave and patriotic statesman, there was acknowledged to be too much solid truth in some of his pleasantries upon this subject, in the extraordinary address which he delivered in the House of Lords, upon the late negotiations. "Is it to be wondered at," said he, "that a set of ministers should object to an arrangement, in virtue of which, while they held office, the wives of their antagonists and predecessors should also be in office? Is it not an extraordinary feature in modern politics, that when ministers say, 'We resign,' the husbands retreat, but the wives do not follow the husbands? Half rush out, but the better halves remain in. When the ministers came down to both houses and said, 'We have resigned, we only hold office until our successors are appointed,' they really meant to say, 'We are only holding on until our wives and sisters have succeeded in preventing the appointment of any successors.' The question has become a state question. Ladies of the bed-chamber have become political engines—the pivot on which state questions turn—the only obstacle to the possession of power by the party to whom both houses of parliament had chosen to consign it." "All those efforts," continued his lordship, "had centered, beginning, continuing, and and ending, in one only topic, and that not a measure, not a principle, not an opinion, not anything done in parliament, not any course of measures or policy proposed in parliament, but the name of the sovereign of these realms, put forward, as the only argument held out and tendered to the country, in lieu of all reason, and in lieu of all explanation; and the private, individual, personal feelings of that illustrious princess, made the topic of every harangue of all the demagogues who had been called to the support of the sinking administration. They had nothing to say of themselves; they had no measures to promise; they had no defence to make but 'Queen! Queen! Queen!' The feelings of their royal mistress, and the bed-chamber quarrel, was the cry of their supporters; and, to sum up all in one word, and he took it fairly and impartially, for it was the word of an honourable gentleman, the kinsman of the noble Viscount (Melbourne), his private secretary, and his own nephew,—'Sir

Robert Peel's formation of a government has been defeated by two ladies of the bed-chamber.'"

The way in which the name of the queen is used by some of the partizans of the present ministry, is, we repeat, both contrary to the spirit of the constitution, and invidious to the illustrious personage whom they so exclusively claim as their property. We are told of the powerful personal influence which they possess over the royal mind; of the tears shed at their departure, and the smiles which greeted their return. But the very allusion to such topics, be the facts so or otherwise, is highly improper, as introducing considerations wholly unknown to the British constitution; which, in its wisdom, rightly excludes all idea of personal partialities or antipathies; and invests all the functionaries of state, from the sovereign down to the lowest public servant, with the unbiassed abstractions of official character. It is much to the honour of our gracious queen, if, coming to the throne in tender years, and reposing (as in her inacquaintance with men and measures she could do no less) upon those whom, finding in the service of her experienced predecessor, she concluded to be competent and faithful ministers: and being, as she considered, well served by them, and being surrounded by those who eulogized their proceedings, and hearing nothing on the other side, she gave them, not only her confidence, but her predilections; and even felt grief when the only official persons with whom she had hitherto held intercourse, had resigned their posts, and she was henceforth to communicate with statesmen whose faces were not familiar to her, and whose policy she had always heard disparaged. Nor is it less to her honour, if her heart was warm to form kindly feelings towards the ladies who are placed around her; or that she was firm in vindicating what she was told was her rightful prerogative. We lament that her Majesty, from the inevitable lot of her exalted station, should have been placed in such painful circumstances; but right loyally do we believe that she was swayed in her determination by the most honourable and patriotic feelings. The greater, therefore, the misconduct of those who have used her name for party purposes; and to such an extent, that even the Duke of Wellington, a man pre-eminently and reverentially loyal, did not think it superfluous, solemnly, though indignantly, to disclaim, both for himself and Sir Robert Peel, the charge of "disloyal insolence." Is it befitting to speak of the queen of England, as some of the partizans of the Melbourne cabinet have been doing, almost in the language of the conscious favourite in Shenstone;

"She gazed as I slowly withdrew;
My path I could hardly discern;
So sweetly she bade me adieu,
That I thought that she bade me return."

Will any man say that it is right or English to make the existence of the cabinet thus depend upon personal court favour, instead of upon publicly acknowledged qualifications which have secured the confidence of the nation? Or will any man say that it is either wise or safe to commit the national weal to the prudence, or forbearance, of a few ladies, in stations near the throne, under circumstances which might possibly enable them, if they so willed, to damage or defeat the measures of the executive government; the members of which may be the political rivals of their nearest friends and connexions. Lord Roden lately quoted in the House of Lords, from the Secreta Monita of the Jesuits (a work the authenticity of which was never disproved, though it has been often denied) a few lines, which, however inapplicable to existing facts—for there is no actual proof that Jesuits in disguise have wormed themselves into places of influence, either in church or state, in city or palace; and their work is already so well done to their hands by others, that they need not give themselves much trouble about it—yet are perfectly applicable as shewing the potency of female influence in courts, and not least in the court of a queen. "Princesses and women of quality," says this secret monition, "are easily to be gained by the influence of their women of the bedchamber; therefore, by all means, pay particular attention to their women, by favour of whom you will easily gain access to the family, no secret of which will remain hid from us."

But our remark went beyond the particular case of real or supposed female influence, to the whole aspect of court influence, of which we have lately heard so much. We have the case of a ministry which has neither the confidence of Lords or Commons, of clergy or laity, of the aristocracy or the democracy, Conservatives or Radicals, retained in power by a direct exertion of prerogative, itself being not only legally, but, under the peculiar circumstances of the case, morally, the responsible adviser of its own retention. Never have any set of ministers in modern times had the opportunity of making royal favour so prominently subservient to their own

purposes; and there was therefore the more reason that they should not abuse their power. They should also have considered, that the very question of monarchy is being tried in the person of our gracious queen; for though she is strong, not merely in hereditary right, but in the warm and devoted loyalty of her subjects; yet wild republican theories of government are struggling for mastery; the inexperience of youth and the feebleness of sex, though amply compensated for by the settled institutions of our well-beloved constitution, yet offer inflammatory topics for the declamations of levellers and revolutionists; and it is no joyous spectacle to considerate and loyal men, to see a court made an object of contempt or indignation to Chartists and the very refuse of society, who cannot, or will not, distinguish between the excellence of an institution and the casual temporary defects of its administration.

Under all these circumstances, then, we cannot but think that the Melbourne ministry ought, upon their own showing, to have resigned office; but they have preferred their accustomed plan of living on upon sufferance; taking no decided line of policy, but trimming their measures right and left, to make them narrow enough to slip in between the crevices of opposing parties. In the Canada question, the Jamaica question, the Education question, and many others, they have first launched one measure as a sort of pilot balloon, to see which way the wind blew, and this point being ascertained, they have tried to adapt their ulterior flight to the eddies of the current. A make-believe correspondence was got up between Lord John Russell and Lord Lansdowne, to exhibit a befitting scheme of National Education; and the measure being duly inflated, with only five Privy Councillors as ballast, it was hoped that it would prove buoyant enough to float in the atmosphere of the House of Commons, since being a money-matter it would not have to rise to the region of the House of Lords; but such alarming gales sprang up in all quarters; such hurricanes of public displeasure; such storms of petitions, such tornadoes from cathedrals and conventicles, from Willis's Rooms and Exeter Hall, from the domes of Oxford and the Methodist Conference-room, that a less ostentatious, but it was hoped a more substantial, bubble was blown up; which, in its turn, has all but burst at the first gust of opposition, and is now trailing in the mire. In the Ballot question, the same sufferance plan was adopted; the leading ministers, who are hostile to it, being sure of the Conservatives to outvote the Radicals, sought favour with the latter, by making it an open question among themselves; and thus, by temporary expedients, they flit on from day to day, and from measure to measure; so that what ought to be a Government, carefully maturing its plans before they are brought forward, and then calmly carrying them through for the public welfare, is but a thing of incongruous short-lived expedients, which

O'er bog, or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues its way,
And swims, or sinks, or wades, or creeps, or flies.

The National Education question is the most important of all the measures now under public discussion; but we have so often viewed it in its various bearings that we need not dwell largely upon it at present. When, several years since, the plan was proposed of making grants to the British and Foreign School Society, though we rejoiced that the Scriptures would be read in the schools thus aided, yet we warned our readers that the aid offered to them was an infringement upon the system of a National Church, and might lead to more serious innovations. We had frequently been obliged, during the controversy on the claims and systems of Bell and Lancaster, to complain of the sectarian spirit of some of the advocates of the alleged neutral plan, who were always nibbling at the Established Church; and in our Volume for 1833 (p. 444) we remarked that it was "gratifying to observe how strongly the friends of the Society insist upon that important principle, that the education given to the poor as well as the rich should be Scriptural;" but we lamented that the Rev. Mr. Burnett, in his speech for the Society, should have "mixed up political allusions with the business of charitable and religious institutions;" or sneeringly said that "the Society looked not on a steeple to frown on a chapel, or help a Churchman to pass by a Dissenter." We added: "Another man might have transposed the words and made an excellent good quarrel. If three or four Dissenting ministers, at the peaceful meetings of religious and charitable societies, will always be flinging their gibes at the Church of England, they will do much evil to the cause both of religion and charity." They have done so; and the Government scheme of education is one frightful result of their labours. The "quarrel" which we anticipated, has occurred, in consequence of such intemperate proceedings, and of the

meddlesome petition of the British and Foreign School Society against the plan of the National School Society—though the friends of the latter did not oppose the public grants to the former — and the discussion which has ensued, has shewn in the clearest light the impossibility of devising any legislative scheme which shall efficiently embody religious instruction without calling in the instrumentality of the Established Church.

The formidable opposition so justly exhibited towards the first ministerial project, induced the cabinet to relinquish it, and to substitute another; which however partook so decidedly of the essential vices of the former, that no person who intelligently and concientiously opposed the one, could countenance the other. Five privy councillors were still to be in effect the arbiters of National Education; the grants hitherto distributed through two well-known societies, were in future to be awarded at the sole pleasure of the commissioners, to whom, and in what manner, they pleased: the National Society was no longer to receive public aid in proportion to its own exertions, and hence while churchmen largely expended their own money, they might see some of their neighbours, who contributed little or nothing, supplied at the public cost; the church was passed by as a nonentity or a nuisance; but chiefly it was admitted, that a main object of the measure was to aid Romanist schools from the national purse; and if so, why not Jewish or Socinian? and why not pay for and use the Socinian Bible as well as the Romanist? After three nights' protracted debates, the scheme was approved of by a majority of only five, in a house consisting of 559 members; and upon the recurrence of the question, the majority was only two. In these memorable discussions, most of the leading members on all sides expressed their sentiments, and never in the modern debates of the house of Commons has there appeared a higher-toned and more scriptural mass of argument than in the speeches of some of the opponents of the scheme; among whom appear the names of Lord Ashley, Lord Stanley, Sir Robert Peel, Sir R. H. Inglis, Mr. Goulburn, Sir J. Graham, Mr. W. E. Gladstone, Mr. Plumptre, Mr. Acland, and Lord F. Egerton; several of whose addresses were eminently powerful. The religious cast of much of this and other recent discussions, and the considerable extent to which arguments of a theological character have of late been urged in both houses of parliament, indicate the increasingly extensive interest taken by the public in such questions; and we trust are a token for good, as shewing that the nation is not apathetic on the solemn questions which affect the salvation of the human soul. All the arguments on the side of the measure may be summed up in one, the alleged injustice and impolicy of exclusive systems; but if so, the debate ought to be taken upon the question of national churches, and not upon schools; for that cannot be injustice in the case of children which is justice, and piety too, in the case of adults. It ought also to be taken in a mode that will enable the house of Lords to express its opinion; for to smuggle in a device for National Education, under the protection of a clause in a money bill, is neither candid, constitutional, nor just.

Whether, after the recent votes, the cabinet will persist in its plan, we know not; but assuredly it will not be able to force it upon the people. Does Lord John Russell think to rival Charles V. in trying to make watches and opinions go alike? If he does, he will assuredly find the same issue to his labours. We can see no basis for that religious neutrality of education, of which so much is said, except latent infidelity—reckless scepticism as regards all creeds and "modes of faith," to "contend earnestly" for which is relegated to "graceless zealots." The doctrine enounced in the government plan about religion being "general and special,"—Jehovah, Jove, or Lord, is so notoriously unscriptural and anti-anglican, that we need not spend many words to refute it. We know but of one God, one Christ, one Sanctifier, one faith, one baptism, one name given under heaven whereby men may be saved. It was excellently observed by the Bishop of London, at the Education meeting at Willis's rooms:—"When, therefore, we contend, in the words of the Resolution, 'That instruction in the truths and precepts of Christianity ought to be an essential part of every Education intended for the people at large,' we mean instruction in the peculiar truths and in the characteristic precepts of Christianity. I say, peculiar and characteristic: Christianity itself is an eminently peculiar religion—peculiar in its revelations, its precepts, its motives, its promises, and its hopes! Deprive Christianity of what is essentially peculiar to itself,—take away the doctrines of man's sinfulness and corruption, the necessity of an Atonement to be made by a Divine Saviour, Justification through faith in that Saviour, Sanctification by the Spirit unto obedience,—take away these doctrines, and

the doctrines of the Sacrament of Grace, and what remains? Not Christianity! not even a faint adumbration of Christianity; not even the true religion of a less perfect dispensation, but a mere *caput mortuum* of Deism, from which, when it has thus passed through the alembic of a generalizing philosophy, you will scarcely and with difficulty extract a few residual grains of cold and spiritless morality, utterly ineffective and useless for the great purposes of right conduct and peace of mind in this life, much more for those of preparation for a better." His lordship added, "Education is not confined to the walls merely of a school; it is a work carried on afterwards to perfection in the church; the clergyman continues what the schoolmaster begins; and if there be not a perfect harmony and consistency between the principles and the efforts of the two, you will never rear up a building in perfectness, symmetry, and strength, that building which the apostle describes as growing up into 'a holy temple to the Lord,' but the inevitable result of such a want of harmony and co-operation will be weakness, imperfection, and confusion."

One remark only will we add, namely, that the Church of England ought promptly to rise to the full measure of its high duties and responsibilities. We rejoice to say that it has of late been most honourably zealous and active, especially in building new churches, and providing for pastoral superintendance and Christian education. As one striking illustration, among many, of this fact, we cannot but mention the noble proposal for building ten new churches, with schools and other apparatus of a well-ordered parochial system, in the populous parish of Bethnal Green, so memorable as a portion of the locality in which large numbers of the persecuted Huguenots found a shelter. The Bishop of London has also summoned a meeting of the clergy of his diocese, to promote a complete system of education throughout the metropolitan see. Yet all this is not enough. We have year after year complained that the members of the church are allowing themselves to become too exclusively voluntaries; that they stand quietly to be pecked at; and that, instead of demanding in parliament the aid of the public revenues, to render the establishment more adequate to the wants of our enlarged population, they are content to raise private funds, (which indeed they ought to do, and in a greatly enlarged measure, but not to the exclusion of legislative aid,) or to clip old endowments, and to stand for ever upon the defensive, instead of boldly vindicating the claims of the church to the support of the state, for the general welfare of all classes of the people. We are happy to say, that, while we are writing, an influential meeting is being held, which purposes petitioning parliament to this effect: and we trust that the merits of the question will be practically brought to bear upon the House of Commons. If the nation wishes to abolish its ecclesiastical establishment, let it do so openly and manfully; but if it feels too sensibly its value and importance to propose its abolition, then let it be adequately supported. The Chancellor of the Exchequer laughs at the idea of a nation having a conscience; but let each of its members prove that he has one, and the result will be the same. The Church of England never, perhaps, stood higher in public feeling than at the present moment; and the blessing of God has eminently rested on its labours.

ANSWERS TO CORRESPONDENTS.

J. G.; E. H.; FIDES; W. S.; A. B.; A CONSTANT READER; L.; A.; OMICRON; W. C.; T. M.; and F. S. are under consideration.

ERRATUM.—*Bishop of Peterborough*—Our printer, by some mistake, left out a few concluding lines of the last page of our last Number, mentioning the nomination of that truly excellent and much respected clergyman, Dr. Davys, Dean of Chester, to the See of Peterborough. Our strong expression of satisfaction at an appointment so justly and universally applauded, was indeed quite superfluous; but as the heading appeared on our cover, we notice the omission in the text.

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 20. AUGUST. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE GOSPEL A DISPENSATION ESSENTIALLY MISSIONARY.

To the Editor of the Christian Observer.

(*Continued from* p. 392.)

IN appealing to your readers for enlarged aid to the Church Missionary Society, I would especially do so from the general and transcendant importance of its object—namely, to convert souls from heathenism to Christianity, from darkness unto light, and from the power of Satan unto God. I do not overlook its relative value as an institution conducted in conscientious accordance with the doctrines and discipline of our own branch of Christ's holy catholic church; but passing over all points of minor difference, and forgetting, in our common interest for perishing souls, every subordinate distinction, I will rather appeal to those principles and feelings which originate in our more abstract relations; I will not ask whether my readers are Churchmen or Dissenters, but will address them as *men*, as *Britons*, and as *Christians*.

I call upon you, as *men*, to cast your eyes over three fourths of the habitable world, and there see Satan binding the nations with chains of darkness, that he may rule them with a rod of iron. See every where the debasement and the cruelty of superstition. See the utter prostration of moral and intellectual feeling which is inseparable from idolatry: for it is not the stock, or stone, or animal, which, if the mental process were carefully analysed, would be found deified, but the fancies, the passions, and the lusts of men. See the moral progress of idolatry aptly emblemed by the march of its prime idol, Jugghernaut, as he moves onwards over the mangled bodies of his shouting worshippers, a concentration of all that is senselessly absurd, wildly ferocious, and foully and obscenely impure; moving onwards through carnage and blood, and the remains, moral as well as physical, of what, but for him, might have been men; and—amazing, awful delusion!—moving forwards at the impulse of his victims; at once the creature and the god of their own wild imaginations and reprobate hearts!

Or stand by the banks of Ganges, and there see what God himself declares to be one of the most intimate and deeply rooted of the natural affections, withered by the blight of superstition. See the mother forget her sucking child, that she should not have com-

passion on the fruit of her womb, tearing it from the maternal bosom, and casting it to the deadly embrace of the famished tiger, or to the cold bosom of the rushing stream. Or if some lingering spark of nature's fire has survived the deluge of idolatry, and kindled in her breast; if, when reason and conscience have betrayed their trust, instinct has arrayed itself against superstition, and before the tribunal of a mother's heart pleaded successfully for her first-born, mark how he repays this debt of gratitude! Behold yon riotous procession, cheering forward, with music and shouts of revelling, a trembling female, decorated as a victim for the sacrifice. Mark her faltering step and bursting bosom. See the pallid brow, and the shivering horror with which she mounts yon funeral pile. Watch the longing, lingering look which she casts, from eyes wild with fanaticism, or glazed in the terrors of death, upon the glorious sun and azure sky; upon the verdant hills, and flowery meads, and sparkling waters, and all the well known, and *now* intensely remembered and loved, haunts of infancy and happiness; and then ask, Has superstition not merely degraded but extinguished nature? while you recognise that cherished son, as he lights with his own hand the funeral pile, and consigns this widowed parent to trembling apprehensions, actual tortures, and supposed annihilation! Stand with a missionary upon the banks of Ganges, and while some Brahmin *again* invites him to "come and see the sport" of cruelty and superstition, as *men*, blush to think, while you passively contemplate such scenes, that these are your fellowmen; that these monsters are your brethren.

But why, you will ask, do I appeal to you as *Britons?* Is it to accuse you of the wrongs of injured Africa; and to tell you that there your brother's blood crieth unto heaven from the ground? Is it to remind you of West Indian slavery; of the thousands whom *you* doomed by those waters of Babylon to sit down and weep, when they remembered, in the dark visions of a clouded soul, at heart-sinking and irretraceable distance, the hills and vales, the woods and streams, of their native land? Oh! what were their feelings of bitterness and despair, when, startled by the rough voice of some tyrant overseer from the only repose and happiness which slavery can ever taste, they waked to the horror of their actual state, and, looking round with agony, saw fearful proofs that happiness was but a dream! The sweet illusion has vanished, in which they dreamed themselves back to the home of their infancy; and looked again, with that transport which emancipated slavery alone can know, upon the brighter suns which in these days of sanguine promise smiled upon it, the lovelier skies which canopied it; and sported again with the companions of their early youth; and communed with the friends of their maturer age; and fondly caressed the offspring of their tenderest affections; and held sweet converse with the partners of their bosom. Oh, what must be the paralysing shock, the agonizing horrors of that awakening! Do I then appeal to you as Britons, to remind you of the thousands whom *you* have thus degraded beneath the level of humanity, then denied the claim of a common nature? For I speak of the past as present; for though you have humanely, justly, Christianly, and at a costly sacrifice, abolished slavery, its withering effects still remain, and will long remain, to demand your increased energies on behalf of these recently emancipated captives, that they may become Christ's freemen.

Or do I appeal to you as Britons, that I may accuse you of having chained down the high and aspiring spirit of the native of Hindostan, and long refused to guide it to, and emancipate it upon, eternity: of having despoiled him of his possessions in this world, and, through a timid and diabolical policy, long and obstinately refused to bestow upon him those of another? Is it to remind you that the Indian, whether of the east or west, *claims* your sympathies as a fellow subject? Is it to remind you that the ocean is your empire; that in war or in peace, your flag of victory, or your flag of commerce, floats throughout the habitable globe; and that your dominion, as if vicegerents of the Omnipotent, is from the flood unto the world's end? No, it is not thus to upbraid you with injuries or neglects that I appeal to you as Britons: but I would appeal to those generous and expansive feelings of true patriotism, which, I believe, if chastened, and directed to their proper object, may be sanctified.

I would rather then remind you of the lofty eminence in the religious world, upon which your country and your church stand: the one, the cradle of the Reformation; the other, its most favoured offspring and legitimate heir: the one, the bulwark of Gospel liberty; the other, the secure depository of the faith once delivered unto the saints. I would remind you that your *country* is the acknowledged parent and patron on earth of Bible and Missionary institutions, of whatever language, and tongue, and nation; that your *church* is the sun and centre to which all reformed churches converge. Round her they all revolve, by a voluntary and tacit, but practical, acknowledgment of her moral weight, her providential supremacy, and her central influence: and from her, the most liberally diffusive, the warmest, the brightest, and the most extensively illuminating rays of missionary zeal, of gospel light, and of spiritual fervour, emanate.

I would then remind you, that at the close of the last century, when despotism paralysed or anarchy convulsed Europe; when the heathen lay steeped in the undisturbed stupor of moral death, and no man cared for their souls; when your country, with one arm, stayed the despot in his wild career to universal sovereignty, with the other, repelled the invader from her shores; and anxiously watched, at home, the smothered embers of irreligion and political discontent, ready to burst again into the flame of civil war: while thus without were fightings, and within were fears; that it was under these anxious and critical circumstances that your country fostered in her distracted bosom those embryo principles of regenerating grace, which have rekindled, throughout reformed Christian lands, the faded fires of Christian benevolence; and which, through God's blessing, have proved by their reacting efficacy, not only "a light to lighten the Gentiles," but "the glory of his people Israel."

In thus stimulating an intense desire to maintain to your country, by increased exertions for the diffusion of Gospel light, that high eminence on which she stands among the nations, I would not willingly pass on without adverting to a fact connected with the admitted supremacy of our religious societies, and strongly illustrative of the *reacting influence* of a diffusive charity. It is a fact which proves the moral efficacy of the religious institutions of the present day, not only upon the sphere on which they are designed to act, but also upon the centre in which they originate. And it indicates a principle, whose full development would realise those millennial times of harmony and

love, when men shall levy war no more; but when, actively employed and universally interested in the peaceful and happy occupations of an inoffensive, undisturbed, and fearless repose, they shall beat their swords into ploughshares, and their spears into pruning-hooks.

The fact to which I allude, and which some religious publications record, is this:—During the last war, while nation was rising against nation, and kingdom against kingdom; while Europe was mingled beneath opposing banners upon the field of Waterloo; amidst this strife of nations, there existed a little flock, scattered throughout all, but brought together in spirit, and mutually reconciled by Christian love, and closely united by a sympathy of interests, affections, and pursuits. Beneath the banner of the cross this little band marched together, as the subjects of a common sovereign, or rather as the children of a common parent, to a true and legitimate, because a spiritual, crusade against the prince of the powers of this world, and his embattled hosts. Their secretaries, in the rival capitals of divided Europe, in London and Paris, while the balance yet pended, while the die was yet being cast, and the stake a world, freely corresponded, unrestrained by any carnal prejudices. The liberal spirit and pure bosom of charity was, in them, unconstrained and unpolluted by the foul contact of any earthly nationalities, for their common citizenship was in heaven. Amid the din of arms, the horrors of defeat, or the shouts of victory, they joined in the chorus of the heavenly host, and calmly consulted how they might best promote "glory to God in the highest, and on earth peace, good will towards men."

In appealing to you as *Christians*, I assume that you are supporters of the missionary cause; and I do not ask your continued, or even increased, pecuniary contributions alone, but also your cordial wishes and exertions; and with all, and above all, your devout and fervent prayers. I ask you to pour your tributary stream into the tide of general feeling; to add yours to the breath of general prayer, which wafts the missionary and his Bible from the comforts of home, and from the enjoyments of civilized and social life, to lands of darkness and cruel habitations. There, a voluntary exile, he plants the standard of the cross. There he cultivates the barren soil around him; and, like an oasis in this moral desert, refreshes the aching sight, and cheers the fainting and desponding heart of the weary Christian traveller, as he moves, whether in person or meditation, through this widely extended, barren, and inhospitable waste, amidst the desolating tempests of savage ferocity, the gloomy clouds of Mahommedan imposture, or the utter darkness of Pagan idolatry.

I call upon you, as Christians, to remember the privileges which you enjoy, and to secure by imparting them. "There is that scattereth, yet increaseth. There is that withholdeth more than is meet, and it tendeth to poverty." In spiritual as in temporal things, "he that giveth to the poor lendeth unto the Lord; and look, what he layeth out it shall be paid unto him again." Your Bibles, your sabbaths, your ministers, your ordinances, all these "freely you have received, freely give."

Nor, in appealing to you as Christians, would I invite you to reflect merely upon the obligations which enforce this duty, but also upon the privileges which it confers; for these should irresistibly attract you to it. It was the first murderer who said, "Am I my brother's keeper?" It was the model of perfection who furnished the brightest

example of missionary love. Now, you are called to imitate God's fairest and most glorious attribute; to catch those Divine impulses of missionary zeal which animated the Father's bosom, and which even the pen of inspiration could not adequately depict, or rather language adequately express, when "God so loved the world, that he gave his only begotten Son;" that He "sent his Son to be the propitiation for our sins." Imbibe this missionary spirit from the pure fountain of life and love; then reflect, with gratitude, upon the miracles of moral regeneration which missionary zeal has already performed, and contemplate, with believing and joyful hope, the wide field which providence has thrown open to your exertions: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Cast an anticipating glance into the West. There, amid its burning glories, see some other Brainerd, whom your contributions and prayers have committed to his work. See him at the close of a short but brilliant day, sitting amid the purer and brighter flames of Christian love which his presence and piety have enkindled among its savage tribes. See him as he pours out, together, his life blood and the inmost desires and feelings of his soul, in affectionate and successful intreaties to those perishing wanderers to compassionate their own immortal souls; beseeching them, while there is yet time, to seek an interest in the covenanted blessings of that Man, whom prophecy sets forth "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land:" imploring them to seek, by faith in Christ crucified, a refuge from the coming storm of Divine wrath, a secure retreat and shelter in the coming night of death.

Or turn to the East, and mark some other Martyn suddenly emerging from its horizon in the full blaze of meridian lustre. At the call of love to God and man "he comes forth as a bridegroom out of his chamber, and rejoices as a giant to run his course." Fearlessly he enters upon his comet race, swift and brilliant; alarming, enlightening, refreshing the nations. Like another angel of the Lord, he calls, as from heaven, to Hagar's famished children, perishing amid the stunted shrubs of their sandy or rocky deserts, and displays to their unsealed eyes that well of living water, of which whoso drinketh "shall never thirst."

Or trace him as he moves onward, through toils, and difficulties, and sundry kinds of death, until, at length, he stands in the metropolis of the false prophet, in the very citadel of Mahommedan power. There, amid the congregated and astounded satellites of the impostor—alone, unfriended, unprotected—hear how boldly he proclaims Christ crucified God over all, blessed for evermore! Behold how gloriously he elevates, above yon pale and waning crescent, the Sun of Righteousness, and the loved standard of the cross!

Unite your prayers and your contributions to send such missionaries among the perishing heathen; and when, in times now hidden in the dark womb of futurity, amid the comforts of home and all the sanctified enjoyments of your domestic scene, you take up some missionary report; and when, in it, you trace through the hostile tribes and burning sands of interior Africa, or amid the snowy wastes of

polar America, the self-denying path of some faithful servant of God, called, perhaps, in early life to rest from his labours: and when the pure glow of elevated and softened feeling enkindles and melts your soul into sympathy with his sufferings and his love, you will thank God that if the glorious privilege were not granted you, like him to do, and like him to suffer, for Christ's sake, yet at least it was permitted you, at humble distance, to co operate with him in his work of faith and labour of love. You will experience a holy pleasure in the thought that your patronage and contributions enabled him to enter upon his course; and that, in it, your prayers supported and prospered him. You will thank God that it was graciously permitted you to send such a ministering spirit to minister unto them that should be heirs of salvation. How full of joy will be the reflection, that by him, as *your* messenger, as well as the ambassador of Christ, you have invited many from the east and from the west, from the north and from the south, to sit down in the kingdom of God! How will your heart throb and glow with a holy rapture at the thought that this was *your* delegated missionary, sent by you, as a fellow-worker with God, to seek and to save the lost sheep of the house of Israel!

J. M. H.

ON THE UNITY OF DESIGN IN GOD'S PROVIDENTIAL GOVERNMENT.

To the Editor of the Christian Observer.

(*Continued from p.* 414.)

HAVING traced in a former paper the chain of Divine Providence down to the period of Messiah's advent; I propose to shew that the same unbroken unity of design has been, and will continue to be, visible in the progress of events to the consummation of all things.

In the fulness of time, when the Restorer of the forfeited privileges of sinful man was about to appear; when, in consequence of the prophecies, the expectation of the promised Christ was almost general among the Jewish people, the birth of his harbinger, John the Baptist, who was to come in the spirit and power of Elias, to prepare his way before him, was foretold by an angel to Zacharias in the Temple; as was, some months after, the miraculous birth of Jesus to his mother and to Joseph. John preached in the wilderness of Judea, baptizing and warning all men to repent, because (said he) "the kingdom," or the reign "*of Heaven is at hand.*" John began thus his ministry by announcing that God had not relinquished his design, manifested from the beginning, to reign over the inhabitants of this globe.

At the appointed time, the birth of the Divine Saviour was announced to some shepherds keeping watch over their flocks in the night, by an angel of the Lord, during whose presence they were surrounded by the glory of the Lord. Alarmed at the glorious though awful apparition, the Divine messenger calmed their fears by declaring that he was come to bring good tidings of great joy to all people: that "unto them was born that day, in the city of David, a Saviour, who was Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly they were joined by a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth

peace, good will towards men." The shepherds, when the angels were gone from them into heaven, determined to go even to Bethlehem; where they came with haste, and "found Mary and Joseph, and the babe lying in a manger," as the Angel had told them; and they returned glorifying and praising God for all the things that they had heard and seen.

The birth of the promised and long expected King of the Jews was made known to Herod by the arrival at Jerusalem of some wise men from the East, who inquired, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." At hearing this, Herod was troubled, and all Jerusalem with him: but incapable of acknowledging and submitting to the Divine King, and of preparing himself and his people to receive him; being informed by the chief priests and scribes, where, according to the prophets, he was to be born, Herod hesitated not to employ the most atrocious means of freeing himself from his alarms, by ordering the massacre of all the infants under a certain age at Bethlehem, and in all the coasts thereof, in the impious hope of destroying the Holy Child, the report of whose birth had shaken his soul with terror and dismay. Vainly, however, do the adversaries of the kingdom of God revolt: in vain do the rulers of the earth take counsel together against the Lord and against his anointed. The Eastern strangers, warned by the Almighty not to return to Herod, went to their own country by another way. And the Angel of the Lord appeared to Joseph in a dream, commanding him to flee with the young child and his mother into Egypt, and to remain there till further orders, because Herod would seek the young child to destroy it. Thus was fulfilled the prophetic word: "I have called my son out of Egypt." After the death of Herod, Joseph, by the order of God, came with the young child and his mother into the land of Israel; but fearing Archelaus, who ruled in Judea, they went by Divine direction into Galilee, and dwelt in a city called Nazareth: and thus was fulfilled what was said by the Prophet: "He shall be called a Nazarene." At Nazareth he abode till John, by his preaching, invited the Jews to prepare for the appearance of the Messiah, by proclaiming that the reign of Heaven was at hand, and that One mightier than he was coming after him, who should baptize with the Holy Spirit and with fire. After John had baptized some time, Jesus came from Galilee to Jordan to be baptized by him; and coming up out of the water, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." After having passed forty days in the wilderness, victorious over every temptation, our Saviour entered upon his public ministry, "preaching the Gospel of the kingdom of God;" saying, "The time is fulfilled, and the reign of God is at hand: repent ye, and believe the Gospel:" the good tidings that the time is come wherein God will no longer "wink at those times of ignorance" in which the nations were, by a just judgment of God, and for the wisest and most merciful purposes, left to walk in their own ways, but will resume the reins of government, and will again be their God, and govern them by his Christ, by whom He will judge the world in righteousness, and by whom he hath opened the kingdom of Heaven to all believers. And to the establishment of that kingdom, all the discourses of our Saviour, all his miracles, all his conversation,

all his exhortations, all his conduct, every action of his life, tended more or less directly. The advancement of that kingdom is the object he prescribed to his disciples as the aim and the rule of their life and conduct. "Seek ye first the kingdom of God and his righteousness .... Fear not, little flock, for it is the Father's good pleasure to give you the kingdom . . : . I appoint unto you a kingdom as my Father hath appointed it unto me .... Go ye into all the world, and preach the gospel (that gospel which he had so often called the gospel of the reign of God) to every creature .... All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."

Accused by the Jews before Pilate of sedition, of saying that he was "Christ a King," he denied not, but openly acknowledged the title, neither did he explain away that title. When Pilate asked him: "Art thou the King of the Jews?" he answered affirmatively. He declared that he had by right a kingdom; but that his kingdom not being of or from this world—that is, not deriving its origin from this world, as do the kingdoms established by men; not deriving its right or its authority from the world—is not to be established and maintained as are the kingdoms of this world, by violent means. If my kingdom, if my royal authority were of or from this world, then would my servants fight, that I should not be delivered to the Jews: but my kingdom is not from hence. Nevertheless "I am a King. To this end was I born, and for this came I into the world, that I should bear witness to the truth: every one that is of the truth heareth my voice." The voice of that truth revealed by the Father from the beginning; that it is His will that this globe should be inhabited by a people governed by him, as a king governs his people, as a father governs his family, and that united by the bands of charity and brotherly love, they should be unanimous in obeying Him, and "believing in him whom He hath sent."

The same unity of design appears not less in the doctrine and in the epistles of the Apostles, than in the history of the life and doctrine of their Divine Master. All that is recorded in the Acts of the Apostles, of their preaching, of their conduct, of their sufferings, of the accusations of their enemies, proves that they announced the continuation of the same design of God towards mankind, and stedfastly waited for the full completion of it; that they went about in the midst of reproach, of persecution, of dangers of every kind, preaching the kingdom of God, and of his Christ, and inviting all nations, both Jews and Gentiles, to enter into it, by a public profession of their faith in Jesus Christ; and by their conversation and the example of a devout and holy life, the necessary fruits of their vocation, to promulgate the knowledge of his gospel; the Apostles themselves setting the example, and exhorting all believers to suffer patiently and with joy in well doing, till all the kingdoms of this world shall have become the kingdom of our God and of his Christ.

Thus we see all the promises which foretell the establishment of the reign of God upon earth, the full completion of his design, and the everlasting happiness of those who shall be received into His kingdom as his subjects; all the prophecies which promise the final return of Christ to judge the world, to separate the wicked and disobedient

from the faithful, continued throughout both the Old and New Testament, from Genesis to the Revelations of St. John; where the full establishment, the felicity and the glory of the kingdom of God, under a new heaven or a new earth, wherein shall dwell righteousness, which, according to St. Peter, we are by the promises of God authorized to look for, are described in the warmest, the most lively terms: into which nothing impure, nothing unjust, nothing that can disturb the peace, the joy, the mutual love of the children of God, will be permitted to enter.

If such be the gracious will of God, and His benevolent design toward the human race; if, by the suffering and death of His beloved Son, we are delivered from the empire of Satan, from sin and death, to become the servants of Christ; if it be permitted us even in this frail state to be called "the sons of God," though "it doth not yet appear what we shall be;" if He hath given us to know that "when He shall appear, we shall be like him, for we shall see him as he is;" must we not feel that having this hope in him, we ought to endeavour "to purify ourselves, even as He is pure?" Animated by such hopes, anxious to conform to the express command of our Divine Master, "to seek first the kingdom of God and his righteousness," making that duty the aim and the object of our lives, shall we not be diligent "to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity?" that "we may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." What more efficacious motive, what more powerful incitement to good works, to the most sublime virtues, to the most persevering attention to act, think, and speak in all circumstances as becomes the children of God, can be proposed? What firmer basis of the purest morality than that stedfast faith, the foundation of the most cheering hopes of the full accomplishment of the promises of God, and of coming in Christ's glory? What can the world, what can philosophy, what can human wisdom put in competition with the system of the gospel of Christ, who, "when we were dead in trespasses and sins," "was delivered for our offences, and was raised again for our justification?" The love of God and of Christ, the admiration of the infinite wisdom and goodness of God manifested in this Divine system, when truly made known to us by his Holy Spirit, are adapted to produce the most circumspect attention to do, to say, to think, God being our helper, nothing that can disgrace the doctrine of his reign or impede its progress; nothing that can disturb the peace and union of his faithful children, or put any stumbling block in the path of those whose faith is yet weak and unstable, or by whom the will of God is not yet well understood. Of such there are too many to be found in these days of dissipation and folly; of philosophical indifference to religion; of strong attachment to the multifarious and seducing schemes of human politics; of ambition, of avarice, and of worldly-mindedness, in which the cares of this world, and the deceitfulness of riches, choke the word of God, so that it becomes unfruitful.

Ask we what are the consequences of such a state of things? We see them in the history and in the present apostate state of the Jewish people, to whom the Gospel of Christ was first preached. And in the professedly Christian world, what see we? As the word of

the kingdom is neglected, forgotten, or misunderstood, we see disorder increase in the world; religion corrupted and made subservient to secular views and human politics, and almost every sort of folly and wickedness boldly exhibited in the face of day; the earth, as in the ancient world, is filled with violence and bloodshed; almost all flesh seems to have so much "corrupted his way," that scarcely any remain sensible of the wretched state of Christendom, or capable of grieving for the affliction of Joseph. "As iniquity abounds, the charity of many grows cold." When the ambassadors of Christ lift up their voice to warn the world against the evil to come; to exhort those who have not yet decidedly declared themselves against him and his gospel, to hearken to his words, to listen to the will of the Father announced by him, and to acknowledge him as their Sovereign Lord, by obedience to whom, and by the sacrifice of every interest and project opposed to his authority, and the execution of his commands, the fallen race of mankind may be made to tend towards the ultimate state of felicity for which they were created, and to which the loving-kindness of our merciful Father invites us by his Son—how are such warnings received? If the voice of Christianity, the doctrine of the kingdom of God, are not always openly rejected, as pearls cast before swine, who trample them under their feet, and turn again to rend the hand that cast them; or if foul calumny and cruel persecution are not always the meed of such zeal; still too often dislike and neglect at least follow it; the bustle of the affairs and pleasures of the world, the pursuit of individual or national grandeur, riches, and honours, shut the ears and choke every avenue to the heart. In so general an attachment, so inordinate a love of the world, and of the things that are in the world, how few remember to any good purpose! that the world passeth away with the lusts thereof! that the love of the Father is not, and cannot be, in him who loveth the world, because the friendship of the world is enmity with God!

But bad as is the state of the world, even including numbers who profess and call themselves Christians, God has not abandoned his design; He knows how to draw good out of evil, and He will, in his good time, accomplish his work: his mercy yet invites us to concur with heart and mind to the establishment of his kingdom; but if we persist in refusing our concurrence, till his patience and long-suffering are exhausted, it will be established without our concurrence, against our will, and to our everlasting confusion. A time is appointed when the Lord of life shall come with great power and glory to judge the world, and to put the last hand to his work; when the dead shall be raised to appear before him, and when the wicked will be for ever separated from the righteous, and the will of God will be done on earth, as it is in heaven. If that time be delayed; if century be added to century, without our seeing the accomplishment of our hopes, the faithful subjects, the obedient children, of God have no cause to despair; nor have the adversaries of his kingdom any to exult. Let us not forget that our God is the God of ages; that a thousand years are with him as one day; and that he is not slack concerning his promise, but is long-suffering to us-ward, and not willing that any should perish, but that all should come to repentance and be saved. Remembering, therefore, that the long-suffering of our Lord is salvation, let us patiently persevere in doing his will, and in endeavouring, by the example of our obedience and Christian conversation, to propa-

gate the knowledge of it: knowing that it is high time that we should awake out of sleep; for though God has reserved to himself alone the knowledge of the precise time to which his long-suffering will be protracted, yet know we (what was true even in St. Paul's time) that our salvation is nearer than when it was first announced to the world, than when we first believed. We know also, that to whatever length of time the mercy of God may defer his judgment of mankind in general, yet for each individual that hour will soon arrive. Our life is but a span, a shadow that passeth away, and to which each moment may put an end: let us then watch and be sober, knowing that our labour is not in vain in the Lord: and let it be our earnest prayer that his kingdom may come, and his will be done upon earth as it is in heaven.

REDIVIVUS.

ON THE CO-OPERATION OF DIFFERENT BODIES OF CHRISTIANS IN MISSIONARY OBJECTS.

To the Editor of the Christian Observer.

A CORRESPONDENT in your last Number, in a paper of great piety and mental vigour, in which he shews that the Gospel is a dispensation essentially missionary, concludes with the following earnest appeal:—

"To our Dissenting brethren I would, hence, say, that the Church Missionary Society affords a most valuable opportunity of Christian co-operation, in the face of the dense phalanx of popish superstition which surrounds us. It has often been attempted to tarnish the glories of the Reformation with this foul and ungrounded aspersion, that its fundamental principle, the supremacy of Scripture, necessarily leads to heresy and schism. Now the Church Missionary Society opens a theatre upon which Churchmen and Dissenters, by an union of efforts against the powers of darkness, may give to this false reproach the best, because the most practical and Christian, refutation. They may here practically prove, that, while Churchmen and Dissenters are separated from a communion of ordinances by the barrier of conflicting opinions, they are re-united in a communion of spirit by the bonds of Christian charity; and, thus, while they seem to rend the body, maintain the unity of the spirit in the bond of peace."

I should be grieved to weaken the force of this pious exhortation by exceptive remarks; but it involves a practical question, which requires consideration. It matters not to your readers whether the humble individual who is now addressing them is a dissenter or a conformist, a minister or a layman; suffice it to say, that he deeply laments the divisions of the Christian church; that from his inmost heart he responds Amen to our Saviour's prayer that his disciples might be one, and that he sees strikingly the force of the reason added—namely, for the conviction of the world; and that he considers schism a grievous sin, the guilt of which lies with the party that separates from others without necessity, and with those who cause the separation when necessary. This premised, permit me to say, that though I concur with your correspondent in the spirit of his suggestion, I very much question whether the co-operation which he urges is to be expected, or pressed for, to any considerable extent. I take for granted that the Church Missionary Society is conducted strictly according to the habitudes of the episcopal communion; and your correspondent will doubtless give the Dissenter credit for honesty in his separation from that portion of the Christian pale. Now is it found,

let me ask, that the clergy and laity of the Church of England are, for the most part, members of missionary or other religious institutions avowedly non-episcopalian? Nay more; are they willing even to be neutral? are they zealous patrons of the London Missionary Society, or the London City Missions, which profess to be based upon the broad system of "co-operation" among all who love our Lord Jesus Christ in sincerity, without any ecclesiastical distinction? I believe that they are not; and without supposing that they mean to disparage religious institutions not within their own ecclesiastical pale, they doubtless consider they shall do most good by throwing their weight and influence into the scale of those which are conducted according to their own views of Church polity. Nor do I say that they are to blame; for as we cannot all do everything, we ought to consider how we can do our little in the best manner, and with the least contingent evil. There is no deficiency of channels for liberality and religious effort; and if we consider those in our own respective communions the most conformable to Scripture—which, if we are conscientious in our opinions, we must—we shall judge that we better promote the common object by fully acting out our honest convictions, than by aiding what we consider good in part, but not so good as something else which we might obtain by the same effort.

If these arguments are sound on the one side, they are so on the other; and as I do not imagine that it is considered bigoted that Churchmen do not generally contribute to religious institutions conducted exclusively by Dissenters, it cannot be so if Dissenters also conscientiously prefer their own institutions; especially as religious instruction cannot really be of a neutral character: so that when persons of very different opinions on litigated points attempt to unite to carry forward Missionary operations, they must speedily come into collision. This was early found in the annals of the London Missionary Society: for example—the mode and the subjects of baptism were questions which came practically into consideration as soon as there was an adult convert in a mission, or a child was presented for baptism; so that, in effect, this Society soon became connected, for the most part, with the Congregational Dissenters (aided, indeed, by many other excellent persons); and Episcopalians, Baptists, Presbyterians, Methodists, and other bodies of Christians, felt the necessity of forming missions in their own respective communions. Your correspondent says, that "the Church Missionary Society opens a theatre upon which Churchmen and Dissenters, by an union of efforts against the powers of darkness," may wipe off "the aspersion that the fundamental principle of the Reformation, the supremacy of Scripture, necessarily leads to heresy and schism;" and prove that "while Churchmen and Dissenters are separated from a communion of ordinances by a barrier of conflicting opinions, they are reunited in a communion of spirit by the bands of Christian charity," and *maintain* "the unity of the Spirit in the bond of peace." But the Dissenter would say, that this desirable result would be accomplished by Churchmen aiding his institutions, as much as by his aiding theirs. Seeing, then, that they cannot coalesce, it is perhaps best that each should conscientiously endeavour to promote the kingdom of Christ in his own societies, in a spirit of candour and affection towards the whole brotherhood of faith. Amalgamation is not attainable except by destroying the purity of each of the metals submitted to the process; the compound losing

the virtues of both. Indeed, I think it very doubtful whether a society would gain real strength by a large admixture of persons whose views did not coincide with its distinctive, as well as its general, character. As they could not be permitted to administer its affairs, there would arise occasions for jealousy; while even their supposed influence, or the suspicion of a leaning towards their sentiments or measures, would repel those who wished to see the distinctive principle consistently upheld, and would furnish a theme of accusation to those who felt inclined to censure their brethren for unjustifiable compromise. In the case of the Church Missionary Society, I doubt not that many pious and conscientious Dissenters joyfully contribute to its funds; and that their liberality is accompanied with fervent prayers for its success, and with gratitude for the large measure of blessing which God has bestowed upon it. This may well be, seeing that though in union with the Church of England it forms no part of the national ecclesiastical establishment; and its paramount object is duly appreciated by numbers who do not agree with its conductors and the great body of its members, upon questions of church discipline. But Dissenters have their own institutions to support; and surely Churchmen are able, and ought to be willing, to support theirs: nor can any Christian Society rightly merge its specific character, in order to obtain extraneous aid; or, retaining it, expect that aid to be very abundant.

The above remarks are not intended to countenance either bigotry or spurious candour; but to bring to an issue the important practical question of the co-operation of different bodies of Christians in works of religious charity. I wish to shew that love is not necessarily infringed because there is not complete unity of purpose; but that Christians are still one, notwithstanding they do not think alike upon some points of belief and practice. They will not best prove their discipleship, or benefit the world, by attempting impracticable unions; but by each working in faith and differing in love.

A WEAK DISCIPLE.

THE IMPORTANCE OF THE FEAR OF GOD; WITH ESPECIAL REFERENCE TO MINISTERS.

To the Editor of the Christian Observer.

(*Continued from* p. 399.)

I PROCEED to shew the happy effects of the abiding fear of God, especially with regard to those who are dispensers of the Divine word.

The fear of God being duly and consistently before their eyes, would have a powerful influence upon their spirit and conduct. It would produce deep solemnity of mind and humility of heart; two things of vast importance, as they contribute greatly to the efficiency of their ministrations. But I would notice more particularly, that this fear would secure the faithful discharge of duty, and restrain the workings of a fanciful mind and an innovating spirit—effects most beneficial to true religion.

1. This fear would secure faithfulness.

There is no minister, however situated, but is encompassed with temptations to deviate from the line of duty. These temptations are

extremely various: the fear of man, it may be, is the most common; but it operates in a great variety of ways. There are frowns, which some dread; there are smiles, which too many court; and there are scorns and reproaches, which others fear more than all. These things often prove great snares and hindrances. The two latter in the present day are the most dangerous: for the former can now, blessed be God, be no more than frowns; they cannot issue in tortures, and flames, and bloody persecution. Yet our dangers are, in one respect, not less, but greater; since being more concealed and less violent, they are not so much apprehended. But what is it that will guard Christians against these dangers but the abiding fear of God? This only will oppose and effectually neutralize the influence of the fear of man in all its forms. It is the antidote which our Saviour himself has prescribed. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear Him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." (Luke xii. 4, 5.) The Saviour enforces this fear on the ground of the Almighty power of God, and that as exercised in the punishment of such as disregard his authority and greatness.

Besides these outward impediments, there are inward ones, arising from two powerful principles belonging to our corrupt nature—namely, self-interest and ambition; and the circumstances of the times are favourable to the growth and operation of these evil principles. Respectability in a worldly point of view, has become a matter of considerable importance in society, being one of the main grounds of influence. A form of religion, also, has become extensively popular; and to attain the good opinion of what is called "the religious public," is considered by many an object of no mean value: nor is it so, when sought in a right way, and for a good end: but in pursuing it, ministers may be tempted to withhold what is necessary, and declare what is acceptable, and thus violate the sacred duties of fidelity. To this combination of evils they are now peculiarly subject; and what is there that must be called forth to counteract their influence but the fear of God? Let the mind be enabled by the Holy Spirit to apprehend the greatness and majesty of the Omnipotent, and let the heart be impressed with his awful presence; and no worldly considerations, no prospects of gaining the honour which cometh from man, will be able to prevail and impede the faithful discharge of duty. The awful greatness of God, his power to reward and to punish, when duly realized in the mind and deeply impressed on the heart, will bear down and overwhelm every thing else by its own magnitude.

2. The fear of God would restrain the indulgence of a fanciful mind and an innovating spirit.

This is a temptation to which some persons are more liable than others, from the cast of their mind. It is most dangerous to those who possess a considerable degree of mental activity, and a fertile imagination. But though the invention of what is new and fanciful belongs to such men, yet the adoption of such things is not peculiar to them. Persons of a directly opposite constitution of mind may easily fall in and espouse what is novel and speculative. The new sentiment may be congenial to the prevailing state of the heart; it may be flattering to some weakness of the mind; it may afford an excuse for the neglect of some irksome and laborious duty; it may

tend to soothe a conscience ill at ease in the indulgence of what is sinful; or the arguments alleged in favour of it may be plausible, and a mind deeply imbued with religion may, through weakness and ungrounded fear of resisting the truth, or swayed by the renown of the propounders and advocates of such sentiments, or the adoption of them by those with whom we are most immediately connected, be induced to yield assent.

Religion is not, like human sciences, capable of new accessions, unless a new revelation be made by Him who is its Author. Its doctrines have been fixed and established since the close of inspiration: and to add to them, or to take away from them, is a presumption which will be visited with an awful curse. The opinions of men differ; but the truly pious in every age have been of the same mind on all fundamental points; on others there has ever been a considerable variety; and any new thing is scarcely possible: certain it is that all that has been broached as new in latter times, is no more than the revival of what had often before been maintained. And could new discoveries be made, they would not be of much value, as they could not affect what is essentially important. The only point perhaps on which we can expect much additional light, is that of prophecy; not indeed by new schemes of interpretation, but by the the events of time. Time, and time only, without a new revelation, is capable of increasing our store of knowledge on this interesting subject. The notorious failure of all preceding interpreters should teach us wisdom, and preserve us from the rashness of attempting to forestall the decisions of time. On all other points of Divine truth we should do well to observe what the Lord said to his people of old: "See and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls."

But in no recorded instance have the old paths, after an interval of ignorance, error, and corruption, been sought and found, without new paths, new things, being also inquired after and invented. This has been the case at every period of a revival of religion. It was so at the Reformation; it was so when the Puritans flourished; and it is in some degree so now. But we might go back to the very commencement of Christianity. What ages have ever been more prolific in new and strange notions in religion, than the first two centuries? And what then characterised the advocates of such sentiments, has in every age been the same; an unusual degree of confidence, accompanied with high pretensions to superior knowledge, and, as the natural consequence, with great contempt for those who did not adopt their views. The first innovaters laid claim to a wisdom superior to that possessed by the very Apostles. They were generally men of some talent, of active mind, and of prolific imagination, and evidently not under the restraint of the fear of God. Possessing some attainments, they became elated, gave full sway to their fancies, and fell a prey to the vain creations of their own minds. How often it happens that superior gifts or talents become a snare and a temptation, and sometimes an occasion of awful falling, and even of final perdition. Let us flee from ourselves; let our eyes be fixed on Him in whom every excellency and all perfections exist in a degree infinitely fuller than can ever be comprehended by any of his creatures; and then our own diminutive portion will appear as nothing—no more than the smallest particle of dust in comparison with the universe.

It is an evil which generally accompanies the adoption of what is new, that far more is made of it than it deserves, were it even true. Introduced into the mind by the enchantment of novelty, it acquires an immoderate share of attention; and being fondly cherished quickly rises to high importance, and is viewed as an essential part of truth. This being the case, other truths are partially, if not wholly, laid by and neglected, the whole mind being otherwise occupied. The consequence is, that the influence of true religion is weakened, and the natural principles of the heart acquire new strength, and will not fail to shew themselves upon any occasion that may occur. Conceit and arrogance, confidence and rashness, scorn and raillery, the natural productions of a heart freed from the restraints of spiritual principles, will soon discover themselves. Were what is new to do no other mischief than to engross that attention which is due only to the grand truths of the Gospel, it would be a sufficient cause for rejecting it. Temporal concerns in themselves innocent and lawful, often cause no small injury to the religion of the heart in the same way; that is, by occupying the mind too much, and thus diverting it from the great subjects of Divine truth. It is by bringing the mind into habitual contact with spiritual things, that it will become spiritualized. Whatever therefore intercepts this contact, and causes a separation, must prove injurious. And hence, on the same principle, it happens, that those whose minds dwell much on the higher and more abstract portions of Divine truth, are evidently not so much under the actual influence of religious principles, as those who usually contemplate the more immediately influential parts of religion. Whatever be the character of the truths on which we habitually meditate, corresponding with that will be the character of the effects produced on the heart.

Now, as the absence or the weakness of the fear of God is one of the main reasons why such mistakes as have been mentioned abound; so this fear would prove of essential service in preventing them. A mind imbued with this holy principle, and a heart under its prevailing controul, would not easily be prevailed upon to give way to the wanderings of a curious fancy, or to receive what bears not the clear stamp of truth, or what is not calculated to promote spiritual religion. It would keep the mind fixed mainly on the essential truths of the Gospel, and the heart in an humble frame; it would restrain pride and arrogance, and prevent rashness and presumption. And even if what appears to many new and fanciful should be received, this fear predominating would prevent much harm ensuing, for it would keep the chief bent of the soul to things of the greatest importance, and the heart would still be preserved under the influence of the humbling and sanctifying truths of the Gospel.

I will conclude by alluding to some of the means to be adopted with a view to promote this fear.

Every king of Israel was commanded to write out for himself a copy of the law, and to read in it all the days of his life; for this end, that he might learn to fear the Lord his God. The principal means therefore for attaining this fear, is the habitual study of the Divine word. It was not enough for the king to read the book once or twice, or several times over, or to read it so far as to become intimately acquainted with its contents: he was to read in it all the days of his life. This was necessary, in order that he might effectually learn to fear the Lord. It is not mere knowledge that can profit, but

the abiding of that knowledge in the mind; and as other things are apt to intrude, it is needful to replenish it daily with Divine things; and the good they effect is in proportion to the degree in which they are embraced and retained with faith, and love, and hallowed obedience.

The principal medium through which we become acquainted with God, is his written word. In our present state, we can see and know but little of Him, except through this medium. This is the glass through which we behold Him in the majesty of his power and in the benevolence of his mercy. This is the light in which we see light; and that we may continually enjoy its exhilarating influence, we must be continually exposed to its cheering rays. Those who neglect an habitual contemplation of the truth of God, though possessing some knowledge, and even an accurate knowledge, of them, are like men living in darkness, yet retaining some recollections of light, but not being in it, they feel none of its invigorating and reviving effects.

The value of the Divine word appears, not only from the directly inspired communications which it contains, but also from its recorded facts; from the instances of manifested power, wisdom, and mercy, which it relates. A large portion of it speaks of the actual manifestations which the Almighty has made of himself as the only true God. Those acts and deeds in which his greatness is exemplified, are continually referred to and dwelt upon, and form a very large portion of its contents. The mighty works of creation and the wonderful evolutions of providence, the miraculous wonders and the great deliverances which had been performed, the gracious blessings bestowed and the awful judgments executed, constitute the chief materials employed by saints of old as subjects of meditation, to teach them the fear of God: and these also are the chief points on which the prophets founded their arguments when remonstrating with the people on their great sin of forsaking God and relinquishing his fear. It was principally as God Almighty that He manifested Himself to the Patriarchs. The wonders which He did in Egypt were for the purpose of making known his power, that his name might be declared throughout all the earth, as the universal Sovereign. The awful and terrible exhibition which he made of his greatness on Mount Sinai was for the same end, that men might learn to fear Him. The peculiar object, no doubt, of the Old Testament, is to teach the fear of God; and therefore his awful majesty is mostly brought to light: but the peculiar object of the New, is to teach the love of God; and therefore it exhibits an extraordinary manifestation of his love: not that there is no discovery of his love in the former, or in the latter of his greatness, but this is the prevailing character of each. And as all Scripture has been written for our learning; as every discovery which the Almighty has made of himself is valuable, and intended to produce a corresponding feeling in our minds; we ought to study the whole, and ministers ought to exhibit the whole to the view of their hearers. This alone is rightly dividing the word of truth.

To confine our attention to a simple or partial view of the attributes of God; to consider and represent him, for example, exclusively as the God of love and mercy, will not fail to produce impressions unfavourable to true religion. The effect will be similar to what we observe in children whose parents combine no authority with kindness. There may be affection, but it is weak and sickly, not hale and vigo-

rous, such as can resist temptation, and stand firm in the midst of trials. It is never of a right kind, except when combined with fear; such fear as proceeds from power and authority. This accounts for the ease and facility with which religious men, and men often of great zeal and ardour of mind, are drawn aside by any plausible error or new dogma. The solemn awe which an enlarged and Scriptural view would spread through the whole soul, would check unholy curiosity, and restrain misguided zeal, and keep it within proper bounds.

That we may obtain this sacred fear, and impress it on others, we must consider and set forth the proofs which God has given of his awful greatness. Like the Psalmist and the prophets of old, we must study, and contemplate, and speak of, his great power, as exemplified in creation, in providence, in his miraculous interposition, in the wonderful deliverances he has wrought for his people, and in the dreadful judgments with which he has visited his enemies. These instances are capable of giving us a more impressive idea of his greatness, than any course of abstract reasoning. If such contemplations are not approved and valued, there must be a sickly state of mind, and a material defect in religious attainment. That there are other subjects of intense interest to us as sinners, is no reason why we should neglect what is so intimately connected with the honour of the Almighty, and what is so necessary for the purpose of impressing the mind and heart with reverence and fear. Owing to this morbid taste—formed, no doubt, as in nature, by over-indulgence in what is gratifying—the study of the power of God, as manifested in the things that are seen, is often unwelcome, and is viewed by some as unworthy of the Christian's attention, as if the Almighty had ceased to be the God of creation when he became the author of redemption. But to a mind formed in the mould of Divine truth, the contemplation of God in any of his works, inasmuch as they are all manifestations of his perfections, must be welcome, and afford profit; though the delight which it may feel, and the good it may derive, will of necessity be in proportion to the degree in which the subject opens to its view the glory of the Divine Being.

But it is not only the actual manifestations of the greatness of God, either in creation or in the government of the world, which should be made subjects of meditation, but also all the discoveries made of his great majesty in his word. What is declared of his Almighty power—what is said of him as the Omnipotent, the awful majesty of his presence in the mansions of light, the awful descriptions given of the day of judgment, and the terrors of his vengeance in the abodes of misery—should enter into our contemplations, and should form a part of ministerial addresses. They are calculated to engender that reverential fear which all creatures ought to entertain towards the great Sovereign of the universe. These things have been revealed mainly for this purpose; and when rightly apprehended, and blessed for this end, they form a strong barrier against the temptations of the world, the flesh, and the devil.

Let not ministers therefore be afraid, or be backward, to use all lawful means, such as are afforded them by the Divine word, to promote the fear of God; not only that fear which majesty inspires, but also the fear of Divine vengeance, the fear of the wrath to come. This is a most powerful weapon; and it was used by the patriarchs and by the prophets of old. It was employed by the forerunner of our Sa-

viour; it was employed by our Saviour himself; it was employed by his apostles; and shall not ministers employ it still? It is what has frequently, and perhaps generally, been the principal means in awakening sinners into an apprehension of their danger; and it afterwards becomes a safeguard and means of security. Too much reserve in this respect is perhaps one of the reasons why no more success attends the ministry of the word, and why many religious people exhibit so few symptoms of vigorous piety. The strains of the sons of thunder should be more imitated. Ministers should know more of the terrors of the Lord, which increased the importunity of the Apostle; and they should, like him, reason of judgment to come, till men be made to tremble. Nor should they hesitate to exhort their people to seek grace to serve God acceptably with reverence and godly fear; and for this reason, which the Apostle mentions, because our God is a consuming fire. Whatever means are prescribed and sanctioned by the Divine word, should be employed: and the condition of man is not such as to render any of them unnecessary. They are all wanted; and whoever neglects to use them is unfaithful, and his ministrations must be defective. All Scripture is given for our instruction and profit; and all of it should be faithfully delivered, that while men love God because he first loved them, they may also fear Him, and feel as well as say, that He is "greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him."

CLERICUS.

ON AMBIGUOUS PUNCTUATION.

For the Christian Observer.

THE object of punctuation is to make the sense clear to the reader; but when employed by a sort of routine, according to the verbal structure of a sentence rather than according to the author's meaning, it only embarrasses it. The reader had better have no points than wrong ones. Many writers "point highly," as it is called; and thus break up a sentence into incoherent fragments; as would be felt if a person in reading aloud were "to keep to the stops," the improper insertion of which perplexes instead of aiding him. Our old writers and printers did not thus punctuate. If I open the Bible at 2 Cor. xii. 9, I read, "Most gladly therefore will I rather glory in my infirmities." In this sentence there is no stop; I have looked back through a great number of bibles, from the first copy in which these words occur, and find none; nor ought there to be one. But when I see the passage written or printed by a critic who "points highly," I find the word "therefore" placed between commas: and an academical friend of mine maintains that even the word "rather" ought also to be so distinguished; "most gladly, therefore, will I, rather, glory in my infirmities." But the most unskilful reader or listener must feel that the sense is injured by such punctuation; and a grammarian will easily see that the construction is also altered by it; while a delicate ear will perceive that the suspensive inflection of voice which connects "gladly" with "therefore," is of necessity exchanged for a falling inflection when the two commas are introduced; a change which indicates a different meaning. The shade of idea conveyed by

the proper punctuation is, "This being the case, most gladly will I glory in my infirmities;" whereas placing "therefore" between commas makes it to be, "The reason why I most gladly glory in my infirmities is the above." The false punctuation indicates that the reader knows before-hand that St. Paul would glory in his infirmities, and that the apostle only intends to tell him why he would do so; whereas the correct punctuation brings out the glorying in infirmities as a consequence of what had been premised; a conclusion, not a *datum*. The main statement is by the false punctuation assumed, and introduced merely to assign a reason for it.

Among the extracts from Mr. Gladstone, in your review of his work, I find the following sentence: "These objections are not levelled, by those who use them, at endowments in general." Mr. Gladstone intended to say that those who use these objections do not level them at endowments; but his punctuation makes him imply that though those who use these objections do not thus level them, others who do not use them do thus level them; which is not his meaning, and is nonsense. The sentence is constructed ambiguously; and placing the words "By those who use them" between commas determines the meaning the wrong way. The words "By those who use them," are not meant to convey the notion of contrast; but the sentence is constructed so negligently, that the sense must be consulted to find out the meaning of the words, instead of the words pointing out the sense. The structure naturally suggests the contrasted sense, which would require commas; as when we say, "Justifying faith will not be thought, by those who possess it, to lead to antinomianism;" where the words "By those who possess it," convey the idea of "Whatever may be erroneously thought by those who do not possess it." Yet the routine punctuator would allow no distinction; he would point such sentences mechanically; and because "then," "therefore," and various words and phrases of illation, connexion, disjunction, interjection of circumstance, and the like, require to be marked off by commas, he applies these indications by a general rule, without reference to the sense; so that the reader is obliged to overlook the stops to get at the meaning.

If I open the Bible or Prayer-book as usually printed, at the words, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation;" I find "according to thy word" very properly placed between commas, as it is an interjected member. If there were not a comma after "peace," the interjected words would mean that Simeon prayed for a peace which accorded with God's word, as we read of a "peace which passeth understanding;" thus entirely altering the meaning of the passage. Yet in many other passages where a construction verbally the same occurs, the comma is rightly omitted. Thus, "Made of the seed of David according to the flesh." Had a comma been inserted after David, it would have given the sense of "made according to the flesh," instead of David's lineage, which is meant. So again: "Gifts differing according to the grace given to us," means that the gifts vary with the grace given; which is the true signification: whereas the insertion of a comma would have made the difference of the gifts the direct assertion; and "according to the grace given," an interjected circumstance, which might be take away without destroying the main sense. So also, "Christ died according to the Scriptures," is one assertion—

namely, that Christ died, as Holy Writ had foretold he should do; whereas, had a comma been inserted, there would be two distinct assertions—namely, that he died, and that his death was predicted. It is thus that readers often mar the purport of Scripture, by splitting one idea into two or more; and those punctuators who dissect sentences mechanically are abettors of their deed. If the reader will try the above passage by his ear, he will find that when the words are read with the comma, there is a falling inflection upon the word "died," indicating a completed sense; when without it, there is a suspensive inflection. The voice indicates the speaker's conception of the passage; and the pointing should be such as to aid that conception. I refer to the inflections as the clearest test; but even if a person had not ear to distinguish rising from falling, he could distinguish between stop and no stop; and he will find in the one case that he should make a stop, and in the other not: and also that the pointing misdirects him in this matter, if it violate the conditions above specified.

In the passage, "But live according to God in the Spirit," mechanical punctuators would endeavour to correct our current Bibles, by placing the words "according to God" between commas, which would alter the sense, and the voice would echo the mistake. But in the passage, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory," the authorized correctors of the Bible press rightly insert commas; the words containing an interjected circumstance. For it is not meant that we ask or think according to the power that worketh in us, which would render the words in question essential to the main thought, whereas they are only interjectional, and might be left out without affecting it. It is not every compositor or corrector of the press who can accurately distinguish such shades of meaning, so as to ascertain when the commas are proper, and when not; but it is somewhat extraordinary that persons who affect much critical skill, often actually go out of their way to perplex the meaning by superfluous pointing; setting up a general rule, and making every passage bend to it.

This is particularly noticeable where relative pronouns occur. There has come to be an understanding, that when a portion of a sentence commences with a relative pronoun, it should be placed between commas. But the slightest consideration will shew that this portion of a sentence may either contain a separate assertion, or may be merely appendant to the antecedent in the way of qualification or description. In the former case it is a distinct member, and should be marked off with commas, the voice falling on the word before the relative pronoun; in the latter it performs only the office of an epithet attached to the antecedent, and the voice rises, or, more properly, glides on. Thus, "Men who fear God," means God-fearing men; the words introduced with the relative "who" not forming a new member, or conveying any assertion, but only limiting the antecedent. Had it been, "Men, who are not like the beasts that perish, will have to give account of their actions," the commas would have been requisite.

Yet obvious as is this distinction, it is overlooked in the mechanical system of punctuation; and this by many persons who affect unusual accuracy. I will copy two or three examples. An author writes, "The church, which is the creature of the state, is doomed to fall."

Doubtless the reader supposes that this author is a bitter Dissenter, who means to say that our church is the creature of the state. No; he is a zealous Anglican, who meant to say just the contrary; that a church which is really the creature of the state would fall, but that ours is not so. But unhappily he had adopted the notion that words commencing with a relative pronoun are to be placed between commas; and he did not inquire whether those words constituted a separate member, or were only appendant to the antecedent in the way of limitation or description. Had he said, "The church, which is not merely the clergy, deserves public support," the commas would have been rightly used; for the relative and its appendages are here a distinct member, and assert a truth additional to that conveyed by the general sentence. I will cite two or three other instances in which it is clear that the writers, or printers, were misled by following the empirical rule above-mentioned. "Women, who backbite their neighbours, should remember," &c. Here all women are made backbiters; whereas the author would undoubtedly have read his own words without any stop after "women," so as to shew that he intended the words, "Who backbite their neighbours," to limit his remark to a particular class—the backbiters. "The clergy, who frequent balls, violate their vows." Here all clergymen are included by means of these disastrous commas. "Dr. Wiseman's arguments injure the church, of which he is a member." The author's meaning is, that Dr. Wiseman's arguments injure his own church; the false meaning which results from the comma is, that he injures the church generally; and that he is a member of the church.

The prevalence of ultra punctuation in printed books has so sophisticated the minds of punctuators, that where a writer pens long awkward members of sentences the parts of which cannot be legitimately separated, transcribers and compositors slip in commas where there is no joint, because, they say, "it does not look well" to see two or three lines without a stop. It certainly does not; but the fault is in the style; and the ill-placed stops do not mend it. If a clumsy author were to write; "I address the aggregate body of those members of the common-weal whose bounden duty it is to study with assiduous care the admirable genius of the British constitution in all its ramifications," it would appear to most punctuators very bad trade to let such a clause pass without breaking it down with a few commas; yet not one could be introduced without marring the sense by causing the voice to sink where it ought to be suspended.

As a question of philology or grammatical criticism, the present subject may not appear particularly interesting to some of the readers of the Christian Observer; but I have had throughout in my mind the public reading of the word of God and the church services, which is often injured by false notions of punctuation. The liturgy is sometimes mangled by incorrect mental punctuation into shreds, instead of being made to convey the sense of complete sentences. I lately saw written out for press the following sentence, pointed as I have copied it: "He, then, mentioned a circumstance, which occurred, in a neighbouring village." The writer being asked to repeat these words, did so flowingly, without break; but had he read them as he falsely pointed them, he would have made the passage ridiculous: yet some young clergymen read the public service very much after this manner, under an idea of making every word emphatic. Thus

the very first clause in the Prayer-book is sometimes read as if broken into fragments; "When the wicked man—turneth away—from his wickedness—that he hath committed;" instead of the whole being delivered in a suspensive manner, without abruption, and in one breath. Such artificial habits are painful to the ear, the mind, and the heart. That is the best punctuation, and the best reading, which follows the sense and spirit of a passage, without much heeding the verbal construction. The dame-school rule of "Mind your stops," would be a very good one, if the stops were always adjusted by a committee of well-judging philologists and elocutionists; but it is a very bad one when they are regulated by the average taste of ordinary authors, transcribers, and typographers.

NO CRITIC.

NO "MORE LAST WORDS" ON GEOLOGY.

To the Editor of the Christian Observer.

I WILL not add "more last words" on geology, as you have expressed your opinion that it is time to suspend the discussion; which I did not foresee would have extended to so great a length when I penned the remarks in your January Number. But though I will neither prolong, nor sum up, the argument, I may, perhaps, be allowed to state a plain fact, which has turned out as I presaged: I mean, that the opponents of geology have not grappled with the actual phenomena, and shewn how they can reconcile them with their interpretations of Scripture; but have adopted the easier plan of reiterating their opinions, accusing their Christian brethren who are constrained to differ from them, of neology, vain philosophy, dangerous doctrine, and opposing the statements of Scripture; whereas the very question under consideration is what is the real purport of those statements; the devout geologist asserting that it cannot be what is popularly supposed, since that interpretation contradicts facts.

In illustration of the above remark, I will refer only to two papers in your last Number, which, as the writers speak of themselves as authors of publications on the subject, I looked to for some attempt at argument. But what do I find in its place?—assertion, and—not to say it offensively—declamation. "The Author of a Portrait of Geology" attacks Dr. Buckland's sermon on Death: I have neither seen the "Sermon," nor the "Portrait;" but even taking for granted that the Oxford Professor's statements are highly exceptionable, (though I presume they are only to the same effect as those quoted by your correspondents from Bishop Bird Sumner, Dr. Chalmers, the Rev. H. Melvill, and other Christian geologists,) yet sure I am that the critic has not advanced one syllable of argument to refute them, much less shewn how he can reconcile facts and Scripture according to his own interpretation. Instead of this, he forcibly vituperates; the burden of his every paragraph being some unsupported charge of "romantic visions," "wild and eccentric speculations," "unwarrantable assumptions assailing the bulwarks of the Christian faith," "tampering with the records of heavenly truth," "rapid advances to infidel conclusions," and the like; which charges would be very effective if they were based on proof, but being put in the place of it, they are but gratuitous assertions. "I remain," he says,

"a firm and conscientious dissentient from the romantic doctrine of an age of reptiles, &c. &c.," which no doubt he does; but nobody asks what an anonymous writer "remains," or how "firm and conscientious" he is, but what his argument or declamation is worth. He adds, "How such an assumption can be reconciled with the principles of a sound theism, (even) independent altogether of revelation, I have to learn." Doubtless he has; but what he has to learn, or whether he will ever learn it, is quite beside the question. The geologist adduces undeniable facts, and points out inevitable deductions from them; these are replied to with hard words and denunciations; as if affirming that an opinion is false, romantic, or infidel, makes it so. I on my part "have to learn" how this writer solves geological facts; but I do not believe that he really knows much about them; or is aware of the mischief he is doing to revelation by denying the conclusions which, let him say what he may, those who have the ability, opportunity, and will, fully to investigate the subject, must draw from them. It is not fifty years since the modern discoveries of chemistry were thought as "romantic" as your correspondent considers those of geology to be; and there "remained" many "firm and conscientious dissentients" from its "wild and eccentric speculations;" and a good declaimer might have said, "I have yet to learn how the notion that water is not an element, but is composed of oxygen and hydrogen, is to be reconciled with the declaration of Scripture that in the beginning God created it; nothing being said of the creation of its constituent parts." The objection would be absurd; yet not more so than the corresponding objection against geology.

Your next correspondent, who signs himself "The Author of Biblicus Delvinus," follows in the same track. He indeed opened his paper well, by saying:

> "It becomes the geologist who is disposed to place implicit trust in the assertions of Holy Writ, to shew the consistency and harmony which exist between the discoveries of modern geology, and what the Almighty hath been pleased to reveal in the Mosaic accounts of the creation and deluge."

Now I hoped he was going to shew this; which could only be by proving either that the geologists are wrong in their conclusions, or that Scripture fairly admits, as I am sure it does, of an interpretation which coincides with them. But instead of "shewing" that the geologist's conclusion is unfounded, he proceeds to ask, "Is it *safe* to allow such an anti-scriptural opinion as this to prevail?" This is not shewing, but declaiming. It certainly is not "safe" to allow anti-scriptural opinions; but neither is it safe to lead men to believe that Scripture contradicts facts; the safe way is to "shew" that the words and the works of God agree, as undeniably they must; that which is true, be it what it may, is safe; an appeal to consequences in deciding upon a matter of fact, is an evasion of the question; and we need not fear for the Bible when we elicit sound deductions from the phenomena of the visible works of its Divine Author. Your other correspondent, above quoted, in like manner had said, "Modern geologists, in their wild and eccentric speculations, seem entirely regardless of consequences." If the speculations were "wild," the right way would be to prove them to be so; for the "consequences" will fall with the "speculations;" but the speculations will not fall with the alleged consequences, since they may have been falsely alleged. As for the charge of "eccentricity," truths the most demonstrable

may appear "eccentric" to those who do not understand them. I remember many years ago hearing that Professor Farish entertained a "wild and eccentric" notion of travelling by the power of steam. But "The Author of the Portrait" continues: "I have even been told that we have nothing to do with the tendency of such aberrations." Now in this he was told very wrong; for if alleged geological discoveries seem, primâ facie, to be morally unsafe, or to produce evil consequences, the question arises, Are the facts proved? and if they are, Do the foreboded consequences really follow? But what probably he was told, was what I have above asserted, that truth cannot be unsafe; that it is infinitely safer than error; and that where what seems to be truth appears to be unsafe, either it is not truth, or we are mistaken as to its effects. I will mention what happened to myself. When I first heard of the conclusions of geology, I thought them very unsafe, for they opposed my conscientious interpretation of the Scripture narrative; and I concluded—as was right and just, for I knew Scripture to be infallible, and I had never considered any other interpretation—that geological science was an "aberration." But upon further scrutiny I found its main conclusions impregnable; I then considered whether my interpretation was of necessity the right one, and I found, as many scriptural geologists have shewn, that the sacred text might, without any violence, be differently interpreted, and that thus the supposed difficulties vanished. I was not reckless of consequences; very far from it: but I saw that there might be bad consequences in two opposite ways; and I fear that some well-meaning and truly pious writers are exposing Scripture to one of them.

I have kept to my word in not re arguing the geological question, or the scriptural interpretation. I have said nothing of strata or fossils, or Hebrew construction or biblical criticism: I have only shewn that your anti-geological correspondents have not argued but asserted. When, for instance, Biblicus Delvinus says, that "*There is no doubt*" that the "blocks of stone, beds of gravel, and marine remains which cover many parts of the Asiatic continent," were carried there at the Deluge; the only reply is, that there is a great deal of doubt, and that the facts are altogether inconsistent with the assertion. We do not prove the truth of the Deluge by attributing to it what does not belong to it. When, however, he gives as one reason why the remains of man are not found with beasts, that "he was latest made," he does, I admit, use an argument, but a very bad one; for they were created on the self-same day, and perhaps within a few hours or moments of each other; so that the beasts could not have wandered over the earth and replenished it before Adam was formed. I must not, however, enter into the question, or I might add that the remains of existing animals *are* found with those of man; it is only extinct genera and species that are not discovered in juxta position: and it is with these that the geologist is led to conclude that the world was replenished before the Adamic state of things commenced. As to giving moral reasons for physical facts, except where revelation has disclosed them, it is worse than gratuitous assertion. What right has Delvinus to argue that after the diluvian destruction the remains of man were concealed, and those of the irrational and the vegetable creation left prominent, because "Undue familiarity with the vestiges of death would only harden the mind, making it more callous and insensible

of the reality?" A fanciful reason is given to account for a fanciful fact; for it is mere fancy that the remains of man are not found among the Diluvian deposits; the geologist says that they are; and that it is only in formations much anterior that they are wanting. Delvinus argues as though Lord Bacon had never lived, and we lived in the age of "occult causes." When the pious, and in every way illustrious, Boyle asserted the pressure of the air as the reason why liquids rose in the Torricellian tube, he had to contend against the received opinion, that it was "because Nature abhors a vacuum;" nor were the patrons of occult causes at all careful to ask why Nature tolerated a vacuum, when quicksilver was used, at a pressure varying from twenty-eight to thirty-one inches; but abhorred it, when water was used, at as many feet. But be all this as it may, the geologist remains unrefuted; unless the unproved assertion that he contradicts Scripture (an assertion which every Christian geologist denies) be a refutation.

A SCRIPTURAL GEOLOGIST.

ATTACK OF THE (SO-CALLED) TRINITARIAN BIBLE SOCIETY UPON THE BRITISH AND FOREIGN BIBLE SOCIETY.

[THE following paper on the recent attacks of the (so-called) Trinitarian Bible Society upon the British and Foreign Bible having been sent to us by a lay gentleman of ability and piety, we insert it, though we see little use in embarking upon the controversy; for to those who understand the many difficult questions connected with versions of the Holy Scriptures, the discussion might be superfluous; and to those who do not, it would be only perplexing; as every clergyman painfully knows, who has been asked by some person of devout mind and tender conscience, but who understands nothing of the difficulties of biblical criticism, how it is that the psalms in our Prayer-book and Bible are very differently worded—nay in one place positively contradict each other; or how some passages are to be construed or reconciled with others, where, as may often happen, the solution depends upon various readings or translations. A good mischief-maker might make an effective—though groundless—speech at a popular meeting, to prove that the clergy, including Mr. Thelwall himself, are wilful falsifiers, and the Christian Knowledge Society many times more wicked than even the Bible Society, for circulating the Prayer-book translation, which says, Psalm CV. 28, "They were not obedient unto his word;" whereas the authorised translation says, "They rebelled not against his word;" and Mr. Thelwall and his colleagues would find it impossible to clear up their own conduct in this matter to such an objector, without stultifying their own anti-bible-society speeches, reports, and pamphlets. Do we then feel satisfied with such diversities of rendering? or with any of the mistakes, discrepancies, or manifold blemishes even of the best translations? Far, very far, from it; they are most distressing and perplexing; but we know enough of the practical difficulties to see how much easier it is to find faults than to mend them; and that if we are to wait for immaculate translations before we print any, we shall seal up the fountain of life as long as man is fallible and judgments differ. The zealous and well-conducted labours of the Christian Knowledge Bible Translation committee, after several years of assiduous application, have not yet produced even a French version, which has been the object of the Society's justly solicitous exertion The (so-called) Trinitarian Bible Society has consumed seven years of time, and

not a little of its subscribers' money, (which ought to have been devoted to circulating Bibles,) in printing animadversions upon Bibles issued by its neighbours, without putting forth a single new version of its own to occupy their place; nor do we anticipate that the next seven years will be much more prolific—except it may be in vituperation; whereas, in the mean time, hundreds of millions of human beings are passing into eternity, to whom a Bible, even in a very imperfect version, would be an inestimable treasure. Alas! how much easier is it to spend our days in declaiming upon defects—for such will always exist where man is the agent—in the wisest and holiest deeds of others; in the most devout books, and most religious societies, and the most charitable deeds, than in effecting the same amount of good ourselves, with less of earthly alloy.

We repeat that we do not feel satisfied with defects or mistakes (where we think we discern them) in any translation, not excluding our own incomparable version. There are passages in that version which we are not sure give the sense of the original correctly; nay, the great majority of biblical critics have determined, that in embodying the litigated verse 1 John v. 7, in the sacred text, it interpolates (by mistake, not intentionally) the inspired word with a spurious passage; and very distressing are such considerations to every devout mind; and a popular declaimer might easily excite the clamours of the ignorant, who suppose that every syllable of the true text can be indubitably ascertained and accurately rendered, without doubt or difficulty: but every Christian scholar knows the contrary; and will feel it his duty to circulate the word of God in all the languages of the earth, in the best practical form, although mixed with much human imperfection, provided the version is really honest, and, upon the whole, well and faithfully executed. It would be wicked to circulate a dishonest version, such as what is called the "Improved Version;" and it would not be right to circulate one of general gross inaccuracy, even though honest; but the measure of imperfection which makes a Bible worse than none, is a question of degree, upon which a good objector may always raise specious arguments; yet we do not think that Tindale, or Coverdale, or the Bible Society's foreign translators, are to be condemned for giving the best in their power, though needing many, and gradually accumulated, corrections, to bring it to the excellence of our present vernacular version.

We do not know whether any of the members of Mr. Thelwall's society are members of the Christian Knowledge Society; but a large number of our readers are. Now that Society issues the apocryphal books with many of its Bibles; a proceeding to us very distressing, and which we strongly opposed in the Bible Society till it was relinquished. We deprecate this circulation, and we lament that our Right Reverend Fathers, and so many of our Reverend brethren, approve it; our objection going not only to particular points of false doctrine, as that prayer for the dead is lawful, and that "alms make an atonement for sin;" but to their usurped claim to inspiration, and to the countenance given to popery by circulating them; yet we do not therefore feel it a bounden duty, on this sole account, to break from the Christian Knowledge Society; much less to quit the Church of England, because though rejecting their divine authority, and therefore not applying them "to establish any doctrine," she considers they may be lawfully read as human writings, (as doubtless they may be,) "for example of life and instruction of manners." If no man will ever give away a Bible, till he finds one in which he cannot find a mistake—even a serious mistake; or subscribe to a society, which, however excellent upon the whole, does not tally with him in every opinion, or follow out all his views in practice, there is an end to the co-operation of Christians in any work of piety or mercy.

With regard to the (so called) Trinitarian Society, we have a good deal to say, if it should become necessary; but its detractions have hitherto been so impotent among those who are competent to judge of the facts, and who come to the question with unprejudiced minds, that we can scarcely think it necessary. We will, however, as the subject is brought before us, transcribe the Bishop of Winchester's weighty and satisfactory remarks at the late anniversary of the Bible Society; and as much as we can find room for of the Society's own statement, to which his Lordship referred; though our own opinion, we repeat, is that the class of persons who are likely to be led away by the objections, are not those who are both unprejudiced and well-informed upon the subject. The following is the Bishop of Winchester's address:—

"It was with great satisfaction that I heard—and I am sure this large and united Meeting participated in the feeling—that, as we were permitted to learn at the last Anniversary of this Society, so, during the past year also, the proceedings of the Committee, in all the internal arrangements of the Society, and in all its consultations in reference to the prosecution of its important designs, have been marked uniformly by one feeling of unbroken harmony and brotherly love. It was gratifying to listen to the assurance, that no jarring sentiment had ever disturbed their deliberations; but it was not till we came to the conclusion of the Report that I learned the full value and importance of that internal union. Would that we might have been permitted to learn, from the same authority, that the harmony and brotherly love which have reigned within the walls of the Committee, had likewise been found to have prevailed without! Would that no discordant sounds had been heard elsewhere—that nothing had occurred to interrupt the even tenor of our course—that no painful circumstances had arisen to temper our congratulations—that no charges had been preferred, which seemed to call upon the Committee to enter, as it were, upon this our defence, and vindicate thus publicly the character and propriety of their proceedings! I feel, my Lord, that this is neither the place nor the time for entering into the discussion to which the subject touched upon in the latter pages of the Report naturally invites. I would beg leave, however, as an individual deeply interested in the welfare of this Society, to tender to the Committee my humble thanks—in which I think I shall carry with me the unanimous feelings of this Meeting—that they have determined at this, the first opportunity, to take the earliest notice of the attack made upon certain of our foreign versions, in a manly, straightforward, open way. And while I thank them for adopting this course, I am no less bound to thank them also for the spirit by which they have been actuated; for the admirable tone and temper—for the moderation of sentiment and of language—for the truly Christian tenderness of feeling—which has characterised all the observations they have made on this painful subject. My Lord, whatever course they may think fit to adopt in future, they have contented themselves, on the present occasion, with asserting some of those simple principles by which this Society has been hitherto guided. They do not pretend to vindicate the verbal, or, in some instances, even the more material accuracy of all their versions. They have never considered them in the light of perfect translations, and have never represented them under that character. What they really have said, and what they now repeat, and are prepared to prove at fitting time and place, is this—that, of the passages objected to, none are of such importance in respect of essential doctrines, or of such a character, as materially to affect the integrity of the word of God. In the hands, indeed, of cunning disputants, and under the subtle treatment of men skilled in this world's wisdom, they may afford, in some instances, either directly or by inference, opportunities to the scholar wherein to shew his ingenuity, or to the sceptic to show his infidelity; but the simple child of God, the babe in Christ, may still learn from these despised versions how to look up to his God and Saviour—may still obtain the knowledge of the grace of our Lord Jesus Christ—may still look to the treasures of heavenly truth for that comfort, which some copy of the Holy Scriptures, obtained through the instrumentality of the Bible Society, has conveyed to his heart—a comfort which no other gift can bestow.

"Admitting then, as the Report admits, that there are serious errors in the translations alluded to, it does not follow that they are of such a nature as to make it incumbent upon the Society to repudiate these translations altogether. I confide in the discrimination and good faith of the Committee; and I might appeal, as the ground of my confidence, to that remarkable fact, now made pub-

lic, as I believe, for the first time, that so long ago as June 1836 this Society dissolved its connexion, most painfully and reluctantly, with the Genevese Bible Society. Why was it that the Committee felt themselves constrained to adopt this course? Because the Members of that Society were circulating a version which contained, in the opinion of the Committee, not merely imperfections and errors and corruptions of a less material and important kind, but involving, as they believed, essential and fundamental changes, the effect of which was, to cause the Bible to speak a very different language from what it has hitherto done. Here, then, I find one ground of confidence in the conduct of the Committee, in reference to the translations complained of in the present instance.

"I find another ground of confidence in that document presented to us last year, to which, I think, a passing allusion was made in the Report. Doubtless, many whom I now address will remember that memorable edict which was circulated by the Roman-Catholic Bishop of Bruges, in Belgium, and the similar charges which were published in France last year, denouncing the subtle machinations of our Society as alike hostile to God and to the holy Church, on account of what was called its unceasing inundation of the world with our heretical Bibles. May I not ask, whether, if there had been so many errors of such vital importance in the versions which were circulated, we should have heard this language from the Roman-Catholic bishop? If there had been perversions to such an amount, and of such a character, as has been imputed, would these bitter anathemas have been launched against our proceedings? If there had been such a fearful list of accommodations of the sacred text, should we have been told that we were a subtle Society, devising machinations against the faithful? No, my Lord: the truth is, that our Committee, and those who support the Bible Society, may find the vindication of their conduct—if vindication be necessary—in those solemn verities which Roman-Catholics have learned from the Holy Book they circulate.

"They have remembered that time is short—that eternity is at hand—that immortal souls are waiting on the faithfulness of the Church—that millions are passing year after year into eternity, and are perishing for lack of knowledge. It is in the recollection of these solemn truths that they find, as they think, their sufficient justification for continuing to aid in the circulation of versions, which, they are quite ready to allow, are not the best and most perfect that might possibly be executed.

"And, my Lord, let me ask what would have been the consequence, had a different feeling animated the minds of those who were the first founders of this Society? For instance, when those pious and how sainted men met together to concert their operations, and found that in Iceland there were not more than fifty copies of the Bible among a population of fifty thousand people, would it have been the time for some objector to interpose, and stay further proceedings with the remark, 'True it is, that there are but fifty copies of the Bible amongst fifty thousand people; but we must do nothing until we have a perfect copy of the Bible to give them?' Or, to take the larger field of Asia, and looking to the millions upon millions which form her vast population, among whom, before the existence of the Bible Society, scarcely any copies of the Word of God were found, was it then the time to say, that we were not prepared to give them the Word of God—that we had no perfect translation—that we must pause till all errors and misconceptions and defects had been removed? Should we then have had the applications from our Indian Stations of which we have heard in the Report? Could we have listened to so many urgent entreaties from all parts of the globe, calling upon us to give them to drink from the wells of salvation? If, at the foundation of this Society, when more than half the population of this great metropolis was without the Word of God—or if, even at the present day, when we know, from careful enquiry, how many thousands, notwithstanding all our issues, are still devoid of the word of Truth—we were to stay our hand until we shall have first corrected all the errors that may be found in our own admirable, though not faultless, version, we should scarcely be considered as acting in consistency with our duty as servants of Christ, and lovers of the Word of God; or as manifesting that obedience and readiness to impart to others, which God expects at the hand of those to whom He has entrusted His blessings."

Having thus extracted the Bishop of Winchester's judicious and pious remarks, we will add the substance of the Bible Society's statement, alluded to by his lordship.

"If there be any part of the Society's field of labour on which your Committee might look back with feelings of peculiar satisfaction and devout gratitude—any part in which they might conceive that there are plain manifestations of the Divine blessing having accompanied their endeavours—it would be those portions of Roman-catholic countries into which they have been permitted to pour thousands of copies of the New Testament in the French, Italian, Spanish, and Portuguese languages; in versions, to which the communities in those countries stand nearly in the same relation, as the community of this country does to the authorized English version.

"It would appear, however, that it behoves your Committee not a little to moderate their satisfation; for it seems that another society has recently been examining the four versions in question—the Portuguese far more minutely than the other three—and has thought it right to put forth an official document, containing an account of the said examination. The account is prefaced by a letter from the Rev. A. S. Thelwall, Secretary of the Trinitarian Bible Society, the Society referred to.

"Similar statements to those of Mr. Thelwall have been made at public meetings, by the Secretary and other advocates of the Trinitarian Bible Society; and these statements have been disseminated through the medium of the provincial press. They have, however, now assumed a shape and a form which seems to render it imperative upon your Committee to notice them.

"They would begin with remarking, that they have always been aware that these versions are justly open to much exception; and they have no desire, for the present at least, to enter upon any attempt to invalidate the critical statements that have been put forth. They might, indeed, with reference to several of the objections, remark, that the passages in the English version would have to be examined in the original; and that, when so examined, they might be found susceptible of such modification, as would materially abate the force of the objection against the same passages in the Portuguese and the other three versions. Various readings also, when duly considered, would have the same effect: while it must be added, that some of the places objected to are passages yet in dispute among learned critics.

"Your Committee may further observe respecting the Portuguese, that it is a version in which the number of copies issued is very small; and that, moreover, they are assisting the Rev. Mr. Whitely, of Oporto, in correcting and modernizing the orthography of the version made by Almeida, a Protestant, in the year 1712. Mr. Whitely conceives that there will be no difficulty in circulating the version when thus revised; and they have, therefore, cheerfully promised to support him in his undertaking.

"They would also beg to state, that taking the calmest view of all the passages objected to, they do not find that anything essential is involved. They admit that 'cunning disputants' might avail themselves of some of the mistranslations; but what may not a cunning disputant do with any version, however excellent?

"Having made these observations in mitigation of the severity of the judgment that has been pronounced upon the Portuguese and certain other versions, they beg to protest against being supposed to give unqualified countenance to them. They are aware of their many and serious defects: but they are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such, that they are compelled to shrink from it. They bid God-speed to all who may make attempts of this kind, and shall rejoice unfeignedly if they succeed; but they know that success must be a work of time; and, in the mean while, they feel themselves justified in using imperfect versions —versions which bear many marks of the infirmities, not always excusable, of the translators.

"Your Committee now turn to the real question which the Society has to consider. Does the amount of erroneous translation, or of even corrupt translation, to use the stronger term, justify the condemnation, and consequent abandonment, of the versions referred to, as unworthy to be called the Word of God? Your Committee think a satisfactory conclusion in the *negative* may be arrived at; by the following considerations:—

"No version is perfect—no version is to be found but what contains acknowledged error, and, in a great many instances, error that might be corrected. Your Committee are persuaded that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslations might be presented, which would, with equal justice, give rise to the question—Can such a version be called the Word of God? Errors are to be found in it, which the humblest scholar could not only point out, but correct.

Errors too there are which obscure the sense, in some important instances. Let the critical labours of Lowth, Horsley, Blayney, Middleton, and others, be considered, and the foregoing statement will be sustained. And yet almost universal consent agrees, that, as a matter of sound expediency, or rather wisdom, it is better to take the authorized version, with all its faults, than to attempt an improved version; a work which would involve a considerable expenditure of time in its preparation, would tend needlessly to unsettle men's minds, and would still, at least for a long time, obtain but little acceptance with the people at large. Your Committee, however, would not be understood, for a single moment to compare our English version with those that have been made from the Vulgate. It is only upon the ground of strict abstract principle that they stand upon the same level—each containing a portion of known error.—A sense of justice to others, as well as to themselves, has wrung these remarks, (apparently in disparagement of our admirable English version,) much against their will, from your Committee.

"The question manifestly resolves itself into one of degree; thus, What is the amount of error to be tolerated in any given version, before it is repudiated? A question this, beset with immense difficulties, and to which, possibly, no precise answer can be given. In considering it, various points may be taken into account; for example—

"The conduct of our Lord and his Apostles in using the current version of their times, the Septuagint, to the evident passing by, in some instances, of the Hebrew text, is entitled to notice. It is well known that there are citations from the Old Testament in the New, which are not found in the Hebrew, but are extant in the Greek. Our Lord, by his Divine wisdom, might intantaneously have produced a new and perfect translation, or have commissioned his Apostles to do the same: yet for many years no such work was executed; they continued to use the old version. This practice, it is conceived, will go far to justify the adoption of current or universally received versions, when they are the only ones that exist; and even to give countenance to the persuasion, that there may be good practical reasons for not attempting to force the circulation of versions, which we may yet regard as more perfect.

"The advantage derived from using the authorized version in this country, is too well known to be here insisted upon; and there is no reason to think that any other would meet with general acceptance.

"It is the consideration of this advantage that has led your Committee, when labouring in foreign countries, to adopt the version or versions that they have found in existence, possessing a sanction among the people equivalent, or nearly so, to the sanction given in this couutry to the English version. (They use the expression, version or versions, because in some countries there are Roman-catholic versions as well as Protestant, and in some instances more than one of each kind.) In adopting this principle of using authorized versions, your Committee have happily had to do, for the most part, with versions long known, and made long before the days of the Bible Society. In a few other cases, when allowing any new version to be placed in the rank of authorized versions, they have always endeavoured to obtain the best information practicable with respect to its general merits; at the same time, they have thought it advisable not to encourage needlessly the multiplication of versions.

"In giving such versions to the people in their respective countries, it has been regarded as a duty to give them *as they are*, and not to attempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title page: and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognized by your own church.'

"In this course they have had, and still have, the sanction of some of the most pious, and at the same time the most active Christians, both at home and abroad. These friends have felt with the Committee, that the real question is—Shall these imperfect versions, or none, be circulated among the mass of the people?

"Your Committee are quite aware that there are limits to be assigned to this principle, of adopting authorized versions where they exist; as will be shown by a correspondence which took place between themselves and the Committee of the Geneva Bible Society, in the year 1836; and which issued in a dissolution of all connexion between that Society and the British and Foreign Bible Society."

"Your Committee would remark, that, great as may be the variations between the English and the Portuguese, or any other version circulated by the Society, they all teach substantially one and the same Truth:—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost.

They all proclaim who and what the Saviour is,—his proper Deity,—his one great Sacrifice for sin,—his intercession with the Father,—his coming again to Judgment,—Man's guilt, condemnation, and helplessness,—the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; 'to make men wise unto salvation, through faith which is in Christ Jesus.' They all say—'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me.' On these points they think they can produce evidence which is unexceptionable. The Pope, and the whole Roman-catholic hierarchy, know and feel that these versions are the Word of God;—they know and they feel that they do bring light among the people;—they feel that these versions cut 'like a two-edged sword.' A greater joy could not be caused at Rome, than that which will be occasioned by this fresh attack upon the labours of the Society. The walls of the Vatican will resound with triumphant joy, when it shall be heard, that friends of the Bible in England declare, that the Society's labours in Roman-catholic countries are all 'a delusion.' The Society scarcely uses the Vulgate at all, it being in a dead language. The credit of that version will be comparatively safe; and the Pope will cheerfully unite in condemning versions made from it. The Bull published in 1824 cannot be forgotten; nor yet the official ecclesiastical documents published in France and Belgium for Lent 1838. Why were these documents issued? Why has this hostility,—so officially proclaimed, and therefore the fair subject of remark,—ever raged in that quarter against the Bible Society? Why, but because the versions of Rome are equal, in the hand of God, with or without the instrumentality of his servants, to the task, of leading men to see the errors in which they have been entangled, and to acknowledge the duty of renouncing them.

"But, leaving such witnesses and judges,—are there not individuals in considerable numbers,—are there not congregations to which the Society might point, and with reference to which they might, accommodating the words of the Apostle, say, 'Ye are the seal of our apostleship?' Are there not, in other words, many, now 'the children of light,' and walking as such, who gratefully acknowledge that they owe their all to some of these very condemned versions? who confess that the light which they have, beamed upon them from these very pages? who, now rejoicing in the Lord as their Righteousness, have learned the sacred truth from these translations? Are there not those to whom the light would never have come at all, had the principle been adopted, that translations from the Vulgate 'are not the Word of God?'

"Such is not the history of modern times alone, as to the real usefulness of the Vulgate. What was that Word of God upon which Luther took his stand, when he said, at the Diet of Worms—'I consent to an appeal to a General Council, on the condition that the Council should decide according to the Word of God?' What, when he said to the celebrated Archbishop of Treves, 'I can endure any thing, except to abandon the Holy Scriptures?' What, when he said again, to the same exalted personage—'Far sooner take my life,—rather would I be deprived of my limbs, than give up the plain, sincere Word of God.' It was with the 'sword of the Spirit' as contained in the Vulgate, that he began so successfully to fight the battles of the Reformation. From that single source, he, in the first instance, drew all his own rich consolation and strength."

Such is the Bible Society's statement; we will add the remarks of our correspondent; though, while we agree both with the Society and our correspondent in their conclusions, we are not bound to adopt all their arguments or illustrations. It is quite possible (we speak only hypothetically, and as a basis for argument) that the Bible Society, with the purest intentions, and after the most careful consideration, may not always have chosen the best text, or taken the wisest course; and it is equally open to argument whether our correspondent is successful in his remarks upon this or that reading; but taking up the question in its scriptural largeness, unincumbered with critical details, which are matters for wise and Christian adjustment after the principle is settled, we can have as little doubt that the operations of the Bible Society have been, through the grace of the Divine Saviour, and the benediction of the Holy Spirit, an inestimable blessing to the world, as we have that the society called Trinitarian is a false accuser of the brethren, and is, however unwittingly, throwing impediments in

the way of the Lord's work among the nations; though, blessed be his name, that work shall prosper, whether impeded by angry foes or erring friends. We do not concede to Mr. Thelwall's society the name of "Trinitarian," any more than to Papists the title of "Catholics," or to Socinians that of "Unitarians;" because the assumption is a slur upon other Bible societies, all of which are as really Trinitarian, as the "No. 11 Exeter Hall" institution. The Naval and Military Bible Society is actually constructed upon their own model; the Christian Knowledge Society, which is a Bible Society upon a scale of magnitude to which it would be romantic to suppose the Exeter Hall institution will ever attain, is guaranteed by the Trinitarianism of the Anglican church; and the British and Foreign Bible Society, (though it has not, like the No. 11 Exeter Hall vacillating Society, adopted first one test and then another, but stopped short in its career as soon as a test was proposed to expel the Irving heresies which so deeply infected it; thus virtually guaranteeing as scriptural and orthodox all that it does not specifically exclude) is in reality, though without the idle parade of an uninforced and utterly useless test, as really Trinitarian as the No. 11 Exeter Hall Society. Its sole object is to circulate a book, Trinitarian in itself, and in every version which the Society has made or uses; the copies in the English being exclusively those of the authorised version, which is Trinitarian in its headings and summaries as well as in the text, so that no Socinian can honestly aid in its circulation; and it is as Trinitarian in its management as in its object, for no Socinian or Arian has ever been on its committee; and the Society would repel with horror the idea of circulating an anti-Trinitarian version—or rather perversion—of the sacred oracles. The No. 11 Exeter Hall Society is not better fortified than the Bible Society; for though it calls itself "Trinitarian," it makes no objection to receiving Socinian guineas; and if a Socinian chose to be a member, there is nothing to prevent his becoming so; as the Society does not, like the Christian Knowledge Society, and every other Society which honestly enforces a test, require a testimonial, or a pledge, or a ballot; it prudently asks no questions, but pockets its guineas (when it can get any), and allows any person who chooses, to join it and be a member, upon his personal unchallenged honour that he is what he ought to be. It were absurd to call a Society thus conducted, orthodox, even if there were no other form of heterodoxy but Arianism or Socinianism; but many of the sects one reads of—whether those in the ancient church; or the obsolete Dunkers, Muggletonians, and so forth; or Shakers, Southcottians, Swedenborgians, and Irvingites—are heterodox also: yet these the Society does not pretend to exclude; it freely and cheerfully admits them to membership: Irvingites in particular are its cherished friends; for when it was proposed to make a regulation which would have excluded those who malign our Divine Redeemer's spotless nature, the majority of the members refused to do so; whereupon the anti-Irvingite portion of its founders quitted it; and strongly as the Christian Observer spoke of the exceptionable proceedings of the Institution, our statements fell far short of those of its seceding friends in the Record newspaper and elsewhere; and for this good reason, that they better knew than we did, the secrets of its proceedings.*

---

* As Mr. Thelwall and his friends have chosen to provoke a new controversy on behalf of their Society, it may be well to exhibit the character of the Society as described by the conductors of the "Record" newspaper, who had been its zealous panegyrists till it chose to identify itself in "scriptural and brotherly union" with Irvingism. Thus wrote the Record:—

"It cannot be concealed, and surely we have no wish to conceal, that the first attempt which has been made, by using separation as an instrument, to induce

We are not then inclined to look for any marked exhibition of wisdom or charity in this Institution; nevertheless, if it pursued its plans peaceably, without catering for support by disparaging its neighbours, we could be well content to continue to leave it unreproved; as we have done for several years, notwithstanding almost all its proceedings, and the speeches of its members, have been provocative of just rebuke. We find no fault with Mr. Thelwall for pointing out any faults in versions of the Scripture issued by the Bible Society, or other Societies; this, if done with a view to their correction, would be a brotherly, as well as useful, act; but the whole tenour of his remarks, as well as the Report of his Society, and the speeches of his colleagues, are shaped with a view to disparage his Christian brethren, and to urge all godly persons to come over to his own Society, which professes to be "conducted upon scriptural principles," "setting forth the true, the scriptural, grounds of real Christian union," (vide Mr. Thelwall's speech), "asking for no broader union than the church of Christ" (Mr. Galton's speech); so that the Society includes in this sacred scriptural union of Christ's church, Swedenborgians, Southcottians, and all other so-called Protestants who do not profess to be anti-Trinitarians,—a wondrously scriptural and godly amalgamation! Mr. Thelwall has let out the fact, that his committee expressly inserted the name of the British and Foreign Bible Society in connexion with his animadversions, because otherwise his critical paper "would not be understood to be a matter of any interest or concern to British Christians." They have acted with equal prudence in declining to mention the name of the Christian Knowledge Society in connexion

---

the British and Foreign Bible Society to yield the points at present in dispute, has signally failed.

"By an advertisement in another column, our readers will perceive what passed at the special meeting of the Trinitarian Bible Society, which was convened for Thursday last. Those proceedings have, in our judgment sealed the doom of that institution.

"'How completely public confidence was shaken in the Society, by the well-grounded reports that the Committee had not had the wisdom, judgment, or ability to keep themselves free from the pestilent heresy of Mr. Irving, was clearly manifested by the insignificant number which appeared to take part in the business of the day. It appears, from the advertisement in another column, that the greatest number present at any part of the day, gentlemen and ladies together, was 105: of these, fifteen were supposed to have retired without voting, three declined to vote, the minority consisted of thirty-nine, and the majority, a very large proportion of which may be presumed to have been Irvingites, was forty-eight!

"So that, even as it regards numbers, to what has the magnificent meeting dwindled which assembled for the formation of this Society! It is not the paucity of its numbers, however, of which we complain. We grieve that it has now identified itself with fundamental error, so that it is impossible for any sound-hearted Christian to have further connection with an institution which has unhappily placed itself in an incomparably worse situation than that of the body from which, on account of its alleged impurity, it separated.

"Should the friends of the British and Foreign Bible Society think it worth while to waste a single word further on the subject, (which we hardly think it is, so complete is the overthrow) they may say—'We told you this from the first—that, according to the principle upon which you sought to build, no edifice could be erected, or if erected hold together.' We have however already shewn the inaccuracy of this view of the subject. All that was wanting was a small measure of that common sense in the committee of the new society, which is to be found in that of the old. Is there any Irvingite—has there been any Socinian—on the Committee in Earl-street? No. Are they excluded by law? No; simply by common sense and common wisdom. Is there any openly immoral person in either committee? No. How is he excluded? Simply by a common feeling of propriety. And had there been upon the minds of the committee of the Trinitarian Bible Society any thing approaching to a just sense of the infinite evil bound up in this new heresy

with the Apocrypha; because they are trying to recommend themselves, and to disparage the Bible Society, by the unfair assumption of the title "Trinitarian;" whereas they know that a really Trinitarian Society—a Society which includes all the prelates, and a large portion of the clergy of England—circulates (conscientiously, but in our view not rightly,) the Apocrypha; whereas a Society without any test has rejected it. If Mr. Thelwall could have discovered a copy of the Apocrypha in Earl-street, how would he and his associates have made the direful fact re-echo throughout the land, as an argument for breaking up the Bible Society, and uniting with the No. 11 Exeter Hall "Scriptural Union" Society. But they have discreetly refrained from storming No. 67 Lincoln's-Inn-Fields; and should they now do so, by our having thus challenged them in common honesty to speak out, they will have to confess that even a much stricter test than their own—which is indeed no test at all—will not of necessity prevent the printing of apocryphal books, or secure an immaculate text.

One of the "Trinitarian" Society's laws—a law still unrepealed and unrepealable, unless by newly constituting the Society—justly caused much displeasure and suspicion at the very outset, we mean that which excludes clerical members from voting at, or even being present at, the proceedings of the committee. The Society has always shrouded its proceedings in secresy. It had indeed what was called a public meeting at its formation; but the rules—and among them that which excludes clergymen, as such, from attending the committee—were pre-arranged in secrecy by a self-elected provisional committee; and Mr. Perceval, when he read them from the chair at the meeting, twice read

---

which has appeared in the church, any individual even supposed to be infected with it, would have been excluded without an approach to a difference of opinion, with exactly the same readiness, and exactly by the same power, as an openly immoral person would have been excluded had such a one been proposed. That the reverse of all this has been the case, coupled with the Resolution which we have just quoted, proves incontestibly that in the minds of that Committee there exists a leaning to, or tolerance of, the evil in question, which is in no small degree dangerous to themselves individually, and which must of necessity deprive them of the confidence and support of the sound part of the church of Christ, which otherwise might be disposed to give them its support.

"We accordingly humbly but earnestly exhort all Auxiliary Societies and Associations of the Trinitarian Bible Society, to dissolve their connection with it at once. This Society separated from the British and Foreign Bible Society, because of its admitting Socinians as members, *though not one of that body had ever been admitted on the Committee, or assumed any prominence in the proceedings of the parent Society.* But here is the Trinitarian Society deliberately approving of those who hold doctrine worse than those of Socinians, becoming not members only, but *managers* of the Society. They are in truth preparing a cradle for this most malignant heresy, in which it may be rocked and cherished into size and strength—into vigour and maturity. They are fitting up a market-place in which it may meet with many unsuspecting souls, whom it would not otherwise reach, and inoculate them with the deadly *virus*.

"At the formation of the British and Foreign Bible Society, though one and another were only gradually admitted into the councils of the originators of the Society, *being carefully selected on account of their Christian character, and superior wisdom and sagacity*, considerable risk of discomfiture was experienced in the arrangement of the Committee. This danger, however, was happily overcome. The Provisional Committee from which the Trinitarian Society derived its existence, was *a body of men held together by no other tie than their disapprobation of certain practices current in the British and Foreign Bible Society.* They were not a body formed of materials, *chosen* as peculiarly suitable to work harmoniously together,—not of men who were selected for their established Christian character, and sound spiritual judgment, as fitted to command the confidence of the Christian community,—but they were rather brought together by a mere fortuity."

the committee's resolution, that no person should be permitted "to speak or vote against them;" so that, very properly, he did not act the farce of pretending to "put them" for the approbation of the meeting; and when some person arose to make some remark, or propose some modification, he was silenced by the authority of the chairman, under the vigilant eye of the police; so that the meeting was made responsible for the *secreta monita* of the provisional conclave, without the possibility of discussing or opposing them. We have never known such a step taken upon any other occasion, except where party-spirit prevailed over honesty. It is true that at many meetings for forming societies—such, for instance, as the recent Church Education Societies—the originators of the measure have very properly pre-arranged the business; but the proposed rules are in such cases open to remark or amendment; and are almost always modified or improved at the general meeting; whereas Mr. Thelwall's colleagues, at their private provisional meeting, secretly resolved upon a regulation which should exclude the clergy from the liberty of attending the deliberations of the committee; and also passed another resolution, that no person at the public meeting should speak or vote against it. Vote they could not, for Mr. Perceval did not put the resolutions; speak they durst not, for fear of the chairman and the police; but disapprove they did, and do still; and all Mr. Thelwall's apologies, whatever they may be, for this and other of the Society's arbitrary un-English style of proceeding, will not reconcile them to it.

This ejection of the clergy was very ominous, and shewed the "Naval and Military" views of the Society. Why should not all clergymen who are members of the Society, (or bishops, if there should ever be one on the catalogue,) be allowed to be present, as they are, or may be, in the Christian Knowledge Society and the Bible Society? Even if they were not allowed to vote or speak, they might at least be permitted to hear; but this would not answer the purposes of secrecy; nay, some clergyman might understand so little of the spirit of the institution, as to ask whether all that the committee say and act is right; or might recommend that they should "do their own business," instead of spending time, and money, and agency, in picking holes in other Societies; or might reprobate the juggle by which, to affect consistency, the leaders of the institution maintained that Romanists, though they adhere to the three creeds,—the Athanasian as much as the others,—are not Trinitarians; or might doubt whether Captain Vernon Harcourt, who presided at the late meeting, did not stretch a point, when he spoke of "the Socinian learning of these versions,"—namely, as he explained it, "the versions which the Society has adopted to circulate in Roman Catholic countries," and which "the Roman Catholics find it their interest to circulate." Captain Vernon Harcourt and his friends may well not wish clergymen to be present at the free conversation meetings of his committee, when even in set speeches at the annual meeting such unfounded statements are put forth. One of the strongest accusations of the church of Rome against Protestantism is, that it has been the abetter of Socinianism and other anti-Trinitarian heresies; and though the charge is groundless, yet the Oxford Tracts re-echo it; but with all our abhorrence of the church of Rome, we never have surmised that she has found it her interest to circulate Socinian Bibles—and moreover in Roman Catholic countries—and aided the Bible Society in doing so.

In proof that the objections to the "Trinitarian" Society's plan and constitution, and especially in the regulation above referred to, are not newly-invented, we will quote a portion of what we said on this head in our volume for 1832, p. 123.

"The Churchman has no guarantee (for all checks are systematically removed)

that the machine may not fall into the hands of Dissenters; and its versions, if ever it should attempt any, be made to speak any particular set of tenets which the conductors for the time being choose. Can any conscientious clergyman join such a society? a society in which, next year, there may not be a single clergyman, or even a single churchman, on the committee? Our readers may be assured that we are not exaggerating in this or any other of our remarks; for the Society's own code of rules is before them, stitched up with our last Number. There is not, we repeat, the slightest security for the Church of England; the word 'Clergyman' or member of the Church of England is never once mentioned in the rules; and a clergyman has no right, as we have seen, to attend the committee from his office in virtue of his being a member. He is to pay his guinea, and the secret committee are to do what they like with it; and if his flock ask him what pledge he can give them that their money will be properly bestowed, and that abuses will not find their way into the Society far greater than those alleged against the old institution, he can only answer that he takes for granted all will be right. He has no confidence in the great body of religious persons of all persuasions watching over each other's movements in an open committee that keeps no secrets; but he has perfect confidence in the little secret knot of untried gentlemen debating in a close chamber, and with inaccessible books, who, for anything he can know to the contrary, may have other objects in view than the mere circulation of the Scriptures."

We see no reason to alter our opinion; on the contrary, the experience of seven years has confirmed it. The Rev. H. Melvill—who took a zealous, and we are sure conscientious, share in the formation of the institution, but was soon obliged to quit it—remarked in parting, that "the committee, instead of minding their business, and distributing the word of God, had been employed from their formation to that hour in quarrelling, and picking holes in private character." This might be well expected of a body of men, of whom their own early friend the Record, as we have seen, was obliged to pronounce that they "were brought together by a mere fortuity;" that (instead of the pure spiritual union which they so loudly profess) "they were held together by no other tie than their disapprobation of certain practices current in the British and Foreign Bible Society," (a most hallowed Scriptural bond truly!); that "they were not men selected for their established Christian character and sound spiritual judgment," or "fitted to command the confidence of the Christian community." Under these unhappy circumstances, we must assure Mr. Thelwall that even if he could convince us (which we do not expect) that the Earl Street Bible Society is as nefarious as the advocates for the "Trinitarian" Society have declared it to be, we still should not send our guinea to No. 11 Exeter Hall; but must double our subscription to the Christian Knowledge Society, which distributes orthodox Bibles, and does not waste its funds or its breath in vilifying other institutions.

We now give such portion of our correspondent's letter as our present Number allows.]

To the Editor of the Christian Observer.

SINCE I forwarded to you a paper on the origin and early records of language, which you have obligingly printed in your Number for June, the yearly meetings of our religious societies have taken place; which, though of course attended with their share of human evil, are requisite to form in many minds, and to keep alive, that hallowed flame of pious zeal in the cause of Bibles and Missions, and of other objects, which has been kindled in our highly favoured and wealthy country, and which is the pre-eminent honour of the present century. From reading the speeches at the meeting of the British and Foreign Bible Society, as well as of that ill-fated Institute calling itself Trinitarian, together with extracts from their reports, I learn that the carbona-

cious matter composing the funeral pile of the latter has again caught fire, and that the sparks of smouldering discord have been driven hither and thither by diverse currents.

I am not disposed to cast invidious reproach upon the infirmities of Christian men. The Apostle Paul says, "Most gladly therefore I will rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. xii. 9.) My aim, however, is to shew to others how far the influence of morbid feeling may operate in warping the judgment and perverting the conduct of those who, in the main, are men of Christian worth and integrity.

There are certain apophthegms, which are statedly introduced at the religious meetings of the Trinitarian Bible Society, as follows:

1. "All Societies not so constituted must fall." The best reply to which is, that they are all of them placed and fixed upon solid ground, excepting the Institution which vents this anathema, and which has once already been overturned, and can hardly yet stand erect.

2. "One Bible given away in faith and prayer, is worth a million of the same books not so distributed." This assertion is answered by the fact, that many of them *are* given away in faith and prayer, if it be true that some are not; nor can any human being ascertain with precision the number. Sometimes this adage is lowered down from a million to ten thousand or a thousand. At present the barometer is very high again, and the naval aëronauts have crossed the channel.*

---

* Our correspondent might justly have assumed a graver tone; for the spirit in which the Trinitarian Society speakers and report-writers speak of themselves and their own proceedings, and prayers, and surpassing purity of motive, and of the bad motives, and want of faith and prayer, of their Christian brethren, is most pharisaical and invidious. Thus Mr. Thelwall, in expressing at the late meeting his "grief and pain" that "one whom he loves and honours" (we suppose he alludes to the Bishop of Winchester) should "have given his sanction" to the Bible Society Report, and "pronounced his verdict of censure" upon the Trinitarian Society, says, "Now if he had been rising from his knees in prayer, I think it would not have been so." So then it is for want of prayer that the Sumners, and Ryders, and Wilsons, and Burgesses, and the Bexleys, Teignmouths, Hugheses, Steinkopffs, Dealtrys, Pratts, and thousands of other eminently wise and holy men, do not join the Trinitarian Society. In the same "stand by" manner the Society's advocates argue as though no person had any conscience but themselves. Thus the Rev. E. Rhodes, in seconding the printing of the Report, "in the humble hope, and with the earnest prayer, that it may tend, under the blessing of God, to promote those principles of Christian union upon which this Society is based," says, "We ask, then, whether their consciences prohibit them from becoming members of our society, as we are prohibited by conscience from joining theirs?" Undoubtedly a mere restriction of membership, though it might be quite superfluous, might not be unlawful. When the Lord's-day Society was being formed, some of the friends of the Trinitarian Society wished to force upon it their test, and had nearly broken up the nascent institution by their well-meant but ill-judged pertinacity; but the majority wisely concluded that its object was its best test; that the No. 11 Exeter Hall test was at once superfluous and defective; superfluous, since anti-Trinitarians were not likely

3. "Money is the prime object of all religious societies, instead of earnest contention for the faith." Without enforcing the *argumentum ad hominem*, I would observe that money is a necessary appendage to them; and so far from being too rich, there are constant appeals

---

to wish to aid Trinitarian objects: and defective, if intended as a basis either of spiritual or ecclesiastical union; and that, if they stipulated for it, they ought not, like the Trinitarian Society, to shrink from enforcing it. But though a restriction of membership, however superfluous, might not in itself be unlawful; yet when it comes to be made a criterion of Christian communion, so that all who are not shut out are embraced as true brethren, it was, and is, for that reason, regarded by many persons of tender conscience as unlawful. Such persons would reply to Mr. Rhodes that "they *are* prohibited by conscience from joining" an institution which professes to be a band of true believers, united in faith and prayer; and yet does not exclude from membership or management, persons of the most notoriously wicked lives, or unscriptural principles or schismatical doings, provided they do not profess to be anti-Trinitarians; nay, boasts that they are united by hallowed spiritual ties, when they do not even ask the question whether their members really are Trinitarians; the sole guarantee being that they know the title and waste-paper resolutions of the society, and contribute a guinea to its objects. Mr. Rhodes must be aware that many of the members of the society have quitted it from conscientious scruples. When it refused to keep out the oppugners of our blessed Lord's holy nature, a large and influential body of its members felt it to be their duty to secede from it, and to publish the strong protests which appeared in the Record newspaper and elsewhere; since that period many Christians have quitted it, on ecclesiastical and spiritual grounds; it being supported by no bishop, and not offering the smallest guarantee by its rules, that it will not to-morrow be altogether in the hands of Irvingites, or Swedenborgians, or violent political Dissenters (if they chose to become members), or that it may not issue sectarian Bibles; or cashier Mr. Secretary Thelwall, and put in an Anabaptist, to inundate the world with his peculiar version. Many very pious men will tell Mr. Rhodes that they can conscientiously contribute to support a hospital, or to distribute Bibles, without a test: but that when there is an assumption of the devout spiritual union which he vouches to be the basis of his society, they must ask for far more than a resolution (and that moreover only on paper, and not to be enforced) against one or two kinds of heresy; and must demand the same tests as are necessary to constitute a church, or some such regulations as those of the Society for Promoting Christian Knowledge. Mr. Rhodes says, "We ask for no union broader than the church of Christ;" thereby including in that church all that is unscriptural in doctrine and unholy in life, provided there be no direct profession of anti-Trinitarianism. And yet, if we understand him rightly, he does not believe the Trinity to be an old testament doctrine; for he says: "As the unity of the Godhead was *the one truth* committed to the keeping of the Jewish church; so the Trinity in the Deity, the truth of the three subsistences in one essence, the mystery of three persons in one God—God the Father, God the Son, and God the Holy Ghost—this is the Name of God committed to the Christian church." We beg leave to inform the Rev. Mr. Rhodes, that "the unity of the Godhead" is not "the one truth committed to the keeping of the Jewish church;" and that the Seventh Article of the Anglican church (if he is a clergyman) declares expressly, that "both in the Old and New Testament

from one or other of them for an increase of funds in order to enable them to carry on their operations, which is the case with the Church Missionary Society at this moment.

4. "The Bible Society may make men moral, but the Trinitarian Society makes them moral and religious too." There are undoubted and oft-repeated evidences of the effects of the Bible Society, not only in a social respect, but in saving the souls of perishing mortals by the blessing of the Holy Ghost upon those who search his word, and who otherwise, humanly speaking, would have lived and died in ignorance.

5. "Latitudinarianism of principle will always be followed by latitudinarianism of practice." Certainly a Christian institution, whose branches are ramified over the whole world, is more liable to error from that very circumstance, than one which is circumscribed within the limits of a single household or parish; a well-timed stimulus may therefore serve to augment its energies.

(*To be continued.*)

THE ATONEMENT A SATISFACTION TO DIVINE JUSTICE; IN REPLY TO AN OXFORD TRACT.

To the Editor of the Christian Observer.

Will you allow me to draw the attention of your readers to the heading of page 29 of No. 73 of the Tracts for the Times, where it is expressly said that the Atonement is *not* a satisfaction to the justice of God. Now in the Homily of the Nativity, it is just as plainly affirmed to be a satisfaction to the justice of God; and the same is also twice affirmed in the first part of the Homily of Salvation. Take one short specimen.

"The Apostle toucheth specially three things, which must go together in our justification. Upon God's part, his great mercy and grace: upon Christ's part, justice; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the Law perfectly and thoroughly, and upon our part true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us. So that in our justification, there is not only God's mercy and grace, but also his justice; which the Apostle calleth the justice of God; and it consisteth in paying our ransom and fulfilling of the Law."

The second article also affirms that Christ "suffered, was dead and buried, to reconcile his Father to us." Let us then make our choice whether we will receive the teaching of Scripture, (Romans iii. 26), and the Church of England; or the teaching of the Tracts for the Times. It will be seen how possible it is to profess an extravagant regard for the "teaching of the Church," and yet to teach in direct opposition to the Church.

PHŒNIX.

---

everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man." Does Mr. Rhodes seriously believe that only the unity of the Godhead is set forth in the Old Testament; and that Christ, the promised Messiah, is *not* made known as God, as well as man. It is well for Mr. Rhodes that Mr. Thelwall did not find him speaking at Earl-street, instead of at the "Trinitarian" meeting.

POETRY.

THE WANDERERS OF ISRAEL.

(From "Remember Israel," poems by a Clergyman.)

"O Lord our God, other lords besides Thee have had dominion over us."
(Isaiah xxvi. 13.)

Oh why should Judah's broken vine
So long neglected lie?
Why should her drooping tendrils pine,
Where still the skies of Canaan shine,
In cloudless brilliancy?

Why does not Syria's palmly plain,
Where Judah's children trod,
Recall her long-lost sons again,
The promised blessing to obtain
From Israel's covenant God?

And why should Salem's warriors tread
The shores of distant lands,
Far from their fathers lay their dead,
Their blood for Gentile tyrants shed
In many a martyr'd band?

Oh why forgotten and opprest
Should Jacob's offspring be
Without a home wherein to rest,
Nor one to utter, "Be ye blest
From far off Galilee."

The Jordan's waters flow as bright
As in departed days;
And Sidon's waves reflect the light
Of all the starry lamps of night
Beneath their silver rays.

By Cedron's stream the olive waves,
As she was wont of old,
Along her banks and mossy caves
Its brow each perfumed flower laves
In streams of living gold.

The Syrian fisher spreads his net
Upon thy sunny shores—
Then Israel, why shouldst thou forget
The country where thy fathers set
Their love in times of yore?

For now the faithless Arabs sleep
Where Abraham's tent arose;
And swarthy wanderers tend their sheep,
Or the long midnight vigils keep—
Jehovah's banded foes.

On Calvary's long forsaken hill
The Paynim's crescents gleam,
And idol fanes those deserts fill
Whereon Jehovah's glories still
In mid-day brilliance beam.

Yes! wanderer from a far off clime,
Where shalt thou find thy rest?
When shall the passing breath of time
Efface the memory of thy crime,
And bid thy sons be blest?

When shall the Gentile's iron rule
Relieve thy throbbing heart?
When in Bethesda's troubled pool
Shall angels bid its waters roll
To heal thy bosom smart?

Too long hath David's royal race,
God's own peculiar line,
Wander'd oppressed from place to place,
With only blood their path to trace—
Gentile! that work is thine.

Ye warriors of departed days,
Your names shall rise again;
And the glad tones of joy and praise
Judea's sons again shall raise
O'er Ephraim's rocky plain.

Lords of a long-forgotten time!
We see your day-star rise!
Forgetful of your father's crime,
We hail you chief in every clime
Beneath Jehovah's skies.

"A CHANGE CAME O'ER THE SPIRIT OF MY DREAM."

(From "Night Scene," and other poems, by the Rev. J. Evans, M.A.)

When first we tread life's untried way,
The wide world all before us,
Through many a flowery path we stray,
The bright sun shineth o'er us;
The bounding heart—the sparkling eye,
We think will fail us never;
Youth's laughing morn and cloudless sky
Must last with us for ever.

Let others weep—a prey to care—
No cause have we for sorrow;
The sun that shines to day so fair,
Will brighter shine to-morrow;

But years pass on, and with them go
Our airy dreams of pleasure;
And soon we learn that man below
Can have no lasting treasure.

So may you see in some clear stream,
With course unruffled flowing,
The youthful morning's rosy beam,
In life and beauty glowing;
Then fade—as, mourning o'er its mirth,
Some chilly cloud is driven:
'Tis ever thus when things of earth
Deceive with looks of Heaven.

"AND MOSES WIST NOT THAT THE SKIN OF HIS FACE SHONE." (Exod. xxxiv. 29.)

(*From "Sabbation" and other poems, by the Rev. R. Trench.*)

If that in sight of God is great
  Which counts itself for small,
We by that law humility
  The chiefest grace must call;
Which being such, not knows itself
  To be a grace at all.

How glorious was that meekest man
  In all eyes save his own,
When from his splendid countenance
  On all the people shone
A glory insupportable,
  Unto himself unknown.

REVIEW OF NEW PUBLICATIONS.

THE ENGLISHMAN'S GREEK CONCORDANCE.

The Englishman's Greek Concordance of the New Testament; being an attempt at a verbal connexion between the Greek and the English Texts. London: 1839.

We did not anticipate much upon reading this title; for what use, we thought, can a man who knows nothing but English make of a Greek concordance? and when we opened the work, and found side by side with the Greek words their English sounds in Italic characters, our antipathies were rather violent. And yet the book is a very good and valuable work if rightly used; and though we could well dispense with the anglicising of Greek words, which gives the volume an unscholar-like appearance, and is of no practical utility —unless it be to some "AGRAMMATOS" (we have taken the hint) young preacher, who wishes to figure in a village meeting-house by a little interlarding of the "original," duly mispronounced by means of the English notation, —a vile use to which the English Greek in Henry's excellent Commentary is said to have been perverted.• Still the book, as we shall shew, may be of good service even to a "vernacularian," if he be a judicious biblical reader; while to the ripe scholar it will be still more useful, in saving him much time and labour in collating passages. When the object is chiefly to discipline the mind, labour is its own reward; as a man digs in his garden for healthful exercise, and might continue to do so though an engine were invented that would trench by the acre; but when it is required to collect the largest harvest at the least expenditure of toil, if the work could be done as well, and more cheaply and quickly, by newly-invented implements, there is no reason why they should be despised.

On this account the many facilities of late years afforded for the prosecution of biblical criticism, ought to be highly prized. The treatises in the Edinburgh "Biblical Cabinet"—rejecting some exceptionable matters—are a most valuable aid to the British student; who has thus at a small charge, and in the vernacular tongue, the whole, or the substance, of many scarce and expensive books; some of which indeed were open to him in his own tongue, or in the universal language of Latin, but others were locked up in German. Professor Robinson's elaborate Greek and English Lexicon of the New Testament—though this also is

occasionally deformed by a remark of a doubtful complexion—is one of the most useful philological works which the biblical student can possess. The London edition, revised by the Rev. S. T. Bloomfield, D.D., and the Edinburgh edition, revised by Mr. Negris and the Rev. J. Duncan, are improvements upon the author's own text.*

The plan of the Greek English Concordance is the following. There is an alphabetical arrangement, after the plan of Schmid, of every word in the Greek New Testament. Immediately after

---

* Mr. Duncan's edition we have frequently heard spoken of as less expurgated than Dr. Bloomfield's. Neither professes to be expurgated; but Mr. Duncan has occasionally interjected, within square editorial brackets, a few words expressing theological dissent; whereas Dr. Bloomfield's corrections, so far as we have observed them, are only critical. Dr. Bloomfield addressed a letter to the conductors of the *Record* newspaper in reply to some strictures upon Professor Robinson's work, which glanced at himself, stating that his own views are decidedly anti-neologian; that he had also inquired carefully respecting Dr. Robinson's religious opinions, and was assured by three persons of known orthodox principles, including two of the most distinguished theological writers of this country, that they "are decidedly orthodox, and even evangelical;" that upon this he determined to edit the work; but that "he did not consider himself at liberty to make any direct alteration;" and that he disclaimed being responsible for the author's opinions, by expressing in his preface his regret that "some matter should have found a place, which had better have been excluded, and some views of interpretation and opinions in theology have been brought forward, which had better have been altogether omitted." The conductors of the *Record* in their reply said: "In noticing the strong condemnation which the *British Magazine* had passed on Dr. Robinson's work, we thought it possible that its design might be to show the real nature of the American theology, now apparently so fashionable, and *therefore* that the reviewer had made his extracts from the edition published in Scotland, with all the author's theological sentiments unpruned; but we hoped that the edition to which Dr. Bloomfield had given the sanction of his name might have been purified from these stains, and, retaining all that was valuable, have become free from the errors which the *British Magazine* showed made the original so unsafe a guide. We noticed, as an instance of what was meant, something similar having been done for an edition of *Parkhurst's Lexicon*, of which the reviewer could not be ignorant. As nothing like this appears to have been done, but *Dr. Bloomfield's edition is not materially better than its rival*, the *British Magazine* ought not to have selected for reprobation a comparatively obscure edition, but should have singled out Dr. Bloomfield's; since, from his reputation, and from the place of publication, it will be most known, and therefore most likely to become injurious."

We have nothing to do with any of the statements in this passage, except the remark that "Dr. Bloomsfield's edition is not materially better than its rival;" which expresses the opinion we have above alluded to; whereas Mr. Duncan has done in part what Dr. Bloomfield did not consider himself at liberty to attempt; so that if the balance is to be adjusted, the favourable side should be assigned to Mr. Duncan.

We will offer a few illustrations.—On turning to the word Πνεῦμα we find a clause significantly interjected with Mr. Duncan's brackets: "Called likewise the Spirit of Christ as [eternally proceeding from the Father *and the Son*, and *as*] being sent or communicated by him after his resurrection and ascension." Again, a few lines after, "This Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same [nature and] attributes." No such additional words are in Dr. Bloomfield's edition. So again, under the word Δαιμονίζομαι, where Dr. Robinson says, that "it is much disputed whether the writers of the New Testament used this word, to denote the actual presence of evil spirits in the persons affected, or whether they employed it only in compliance with popular usage and belief, just as we now use the word *Lunatic*, without assenting to the old opinion of the influence of the moon;" adding, "A serious difficulty in the way of this latter supposition, is that the demoniacs every where at once address Jesus as the Messiah;" Mr. Dun-

each Greek word follows the series of passages in which it occurs, from the authorised English translation. Italic letters are used to mark the words which correspond to the Greek word under consideration. The object of the work, says the Editor, "is to endeavour to lead the mind to deduce its meaning and definition of words from the use made of them by the Holy Ghost." A few lines may suffice as a specimen.

χειραγωγίω, *kīragōgeo.*

Acts 9: 8. they *led* him *by the hand, and*
22: 11. *being led by the hand* of them that

χειραγωγός, *kīragōgos.*

Acts 13: 11. seeking *some to lead* him *by the hand.*

χειρόγραφον, *kīrographon.*

Col. 2: 14. Blotting out the *handwriting* of ordinances that was against us,

χειροποίητος, *kīropoyeetos.*

Mar. 14: 58. this temple that is *made with hands,*
Acts 7: 48. dwelleth not in temples *made with hands;*
17: 24. not in temples *made with hands;*
Eph 2: 11. Circumcision in the flesh *made by hands;*

---

can subjoins in brackets ["The difficulties indeed are so many and strong, as to render the opinion utterly untenable."] Dr. Bloomfield has no such remark; he however interjects "See my note on Matt. iv. 24." We have not his note at hand, though we conclude that he writes satisfactorily, as his opinions on these subjects are well-known; but the reader of Robinson is not guarded by them. We do not think that either of the editors believed his author to be unsound in the faith, though occasionally referring to erroneous opinions without specifically disclaiming them. Even after the discussions respecting the work, Mr. Hartwell Horne, a most zealous and scrutinising anti-neologist, in the new edition of his Introduction to the Scriptures, recently published, continues and enlarges his eulogy upon Dr. Robinson's "truly valuable Lexicon," both in the author's text, and the English and Scottish editions, without the slightest charge of there being any rationalistic bias, or any caution to his readers against it. In nearly two thousand closely printed columns, the above quoted passages are among the most theologically doubtful; but even these do not convict the writer either of positive mistatement or intentional omission.

We will quote two or three other passages from Robinson and his editor Duncan, turning to words likely to elicit rationalistic propensities where they exist. Mr. Duncan's brackets shew that he was not satisfied with his author's statements; nor are we; but we do not think that it is just to say that they are Neologian, and much less that Mr. Duncan abets such notions. "The Word, the Logos in the writings of John, John i. 1, bis 14, 1 John i. 1, [5: 7,] Rev. 19. 13. It here stands for the pre-existent nature of Christ, i. e., that spiritual and divine nature spoken of in the Jewish writings, before and about the time of Christ, under various names, e. g. σοφια *wisdom.*"

Σωτηρ. "Of Jesus as the Messiah, the Saviour of men, who saves his people from [the guilt and pollution, the dominion, prevalency, and in-being of sin; and from] eternal death; from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom."

Δικαιοω. "Spoken especially of the justification bestowed by God on men through Christ, in which he is said *to regard and treat them as righteous, to approve and reward as truly pious;* i. e. to absolve from the consequences of sin, and admit to the enjoyment of the Divine favour, [as a matter of justice as well as of grace, (grace reigning through righteousness,) on account of the righteousness, merit, or obedience of Christ imputed to believers who, by mystical union, are one with Him.]"

Δικαιοσυνη. "*The righteousness which is of or through faith* in Christ, i. e. where faith is counted, imputed, as righteousness, or as evidence of piety, Rom. 9. 30; 10. 6. Phil. 3. 9. [But see the writings of the reformers and their followers, on the all-important doctrine of the imputation of *Christ's righteousness* to believers.]"

Πιστις. "Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings."

"More especially, the object of *justifying faith*, that on which a sinner believing the gospel, relies for acceptance with God, viz. Christ, as having fulfilled all righteousness."

Heb. 9: 11. tabernacle, not *made with hands,*
24. into the holy places *made with hands.*

The use which an intelligent English biblical reader may make of the volume, is to learn where the same Greek word is variously translated in our authorised version; and where various Greek words are translated by the same English word. To know this, will not indeed enable him to ascertain the philological correctness or incorrectness of the rendering; but he will at least have a more accurate *fac-simile* of the original than he otherwise possesses, and may therefore make a better use of an English Concordance than he could if he did not know whether the words which appear either identical or discrepant in English are so in the original. The utility of this exercise will, however, rather be to prevent his falling upon wrong meanings, than to shew him right ones; but even negative benefits are not worthless.

Take, for example, the very word which describes the sacred Volume — "The Testament," whether the Old or the New. Now there is nothing in the habits of the English language to lead the vernacular reader to suppose, when he meets with the word "Covenant," that he is reading the rendering of the very word which is elsewhere translated "testament." But he will see by the English Greek Concordance that the two words are only various renderings of the same Greek word; that word being translated in the New Testament thirteen times *testament*, and twenty times *covenant*. Here then at the outset he is saved from falling into the mistake of supposing, that when he is reading the two words Testament and Covenant, he is to understand that the Holy Ghost has been pleased to employ two words corresponding to a will and a contract. He will see that but one word is used; which word meaning either that kind of legal deed which we call a testament, or that which we call a covenant, the translators have rendered it by the one or the other, as they considered each passage required. He will not therefore dogmatically urge the distinction between the English words, as though much depended upon it, there being but one word in the original. He will see that the real point for critical investigation is, not what are the meanings of two distinct words, but why the same word is variously rendered; and assuming, in his ignorance of the original language, that the translators had good reasons for their renderings, he may proceed to examine what light the context throws upon them. But this is very different to assuming—as a mere English reader naturally does—that the distinction is in the inspired words, not merely the uninspired translation.

Again, if he examines further, he will discover some real or apparent anomalies in the translation of this word. Thus in Hebrews ix. he finds it in verse four, twice rendered "covenant;" and in verse fifteen, twice "testament;" and also "testament" three times after in that chapter; though in all the other passages where it is found in that epistle, it is rendered "covenant," except vii. 22, where the translators have given the other rendering. He might not see in every case why the one rendering was chosen rather than the other; but he would at least be aware of the difference, and be led to look to the context for a probable solution; and this he would often easily find; as in the chapter just

referred to (Hebrews ix.) where he would discern that the mention of "the death of the testator," and of a testament not being of force till the testator is dead, led the translators to give that view of the passage. When also he reads in this chapter "the Mediator of the New Testament;" and in chapter vii. 22, "A Surety of a better *testament;*" but in chapter viii. 6, "The Mediator of a better *covenant;*" he would not go about, as probably many vernacular readers have done, to discover why the Holy Ghost sometimes speaks of the suretyship or mediation as applying to a testament, and at others to a covenant; he will see that he is not to infer a distinction of meaning from the wording—there being but one word—but that a supposed distinction of meaning has led to the use of two renderings.

A case similar to this is constantly occurring in courts of justice. Let us suppose that a document has been carefully translated into English from a language which neither the judge, the counsel, nor the jury understand. Among other things, mention is made of a donation to a certain Society, and of a subscription to another; and a pleader is proceeding to explain these words, the first as meaning a single gift, the second (in ordinary construction, though not necessarily) a recurring contribution; and to found an argument upon the difference. Now though no person present understood the language in which the original document was written, and all were therefore in the condition of a mere English scholar reading the translated bible, yet if it were shewn to them that the same word was used in both places, but that the translator, knew that it meant generally pecuniary contribution, whether special or recurring, the precise signification in every case being determined by the context, the discussion upon the meaning of the English renderings would be entirely set aside; and the only question would be whether there was anything in the context which would enable the judge and jury to see that such a distinction was intended. Still, as the parties did not understand the original language, they would justly feel inclined to suppose that the translator, if a faithful and competent person, and more especially if his version had been carefully revised by others, did not lightly give two renderings.

And thus would we say of our vernacular translation of the Scriptures. To the ripe biblical scholar it is open to inquire why this or that rendering was preferred; and in some of the passages just alluded to, he may not be able to satisfy himself as to the correctness of the variation. But the English reader must rely generally, as he justly may, under such powerful guarantees, upon the fidelity of the translation: yet with the right to consider the propriety of the rendering, where it is not affected by any philological criticism, but is adopted simply to meet the alleged spirit of the passage.

Take another example. The word Δικαιωμα is translated in the New Testament by "ordinances," "judgment," "judgments," "righteousness," and "justification." But four other words are also translated "ordinance;" seven others are translated "judgment," two others "righteousness," and one other "justification." This may seem perplexing; but the well-judging reader, however unlearned, will easily discover that such variations are easily to be accounted for, in transfusing one tongue into another; and may learn the useful lesson of not dogmatising, as

some very ignorant persons are apt to do, upon the strength of verbal coincidences or discrepancies in a translation.

Or suppose that the English reader wishes to have a *fac-simile* of the original in the two words, *faith* and *hope*. He turns to the English alphabetical Index, which directs him to the pages of the Concordance in which the Greek words represented by these words occur. It is not essential for this mere verbal collation, that he should be able to read the Greek letters, much less understand the language; for without this he will yet see that the word translated "faith" occurs nearly two hundred and fifty times, and has always this rendering except twice; once where it is translated "assurance," (Acts xvii. 31,) and once (Titus ii. 10) where it is translated "fidelity." On turning to the passage where it is rendered fidelity, he will easily perceive that the translators probably used this word as being in their view more commonly, or properly, or intelligibly, employed to express the trustworthiness of a servant, than the word "faith," which they perhaps thought might be confounded with "faith" in its theological sense. Whether the variation was advisable is a point upon which a well-judging English reader is as capable of forming an opinion as a Greek scholar, especially as the variation is made for the sake of the former, not the latter. At the present day there would be no popular difficulty in comprehending what is meant by a servant shewing "good faith;" and there might even be some advantage in not departing from the otherwise uniform rendering; as the analogy would lead the reader to understand "faith" in its largest sense. Our first English version (Tyndale's of 1526) reads "Neither be pickers; but that they may shew all good faithfulness;" and other English versions continued that reading. In the passage where the word is rendered "assurance," Tyndale and others read "faith"—"and hath given faith to all men." Our translators probably thought this rendering theologically ambiguous.

But the reader, on turning to the word "faith" in the English Index to the Concordance, will perceive that a second Greek word (Ελπις) is assigned to it. On referring to this word, as he is able to do, the page being indicated, he finds it translated, to the number of nearly fifty times, "hope;" but once, and once only, he finds it rendered "faith;" namely, Heb. x. 23; "Let us hold fast the profession of our faith:" so that the concordance-maker tells him that this word is rendered by our translators both by "faith" and "hope." The concordance-maker is not to blame if he considered that in Ελπις he had the identical word which in that passage our translators translated "faith;" but he must have known, and should perhaps have added a note to say, that it was impossible that they could have thus translated; so that they must either have had a copy which reads Πιστεως; or else the word "faith" was a mere oversight in translating, writing, or printing. Our first translator Tyndale wrote "hope;" the Vulgate had "hope;" nor was there any reason for the substitution of "faith." If the vernacular reader turns to almost any popular commentary, he will be as wise in the matter as his learned neighbour. Doddridge for example will tell him that our translators gave that rendering on the authority of a single manuscript; and Mr. Scott will tell him that "hope" is the approved reading. That it is the right word we think hardly worth

proving, as we suppose no biblical scholar disputes it; but we may just notice, as we never heard the remark, that the passage itself seems to suggest it. The Apostle enumerates faith, hope, charity, (or love) these three; but our translators lose sight of the second. He says: "Let us draw near . . . . in full assurance of *faith*; . . . . let us hold fast the profession of our *hope* without wavering . . . . and let us consider one another to provoke unto *love* and to good works." Here is faith, followed by hope, and producing the fruits of charity and good works.

We open casually at another word (κλησις) which the English reader will find always rendered "calling," except once, (Eph. iv. 1,) where we read "walk worthy of the *vocation* wherewith ye are called." "Calling" is the vernacular word; but the other was perhaps selected to avoid iteration of sound with the participle "called." Either word is in itself equally good; but as the one is Saxon and the other Latin, we should prefer the former, more especially as it occurs in ten other places. The reader, by having always the same word in the English, has a clearer notion of the original; and is also enabled to collate passages. It would be impossible for an unlearned person not to conclude that there is a deviation of phrase in the original, where he finds such a deviation in the English.

There is also another argument which applies to all such passages, namely, that much of the antithesis, the strength, and even the meaning, of passages is lost, where a new word is introduced, when the original uses a word which is still ringing on the ear, either by itself or in its root or branches; and when, moreover, that precise tone was the warp of the composition. In this passage, for example, the apostle had said, (chap. i. 18) "That ye may know what is the hope of his calling;" and he repeats the same expression three verses after the one under consideration, "Even as ye are called in one hope of your calling;" so that there is far more point in saying, "That ye walk worthy of the *calling* wherewith ye are *called*," than of the "vocation." St. Paul is a remarkably antithetical writer; and we lose much of the spirit of his arguments and exhortations, when we cast his phrases into a new mould. If our translation were revised—(for admirable as it is, it would, like every thing human, bear revision; though under existing circumstances we should dread and deprecate it)—this particular would be well worth attending to; and not only in adjacent verses, but throughout the whole of the sacred text, especially the New Testament. It was quite impossible for it to be effected by king James's translators. Each gave his own rendering, or selected a rendering; and then others carefully examined each passage as rendered; and thus the whole passed from stage to stage, with one correction after another, till the complete translation became the common property of all the revisors. But it was not till after it was printed, and its pages were ready in that shape for a still nicer species of collation, that a really uniform text, or a uniform system of printing, could be matured. A considerable help towards such a labour would be found in such a work as that before us. It would be incredibly laborious to turn to every Greek word in the New Testament, and see how it is rendered in every place where it occurs; and then to every English word, and to see what Greek

word or words correspond to it, with a view to all possible uniformity; nor would the eye or the memory easily grasp the minute particulars. The revisor would in fact be driven to make in detail a sort of English Greek concordance, before he could effect his collation. If, for example, he carefully examined the New Testament in English, and marked the word "call," it would require some labour, even with a Greek Concordance under one hand. and an English one under the other, to find that there are not fewer than twelve Greek words thus rendered. It would then be for consideration, whether one English word could be employed throughout as the fittest exponent of each one of the words in the original; and if not, what was the best mode of classifying the words and meanings, according to their various uses. Or if he, in examining the Greek Testament, turned, say to the word ἱκανος, he must refer to more than forty passages to find its various renderings in the English Testament, which are so numerous and diverse, that they would not be suspected without minute collation. Thus we have *worthy, large, great, enough, enough for, many, much, long, security, good, long while, sore, meet, sufficient,* and *able.* A common word like this is not like what may be called a technical word, such as *faith, hope, justification, salvation,* and the like; and the slightest glance would shew that it would be useless, and even absurd, to affect verbal uniformity of rendering in expressions not of a specific character. A similar examination would also have shewn, (as in the many words translated "call,") that it would be difficult, and also unnecessary, to find as many English words, and invariably to allot each for each. The very attempt would be hypercritical trifling; for in every language a word has often various shades of idea; and in translating, several words may be necessary in different places to express the varying force of one; or one may suffice where the original uses several.

But after all due allowance for variations, there would still be a large field for a reasonable approach to uniformity, especially in technical words and phrases, and where there was contrast or antithesis. Thus where the word last referred to, (or one of its branches), occurs four times in sequence, 2 Cor. ii. 16, and iii. 5, 6, "Who is *sufficient* for these things?" "Not that we are *sufficient* of ourselves, but our *sufficiency* is of God, who also hath made us *able* (*sufficient*) ministers of the New Testament;" a uniform rendering is to be preferred; for the change from "sufficient" to "able" sets aside the very point of the passage. If "able" is preferred, then the noun should have been "ability." Ὁμοιος, which occurs about forty-seven times, is *always* rendered "like;" and the same rule might be conveniently followed with many other words, where at present there is unnecessary discrepancy.

We might pursue this cursory collation to a wide extent; but we are unwilling to fatigue our readers with word-hunting. We have only shewn that even a vernacular reader, if intelligent and judicious, may enlarge his views by such a collation; but it is chiefly for the scholar that a work like that before us is useful; and we could have wished that it had not assumed the catching title of "The Englishman's Greek Concordance," for such titles offend academical ears; most scholars justly suspecting royal rail-roads to knowledge, and learning made

easy. The invention of improved tools to facilitate the making of a watch, would be very useful; but watchmakers, for the most part, must use them. It would be affectation to say "every man his own watchmaker;" though an intelligent person not "of the trade" might, by reading the treatise, get a better knowledge of the mechanism of a watch, and even perhaps see how to repair a trifling defect; but we would not recommend much "tinkering" with delicate machinery.

It has struck us that readers familiar with the Greek Testament, are in general more conversant with the various ways in which a Greek word is translated in our authorised version, than with the number of Greek words often represented by some one English word. If, for instance, we asked what renderings are given by our translators to the word ἱματιον, the reader's memory might easily supply *garment, cloak, raiment, clothes, robe, apparel,* and *vesture;* but if we opened the English Concordance at any letter, say D, and began reading *declare, deliver, desire, destroy,* and so forth, it might not occur to him that *declare* represents fourteen Greek words; *deliver* eleven; *desire* thirteen; and *destroy* ten. The word "take" in our vernacular testament stands substitute for twenty-one Greek words, besides the innumerable passages in which it is used in combination, as "take" *accusation, captive, care, counsel, case, hand, head, hold, journey, knowledge, oversight, part, pleasure, rest, thought,* &c. Where one English word is used for many Greek words, it is oftentimes useful to referback to the original. For it is not with the sacred writings as with classical authors, in reading which for critical purposes, we are mainly desirous of seeing how the author uses words, little heeding how his translator uses them. We have copious verbal indexes, in fact concordances, to most of the celebrated writers of Greece and Rome; but we need none to the English translations of them. Even those who use them have not the slightest wish to know, provided the sense is duly conveyed, how many classical words the translator chose to represent by a given English one. But in the case of the sacred writings, we are accustomed to refer to our vernacular translation as "text," and we quote it as such; and in current use it passes as such, and people argue upon it as such. We have occasion therefore to translate not only forward but backward; the translation being in fact much better known than the original. Thus in the examples above given, the biblical critic must not only satisfy himself that the word ἱματιον is rightly translated by the seven words we have specified, (though perhaps even here the fac-simile plan, where there was no particular reason for change, would have been better), but he must, in reading any English word, which represents two or more Greek ones, be constantly translating back, in order that he may have the precise shade of meaning of the original. Thus in the case of the four English words above taken at random, it will be instantly seen, that though the vernacular reader, in perusing the words *declare, deliver, desire,* and *destroy,* cannot be aware that they correspond to nearly fifty distinct Greek words; nor would the scholar heed it in the translation of a profane author; yet these Greek words have varied colours, and in reducing them all to one English tint, we necessarily lose much of the light and shade of the original. Should a person, in reading our Lord's declaration,

"If any man will do his will, he shall know of the doctrine whether it be of God," not be aware that the word "will" ("will do") is not an auxiliary verb, but a principal one, he would not gather the force of the Greek, which expresses desire. The scholar, in construing the passage, could not miss the meaning; but in reading the English, if he were not particularly thinking of the original, he mightdo so. So in construing the large number of words translated by the four above noted, he would grasp the right meaning in each place as it occurred; but in reading the vernacular testament, where these words occur more times than we have patience to count, he may often fail to remember that *declare* in one place does not mean what it does in another; and so of the rest. Neither a Greek nor an English Concordance directly facilitates this collation. From seeing in Schmid, for instance, the texts in which a Greek word occurs, it would not be known that precisely the same English rendering is given to various other Greek words; and from reading in Cruden, where an English word occurs, it would not be known that it represents two, or many, Greek words, of various hues of meaning. The combination of both is necessary in order to understand not only the original but the English version. We will give the words above alluded to; and they are but a sample of what we might find under almost any letter of the alphabet.

Declare, in our vernacular bibles, is the rendering for αναγγελλω, αναριθημι, απαγγελλω, γνωριζω, δηλοω, διηγεομαι, εκδιηγεομαι, ενδειξις, εξηγεομαι, ευαγγελιζω, καταγγελλω, ὁριζω, παραγγελλω, φραζω.

Deliver, αναδιδωμι, απαλλασσω, αποδιδωμι, διδωμι, ελευθεροω, εξαιρεω, καταργεω, παραδιδωμι, ῥυομαι, σωτηρια, χαριζομαι.

Desire, αιτεω, αξιοω, εξαιτεομαι, επερωταω, επιζητεω, επιθυμεω, επιποθεω, ερωταω, ζηλοω, ζητεω, θελω, ορεγομαι, παρακαλεω.

Destroy, απολλυμι, διαφθειρω, καταθαιρεω, καταλυω, καταργεω, λυω, ολοθρευω, πορθεω, φθειρω, (2 Pet. ii. 12), φθορα.

It has often occurred to us to examine whether the discrepancies of renderings in our authorised version, where the same word would have done as well, and have preserved uniformity, was owing to different portions of the text being divided among different translators and revisors, and it not being found practicable, or considered necessary, to adjust the whole to a standard of uniformity. But upon looking at the several allotments, we do not find any specialties in them; there is no mark of a private pen, or of any one school or university. The division for the New Testament was as follows: The four Gospels, the Acts, and the Revelations, were assigned to eight divines at Oxford—Dr. Ravis (afterwards Bishop of London); Dr. George Abbott (afterwards Archbishop of Canterbury); Dr. Eedes; Tomson (afterwards Bishop of Gloucester); Savil, Dr. Perin, Dr. Ravens and Harmer. The epistles were assigned to seven at Westminster; Dr. Barlow, (afterwards Bishop of London); Dr. Hutchenson, Dr. Spenser, Fenton, Rabbet, Sanderson, and Dakins. Each was to translate the whole portion belonging to his company, and the several translations were to be collated and revised by the whole company, and then communicated to the other companies, in order that nothing might pass without mutual consent.

The varieties of translations to which we have adverted occur in

the same divisions, the same books, and even the same chapters. The translators were well aware of them, and have vindicated them. They say in their Preface :

"We have not tied ourselves *to an uniformity of phrasing*, or to an identity of words, as some, peradventure, would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly that we might not vary from the *sense* of that which we had translated before, if the word signified the same thing in both places, (for there be some words that be not of the same sense every where,) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c.; thus to mince the matter we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free; use one precisely when we may use another, no less fit, as commodiously? A godly Father in the primitive time shewed himself greatly moved, that one of new fangleness called χραββατον σκιμπους, though the difference be little or none; and another reporteth, that he was much abused for turning *Cucurbita* (to which reading the people had been used) into *Hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get ye hence, be banished for ever; we might be taxed peradventure with St. James his words, namely, *to be partial in ourselves, and judges of evil thoughts*. Add hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us."

It seems clear, from this elaborate apology, that the objection had been strongly pressed; and we cannot say that we think it removed. The proposed "uniformity of phrasing" we know could not have been obtained without much expense of time and labour; nor indeed till copies had been printed for collation; and as the translators considered the matter more curious than important, we do not blame them for sending out their much-needed and pre-eminently valuable work with as little delay as possible. Yet that abstractedly the lax plan is the better, admits of question. The particular words which they specify as examples, are sufficiently synonymous to allow of interchange; but even in these cases, as the Holy Ghost has employed several words of various shades of signification, there could have been no harm, and might have been some good, in "tying themselves to identity" where it could be conveniently done. But there are other words far more important than those which they specify. Why, for instance, should Πρωτοτακος be rendered "first-begotten" Heb. i. 6, and Rev. i. 5, and every where else, "first-born." Why might not the English reader have a fac-simile, where it is so easily attainable, of the original? Why again should ευσεβεω, θεραπευω, (once, Acts xvii. 25), λατρευω, προσκυνεω, σεβαζομαι, and σεβομαι, be all rendered promiscuously "worship," without any attempt to classify their peculiar meanings; and yet under some of them two or more meanings be given, as

λατρευω, to "serve," and "to worship?" This fluctuation prevents the possibility of conjecturing in any passage, what is the original word; whereas the general rule should be, that the translation should be constructed so uniformly as to suggest it, where there is not any local reason for alteration. The English reader may find some advantage in knowing that wherever he reads the word "priest" in the New Testament, it is the representative of one, and only one, Greek word, (ἱερεὺς) and the same of "elder," (πρεσβυτερος); and why should he not have that convenience in the rendering of the word επισκοπος: for how can he suspect, when he reads in Acts xx. 28. "the flock, over which the holy Ghost hath made you *overseers*," that "overseers" is here the representative of what is everywhere else rendered bishops? If in this particular case the translators thought the word "overseers" preferable, that is another question—for we are not oppugning their translation—but if they inserted "overseers" only upon the ground assigned in their Preface, that provided a word did its duty there was no inconvenience in using it, though another word was elsewhere employed on the same occasion, we think they mistook the matter. "Presbyter" would do quite as well as "elder," but we think they did right to keep to one rendering. Where the change is given for some reason, and is not merely casual or arbitrary, we pay much deference to the judgment of our translators, even though we may not ourselves see the propriety of the alteration. Thus we find the word φυλη, which is every where else construed "tribe," construed several times "kindred" in the book of the Revelation; though in that very book it is fifteen times rendered tribe. Upon examining the passages, it is evident that the translators thought it better to confine the English word "tribe" to the divisions of the Hebrew people; and to give another word where other "tribes of men" are spoken of, though the same word is used in the Greek. We may not be convinced that the reason was solid; nor should we have been apprehensive that the reader would have confounded "all tribes of the earth;" or "all tribes, and tongues, and nations," with the tribes of Israel. Indeed we should have thought it better to use the same word, were it only to shew him its general meaning; nay, we have known English readers led astray by the substituted word "kindred," not being aware that it meant "tribe;" but supposing that it was synonymous with "kindred" as used elsewhere;—if indeed it were used elsewhere with uniformity; but that is not the case; for besides representing φυλη, it also represents γενος, πατρια, and συγγενεια; though these words do not always in their turn represent it; for γενος is construed *kind, nation, kindred, country, stock, offspring, born, diversities, country-men,* and *generation;* πατρια is construed *lineage, kindreds,* and *family;* συγγενεια being the only one that is always construed "kindred." In all this there appears to us much unnecessary confusion; and we should greatly have preferred simplification; but still where there was evidently a reason for the change, though to us not satisfactory, we are willing to submit our judgment to that of wiser men;—for we are speaking only of casual or arbitrary discrepancies. The word σαρξ occurs in the New Testament nearly a hundred and fifty times, and is always construed "flesh;" except in the following passages; Rom. viii. 6 and 7, where it is

not only altered as to the word, but as to the part of speech, being rendered "carnally" and "carnal;" (as also Heb. ix. 10, carnal) and Col. ii. 18, where it is altered as to the part of speech, being made an adverb. We can perceive in all these passages reasons why the translators did not construe literally; but even at the risk of some supposed difficulty, we should have preferred the uniform rendering; nay, we think that every one of the passages would have been more clear and more striking to the English reader by the use of the well-known word "flesh," as employed in the inspired epistles, than by the substitution. Heb. ix. 10 would run, "Which stood only in meats, and drinks, and divers washings, and ordinances of the flesh;" Col. ii. 18 would read, "Puffed up by his mind of flesh;" and Rom. viii. 6, 7, with the preceding words, would be "They that are *after the flesh* would mind *the things of the flesh;* but they that are after the Spirit, the things of the Spirit; for *the minding of the flesh* [so the margin construes it; or the wisdom, or sensuality, or affection or desire, as our ninth Article says it may be construed] is death; but the minding of the things of the Spirit is life and peace; because the minding of the flesh is enmity against God." Keeping to the same expression gives point to the passage; but as the translators set it in the margin, they are not to be blamed for choosing what they considered a better rendering in the text. But when they construe the corresponding adjective σαρκικος nine times by the latinized word "carnal," and twice by the Saxon "fleshly," we can assign no reason for the variety, except their own statement that they did not think uniformity necessary. Inour view, "carnal wisdom," 2 Cor. i. 12, would even have been preferable to "fleshly wisdom:" and "carnal lusts," 1 Pet. ii. 11, would have been quite as good a rendering as "fleshly lusts."

Again, to each of the words αγγελος and αποστολος we should have wished to see, if convenient, one specific rendering, so that they might not be confounded with each other, or with any other word, or words. But the word αγγελος, which occurs more than one hundred and eighty times, is always construed *angel*, except in Matt. xi. 10, Mark i. 2, Luke vii. 24, 27, ix. 52; and 2 Cor. xii. 7, where it is rendered "messenger." The frequently-recurring word αποστολος is always rendered "apostle," except John xiii. 16, where it is translated "he that is sent;" and 2 Cor. viii. 23, and Phil. ii. 25, where it is rendered "messenger." We do not say that there was no reason for altering the word to "messenger" and "him that was sent," in these places, in order to prevent mistake; though, if we were to venture our own private opinion, it would be, as in the case of the word "tribe," that it might have been better to have kept to one word, as the few passages in which it would have seemed incongruous to an English reader who had taken too narrow a view of the meaning of that word, would suggest to him his mistake, and give him a better idea of the original text. If an illiterate person is asked what is meant by an angel, he answers, "A heavenly being;" and an Apostle he defines to be "One of the followers of our Lord." The substitution of the word "messenger" in a few passages is in condescension to his ignorance; but the retention of the word "angel" might have corrected it, and the meaning would have been pointed out in sermons and school-

manuals, so that there would not be much risk. But be this as it may, our argument is, that this occasional substitution of the word "messenger," and its being applied both to αγγελος and αποστολος indiscriminately, renders it impossible, in reading the English testament, to know, without reference to the original, which word is used in the Greek; and the vernacular reader has no clue to the difficulty. So also, whereas the word *righteousness* is in every other place the representative of δικαιοσυνη, it is used in one place, (Heb. i. 8, "A sceptre of righteousness,) for ευθυτης? We doubt not that many clergymen, in reading that passage, take for granted that the original is the usual word, unless they happen specially to have turned to it. It might have been difficult to find another word, if "rectitude" was too classical, and "straightness" ambiguous; but we adduce the passage as an instance of the inconvenience of want of uniformity; though not alleging that it is always practicable to attain it. It might however be more often attained than it is. Why, for instance, when δικαιοσυνη is invariably rendered *righteousness*, and δικαιος, generally, *righteous*, should we find a few exceptions to the latter; such as "Joseph her husband being a *just* man" (Matt. i. 19); "Sendeth rain on the *just*" (Matt.v. 45); "Whatsoever is *right*" (Matt. xx. 4, 7), &c. &c. Surely "righteous" would have done as well; and it would have enlarged the vernacular reader's notion of the meaning of the word. Again, why should ομολογεω be *profess, confess*, and *give thanks*; or χρηστοτης be *good, goodness, kindness*, and *gentleness*: or αγαπητος *beloved, well-beloved, dearly beloved*, and *dear*. The English reader naturally supposes that *well-beloved* is the translation of a stronger word than *beloved*; and *dearly* beloved than *dear*. And why should not "followers of God, as *beloved* children," do as well as "dear children?"

We are not at all convinced by the assertion that we ought not to be "curious" about words, for that God has not been curious about them, but has himself employed various words "indifferently" to express the same thing; for we believe that every word of inspiration is rightly and aptly chosen; and that the same thing could not have been so justly expressed in any form of words which human wisdom could have substituted. Besides, even if it were true that the Holy Ghost uses words "indifferently," it does not follow that in translating his words we may do the same. If a man's testament were written without any "curious" choice of words, still in translating it we must try to give a *fac-simile* version of his meaning; and assuredly much more so in regard to the Testament of Christ himself. If the principle were admitted in translation, it might be applied to the original text; so that under the notion that words are used "indifferently," we might interchange them, alleging that though we did not give the identical phraseology of the Holy Ghost, we gave what was quite as good. Our venerable translators did not mean this; but in defending their own variations they have made their argument too elastic.

We should be much distressed, if the above remarks were read in disparagement of the best version of the Holy Scriptures extant. We are not shewing how an indifferent translation might be improved; but how, under favourable circumstances, an excellent one might in some instances be usefully revised; though we are far from practically recommend-

ing any national revision at present; for we doubt whether a better version would be secured than that which we now enjoy; and we are sure that changes would unsettle the minds of men; that an altered version, even though improved, would not command general approbation; that it would be no slight evil either to have two public texts, or to cast aside the many scores of millions of English Bibles now extant; and that it is best, having so good a translation, for each biblical student to make his own improvements, or what he considers such, without their being adopted in a nationally authorized exemplar. We merely say that should a revision be made, it will be well, among other points, to consider the propriety of making a nearer approach to uniformity of rendering: so that the deviations from it may never be casual, but only such as are adopted upon principle. We say "a nearer approach," for complete uniformity is impracticable; and even where practicable it would often be inexpedient; for this among other reasons, that the usages of speech are so arbitrary, that a word which is in the main coincident with another, is not always so in all its applications: so that after rightly using it nineteen times, it may fail in the twentieth. There are many cases in which it would be very useful to the reader to be aware of the identity or variety of expression; but in which it would not be well that the text should be altered. It is chiefly in reference to this point that we have noticed the book before us. We will open at the very first page to illustrate our remark, and will take the first three words as they occur in alphabetical order. The first is "Alpha;" this occurs four times, and is every where (it is confined to the Revelation) so given. The next word is ἀβαρης, which occurs only once (2 Cor. xi. 9,) "from being burdensome," and therefore is not a subject for collation. But the third word is differently rendered in different places. The vernacular reader, seeing the remarkable expression "bottomless pit" somewhere in the book of the Revelation, is desirous, we will suppose, of examining every passage of the New Testament in which it occurs, in order the better to gather its import. By his memory, or by marginal references, or a Concordance, he finds that it occurs only in the above-mentioned book, where it appears seven times; nor is there anything to lead him to suspect that the word of which it is the representative (ἀβυσσος) is found elsewhere; for though that word does occur twice elsewhere—namely, Luke viii. 31, where the devils besought Christ that "he would not command them to go out into *the deep*;" and Romans x. 7, "Who shall descend into *the deep*?"—the English rendering ("the deep") is quite different; so that he has no clue to the collation of these passages, which might materially aid his researches. There was therefore powerful primâ facie reason for translating ἀβυσσος "bottomless pit" in these as well as the other passages. There was also the additional reason, that the vernacular reader, when he should come to collate the expression "the deep," in Luke viii. 31, and Rom. x. 7, with other texts in which that expression occurs, (never suspecting that it is used in these two passages as a translation of what is everywhere else construed "the bottomless pit") would suppose it identical with "the deep," βαθος, Luke v. 4, "Launch out into *the deep*;" or βυθος, 2 Cor. xi. 25, "A day and a night I have been in the deep;" and in point of fact, owing to this verbal coincidence, our

translation, it has become the popular notion that the devils asked Christ not to cast them into *the sea;* as if their request had some reference to what afterwards happened when the swine "ran violently down a steep place into the lake (or sea) and were choked," (or drowned.)

Here then, we say, was a case in which there were strong primâ facie reasons for keeping to the same rendering of αβυσσος throughout; and if the word "abyss," which conveniently corresponds with the original, so as to suit every meaning, were thought too difficult, the expression "bottomless pit" might have been adhered to. Still—to return to our first remark — concluding that our translators thought that the word in St. Luke and the Romans did not mean the same as in the book of the Revelation, they did right to sacrifice the convenience of collation to the correctness of translation; so that, even in this striking case, uniformity must be sacrificed to substantial accuracy.

We say this upon the supposition that they did come to the conclusion that the αβυσσος of Luke viii. 31, and Romans x. 7, is not the same as that so often mentioned in the Revelation. Our own opinion, however, is, that it *is* the same; and that there is not the slightest reason for varying the rendering. This will perhaps be more easily conceded in regard to the abyss into which the devils besought Christ not to cast them, ("to torment us," said they, "before the time"); for why might they not mean that he should not send them to "the bottomless pit"; or what did they mean? Nor do we think that Romans x. 7, is an exception; for whatever difficulties may attend the passage when thus construed, they are not greater than in several other passages in which our Lord's descent into "hell," or the place of disembodied spirits, and his going "to preach to the spirits in prison" are mentioned. To construe αβυσσος "the deep" in this passage, is merely to avoid a supposed difficulty by using a vague expression. The passage is in strict antithesis; "ascend" and "descend"; "bring down" and "bring up"; "heaven" and αβυσσος. Now the antithesis for "heaven" in our language is "hell"; and we say in our creeds and articles that Christ "descended into hell"; and there could have been no greater difficulty, had the words in question been translated "Who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the bottomless pit? (that is, to bring Christ from the dead)," than in the other passages which relate to our Lord's descent into ἁδης; and which we every where construe "hell," (except in one single passage, 1 Cor. xv. 25, where also it might be, and we think should be, so construed; "O death, where is thy sting? O hell, where is thy victory?") We are not now considering what is the scriptural purport of the expressions which relate to the subject; we only say that, be it what it may, the keeping to the same expression, "bottomless pit," in the passage in question, would introduce no greater difficulty than arises, if any there be, from other texts which speak of Christ in the period between his crucifixion and his resurrection. Yet even in this strong instance, (in which, to our mind, there was every reason, not only for collation, but in the passages themselves, for uniformity of phrase) we readily admit that, if our translators thought that this uniformity would convey an incorrect sense, they did right to vary the rendering.

The foregoing remarks and examples are but a fragment of what

might be adduced upon this large subject. So far however from renewed examinations of our authorized version abating our confidence in it, they greatly augment it. We feel astonished that in so short a space of time, about three years, king James's translators, even with the aid of the previous English translations, and all other helps, and their own mature biblical attainments, should have been able to put forth this unequalled version. It was not commenced till the year 1607; it took three years in preparation, and it was published in 1611. The plan pursued of each divine's handing in, for careful scrutiny, a new or an "amended" translation of his own portion, though excellent for procuring faithfulness of rendering, inevitably produced variations which could not easily be brought to one standard. It is true that at the close of the business a committee of six was chosen, two by the Oxford divines, two by the Cambridge, and two by the Westminster, to take a survey of the whole work; and Dr. (afterwards Bishop) Smith and Dr. Benson undertook a final review; but this could not have extended to such general matters as we have noticed; for the Old Testament alone would have occupied more years than the committee or referees employed months, if the whole was to be revised word for word. For, be it remembered, that though the version was new, in the sense of every passage being newly conferred with the original, yet that it was copied for the most part from preceding versions, the rule laid down being, "The Bishop's Bible to be followed, and as little altered as the original will permit;" and preceding versions had grown up from time to time without any settled plan or concert; so that the Bishop's Bible had expressions from every preceding version back to the time of Wickliffe. To what but to this can we attribute it, that the same word (γνωριζω) should be rendered *make known, declare, certify, give to understand,* and *do to wit?* Abstractedly, and were a translation to be made *de novo*, this would neither be necessary nor advisable; nor even to have for διαγγελλω *preach, signify,* and *declare;* or for διακονεω, *serve* and *minister;* or for δυω, *two* and *twain;* or for επιμενω, *continue, abide,* and *tarry;* or for ευθεως, *forthwith, straightway,* and *immediately;* or for ζηλος, *zeal, indignation, envy, fervent mind, jealousy,* and *emulations,* (where two terms, the one of ζηλος in its laudatory, the other in its culpatory sense, say *zeal* and *envy*, might suffice;) or for θησαυριζω, *lay up, treasure up,* and *keep in store;* or for ισχυς, *strength, might, power;* or for κοιμαωμαι, 1 Cor. vii. 39, *be dead,* when in every other passage it is *to sleep,* and almost always in the sense of *to be dead;* or for χρεια, *need, lack,* and *necessity;* αγοραζω, *buy* and *redeem,* ("ye are bought with a price"; "the Lord that bought them"; why not then "These were *bought* from among men?" and "which were *bought* from the earth";) αγιαζω, *hallowed, sanctified, holy;* or for ασθενης, *sick, weak, impotent, feeble, without strength;* with hundreds of other words, which, though they form a very good translation, and are not separately to be objected to, yet by their variety lead a reader to suppose there are various words in the original, where there is but one; and to look for difference of meaning where there is none.

Such is our view abstractedly; yet looking to all the circumstances under which king James's version was executed, and indeed as a general maxim, there was much wisdom in the rule that there should be no unnecessary

alteration; and where a word was good, and had been long in use, in any passage, there was doubtless great inconvenience in hastily changing it for the sake of uniformity of rendering; and we are far from imputing blame as to the course pursued. All that we say is, the final revision could not possibly have embraced the classification which we have spoken of. Indeed had such a plan been proposed, it should have been laid down as a preliminary arrangement, and not merely kept in mind in the final correction. If, for instance, there was no pre-arrangement as to whether a certain Greek word should be expressed in English in a defined manner (whether by one word, or by two or more, according to its supposed shades of sense, only keeping to the same word under the same circumstances) it would have been a work of much time and great labour to have reduced the whole volume, after it was finished, to this approach to uniformity; especially as from the circumstance of its being a new (or newly-modified) version, there were none of the facilities of English concordances, verbal references, or even memory, to aid the collation. When, for instance, the revisors, in turning to a few places where the word λογιξομαι occurs, found that no classification, much less uniformity, of phrasing had been adpoted in regard to it; the word being translated *reasoned, numbered, reckoned, despised, think, think on, counted, conclude, impute, accounted, esteem, lay to,* and *suppose*; and these words being in turn given as the representatives of a great number of Greek words besides λογιζομαι; it would be very laborious, with a new translation, even to find out all the passages in which all the words occur; and to attempt to classify them would be to go over the whole work anew; and the writer of the preface (Dr. Smith, though it was adopted by the whole body) says that it was considered a useless operation. Yet it might have been done; and if well done, it would have been very useful. Professor Robinson gives four shades of meaning to this word λογιζομαι, namely, *to reason; to conclude, having reasoned;* to reckon, *as,* or *for,* a thing; and *to reckon to any one.* The English word "reckon" includes all these varieties; though its use in regard to some of them has become too quaint, or singular, or ambiguous, or ludicrous, to allow of its introduction in this latitude; but this was not the case when our translation was made. We will quote the English translation of all the passages in which λογιζομαι occurs; which will save our readers some trouble of reference; for they cannot find them by running the eye down either a Greek or an English Concordance; but must either have both at hand and collate them, or else have the Greek Concordance and turn to every passage in the English Testament; or else find all the above thirteen words in the English Testament, and then find in the Greek Testament all the passages referred to, in order to glean out those in which λογιζομαι occurs; or else read through the whole Greek and English Testament side by side. We will copy all the passages, giving the word "reckon" in brackets, in all those places where some other word is given. We should prefer that this word were used in every text in which the sense is *clearly* and *fully* expressed by it; and that a classification were made of the other senses. Had it been used in *all* the passages in which "impute" is employed, (as it is in some of them) it would have rendered the meaning clearer to unlearned persons. "Count" also (in its *proper* sense), and "account," might be superseded by it, and so on of others. To "reck"

is to think; therefore to "reck on" is to "think on." Thus our ancestors would have said, "If there be any virtue, and if there be any praise, *reck on* these things"—which alas! too many are *reckless* of. Tyndale has it, "If there be any virtuous thing, if there be any laudable thing, those same have ye in your mind." The following are the passages. We only repeat that we do not of course mean that the word "reckon" (especially as now used) would do for them all, or that it is better than "impute," "account," &c., but we would make one word the rule and others the exception; instead of taking the casual mixture caused by successive versions, without any attempt at classification.

Mark xi. 31. They *reasoned* [reckoned] with themselves.
xv. 28. He was *numbered* [reckoned] with the
Lu. xxii. 37. He *was reckoned* among the
Acts xix. 27. Diana should be despised, [literally *reckoned for nothing*]
Rom. ii. 3. And *thinkest* [reckonest] thou this, O man.
26. Shall not his uncircumcision *be counted* [reckoned] for circumcision?
iii. 28. Therefore we *conclude* [reckon] that
iv. 3. It *was counted* [reckoned] unto him for righteousness.
4. *Is* the reward not *reckoned* of grace, but
5. His faith *is counted* [reckoned] for righteousness
6. Unto whom God *imputeth* [reckoneth]
8. The Lord *will* not *impute* [reckon]
9. Faith *was reckoned* to Abraham
10. How *was* it then *reckoned?*
11. That righteousness might *be imputed* [be reckoned] unto
22. It *was imputed* [reckoned] to him for.
23. That it *was imputed* [reckoned] to him;
24. To whom it shall *be imputed* [reckoned]
vi. 11. *Reckon* ye also yourselves to be dead.
viii. 18. For I *reckon* that the sufferings
36. We are *accounted* [reckoned] as sheep for.
ix. 8. *Are counted* [reckoned] for the seed.
xix. 14. But to him *that esteemeth* [reckoneth] any thing
1 Co. iv. 1. *Let* a man *so account of* [reckon of] us.
xiii. 5. Not easily provoked, *thinketh* [reckoneth] no evil.
11. I *thought* [reckoned] as a child.
2 Co. iii. 5. *To think* [reckon] any thing as of ourselves
v. 19. Not *imputing* [reckoning] their trespasses unto them.
x. 2. I *think* [reckon] to be bold against some, which *think* [reckon] of us as if we walked.
7. *Let* him of himself *think* [reckon] this again.
11. *Let* such an one *think* [reckon] this, that such,
xi. 5. For I *suppose* [reckon] I was not a whit
xii. 6. Lest any man *should think* [reckon] of me above
Gal. iii. 6. It *was accounted* [reckoned] to him for.
Phil. iii. 13. I *count* [reckon] not myself to have.
iv. 8. *Think on* [reckon on] these things.
2 Ti. iv. 16. It may not *be laid to* [reckoned to] their charge
Heb. xi. 19. *Accounting* [reckoning] that God (was) able to raise
James ii. 23. It *was imputed* [reckoned] unto him for
1 Pet. v. 12. Faithful brother unto you, as I *suppose*, [reckon.]

We have allowed ourselves to run on with these cursory observations, "provoked" (in its classical sense) by the title of "The Englishman's Greek Concordance." In the review, while we cannot but congratulate the biblical scholar that he is enabled to discern more nicely than his unlearned neighbour the shades of meaning of the inspired word, we rejoice to add that, as concerns every particular of faith and practice, there is not perhaps a version extant (except such as are expressly constructed to serve some dis-

honest end, of which there are very few) which does not open to the vernacular reader or hearer a clear knowledge of the divine will; and in the case of our own version, and in some others, such as Luther's, with a minute correctness which all but supersedes the use of the original; nay, for popular use, quite supersedes it; for it could not be the intention of Divine Providence, that intricate Greek and Hebrew philology should be essential to those who have it not in their power to addict themselves to it. And with regard to that divine unction and spiritual understanding, without which the bare text is but a dead letter, and the most profound learning but a beggarly element, He who was the inditer of holy writ can and will open the hearts of all who humbly seek his heavenly instruction, that they may receive the sacred word for their soul's health, taking of the things of Christ and revealing them to their souls; bestowing upon them faith, and holiness, and peace; being their Παρακλητος, and leading them to Him who is also their Παρακλητος (we give the original word, because the distinction of "Comforter," as applied to the Holy Spirit, John xiv. 16, also 26; xv. 26; xvi. 7; and "Advocate," as applied to Christ, 1 John ii. 1, is the comment of translators; the Greek being the same, though the diversity of the rendering may be proper,) that they may have fellowship with the Father and the Son; and that being justified by faith, through the blood of Christ, they may constantly receive the cleansing* of their souls, to make them meet for the inheritance of the saints in light.

* We had no special reference in our minds to any particular text when we wrote as above, "the cleansing of their souls;" but, as when one is thinking of a subject, illustrations spontaneously arise on all sides (as in the foregoing incidental allusion to the varied renderings of Παρακλητος) it occurs to us to notice a passage concerning this spiritual cleansing, in which the English reader is disadvantaged by the same rendering being used for two distinct words. We read, John xiii. 5—10: "And he poureth water into a bason, and began to wash the disciples' feet .... And Peter said unto Him, Lord, dost thou wash my feet....Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit." Here the English reader inevitably supposes that the word "wash," which occurs so often in this passage, represents throughout the same word in the Greek; and he in consequence loses much of the force of our Lord's reply; "He that is washed needeth not save to wash his feet, but is clean every whit." How can the only washing which had been mentioned, and which was but partial, whether applied to the feet, or even, as St. Peter asked, to the hands also and head, be said to cleanse the whole body? A person might have this local cleansing, and yet not be "clean every whit." But the difficulty does not occur in the original; and it would not have arisen in the translation, if the reader had been apprised by a change of rendering that two Greek words are used; namely, the word νιπτεσθαι, which is employed throughout the passage, except in our Lord's last reply, and which means a partial ablution; and the word λουειν, used by our Lord in conclusion, and which expresses the ablution of the whole body. It may be intelligibly rendered by our English word "bathe;" though our customs being different to those of the orientals in hot climates, who practise constant immersion in pools or rivers, we have not any word the familiar associations of which are perfectly coincident. He that is bathed is perfectly cleansed; and needs only, in fine, to wash from his feet the dust or sand which adheres from stepping out from the bathing place. Or our Lord might perhaps allude to the *immersion* used by the Jews at the consecration of priests and the initiation of proselytes, which was not repeated; the subsequent daily purifications being only by pouring water, or dipping the hands or feet. Bishop Hall says: "In respect of the main business of regeneration washed from your sins; yet even in the best of men, there are some remains of worldly

VIEW OF PUBLIC AFFAIRS.

The question of questions which presses upon the anxious attention of every wisely-judging Christian man throughout her Majesty's dominions, is the religious instruction of the people; and this divides itself into two branches, the instruction of the adult and of the infant population.

With regard to the adult population, the urgent want is new churches and new ministers to supply them. We have an ecclesiastical establishment, and blessings manifold has it been the instrument of conveying to the people; but it has been crippled and curtailed, instead of its operations being carried out to the full measure of its duties. Strange to say, while population was rapidly increasing, and mighty towns were springing up, where but recently there were only small parishes or a few scattered villages, the National Church was not allowed to lengthen its cords or strengthen its stakes, but was stinted to its ancient capabilities: nay, far more work was demanded, with diminished power; for the ecclesiastical apparatus was less adequate than it had been in the days of popery, before the Reformation; whereas the population was immeasurably increased; and what was worse, too many who professed themselves to be zealous churchmen, were so jealous of what they considered innovation, that they opposed the multiplication of churches and the division of overgrown parishes; so that property, and patronage, and ignorant jealousy, and even Conservative principles, were set in array against church extension.

Happily this day has gone by; the legislature has afforded considerable facilities for church building, and though the strings of the national purse are kept closely drawn, *private* Christian zeal has not been wanting in erecting and partly endowing many sacred edifices. But this is not enough. We rejoice, indeed, to witness this voluntary agency; but it does not exempt the nation in its corporate capacity from addressing itself to the work. It is an excellent addition to the labours of an Established Church, and a proper fruit of its exertions; but it is a very inadequate substitute for its rightful system. When Dissenters say, What has the Established Church effected? we reply, Much, and more perhaps than can be estimated; but we refuse to be tried by this test, for in too many places we have little more than the name, the shadow of an establishment; and in very few is its system fully carried out into full action. We remember seeing, more than five-and-twenty years ago, in Bristol, a steam-boat which was the ridicule of the multitude. To think of impelling vessels by steam, was pronounced to be preposterous. At length, however, the little boat was launched on its passage to Bath; but its engine was too small, and then truly the railers had an excellent triumph. Now it would be just as absurd to argue that the National Church principle is not efficient because in its present inadequate state it cannot effect its objects, as that a steam voyage down the Thames — to say nothing of one across the Atlantic — is a dream of enthusiasm because the worthy coroner of Bristol's boat was fitted up with too small an engine.

We rejoice to see that the necessity and duty of enlarging the agency of the National Church, by the aid of the legislature, so as to render it more adequate to its arduous duties, is beginning to be strongly felt among the sound-minded part of the nation; though we lament to say that no specific measure for the purpose has been laid before parliament. A most influential public meeting was lately held at Freemason's Hall, at which this duty was strongly urged and a petition to Parliament has been prepared, enforcing the principle. The petitioners justly state that "the addition of more than six millions to the population of England and Wales, since the commencement of the present century, without any commensurate addition to the Church Establishment, renders it necessary that some adequate

---

affections, some worldly defilement, which must still be purged away." There may also be an allusion to baptism (in the mode of immersion) which does not require to be repeated, and the sanctifying influences of the Holy Ghost which must be perpetual. The drift of the passage is clear enough; we only mean that the vernacular reader has not the full advantage of the original, as he might have by a distinctive rendering. Where this very word λουειν is used thirteen times in the Septuagint version of the Old Testament, for the ablution of the whole body by immersion, our translators have very properly given "bathe;" so that the word would not have been unfamiliar to the English Bible reader.

measures should be taken, without delay, to remove the alarming destitution of religious instruction which has thus arisen." No case can be clearer. If we are to have a national church, the nation ought to provide for its due extension; and private voluntary agency ought to be in addition to, not a substitute for, public endowment.

We rejoice to find that the Queen's majesty, upon the strong representations of the church authorities, has graciously commanded another collection throughout England and Wales to aid this good work. We trust and believe that the contributions will be very large; we would hope much larger than they have ever been upon any former royal letter. The demand is urgent, and the church ought to shew that she does not implore aid from the legislature, without having duly appealed to private bounty, or without such a response to her appeal as proves the zealous interest which the people of the land—let Romanists, Radicals, Chartists, or violent political Dissenters, say what they will—take in the prosperity of the established church, as an instrument of spiritual benefit to themselves and their children after them. Still this is after all but casual and temporary aid, and does not exonerate the legislature from the duty of devising and carrying into effect large and adequate measures for bringing church ordinances within the reach of every individual in the kingdom. We do not hope for any thing in this matter from the present cabinet; and we wish we could say that we should be sanguine, if merely political conservatives were in their place.

No, it is, and must be, a religious question; not one of party strife but of conscientious duty. The whole work must be begun and conducted in faith, if we would hope for the blessing of God to attend it. The building of churches is necessary as a means to an end; supplying clergymen to minister in them, is also a means to an end; nor can we have schools, or the public ordinances of religion, or pastoral visiting, without this external apparatus, which it behoves a nation to supply; but that which has stimulated church building, and so many other works of Christian benevolence, is the wide extension of true religion throughout the land. The legislature was induced to afford facilities for erecting temples, because piety had created a demand for them; and the demand extended beyond itself; so that many men may have been led, as patriots and enlightened politicians, to promote the object, who felt no spiritual anxiety for its prosecution. But such men are not to be depended upon for duly carrying out the principles of a National Establishment, in the spirit of the prayer which we daily offer in the Liturgy, "Endue thy ministers with righteousness, and make thy chosen people joyful." This prayer, early introduced into the Christian church from the Jewish service, connects the true welfare and happiness of the people with the blessing of God upon the ministrations of a righteous priesthood; and in that epithet "righteous" is expressed all that belongs to the evangelical covenant; whether the righteousness of justification, or the righteousness of sanctification; the doctrines of grace, or the duties of life; Christ as our sacrifice, or Christ as our example. Luther, in writing upon Psalm cxxxii., where this prayer occurs (verse 9, as also in Solomon's dedication of the temple—that ever memorable instance of church building by royal ordinance), says: "This psalm is a prayer in which Solomon and the people of Israel beg of God to preserve the priesthood and the kingdom, that is, that he would maintain the true religion, the true worship of God, and a prosperous and happy state of the kingdom among that people. In a word, it is a prayer to God, that he would be pleased to preserve the ministry of the Word above all things; and then also the laws, the magistrates, and the public peace: *for where these two things, the word and the laws, are rightly constituted and preserved, there all things go well with a kingdom.*" This is the consideration which induced Luther and the other Protestant reformers so zealously to promote national church establishments. They did not argue, with our modern Dissenters, that human laws have nothing to do with religion; that civil government ought only to regard man's inferior nature, and may not concern itself with his spiritual interests; that provided "laws are rightly constituted and preserved" for secular concerns, "all will go well with a kingdom" without any national provision for the administration of God's word and sacraments. They received and acted upon the divine promises without such faithless reasonings. They did not think the providence of God over nations, as nations, extended only to the ancient Jews. They trusted to the promise in the sixteenth verse of the Psalm just alluded to, "I will clothe her priests with salvation, and her saints shall shout for joy;" and on the strength of that and similar promises they offered the prayer, and they put their hands to the work, and God abundantly blessed their labours.

We have thrown out these remarks in too desultory a form, but they may serve as suggestions to others to follow up the subject in their riper contemplations; so as to view, in a scriptural light, the connexion between a priesthood clothed with righteousness, and a nation "rejoicing in goodness"—so the expression runs in Solomon's consecration prayer. In specifying the evils arising from a priesthood inadequate in numbers, we do not overlook the evils of a priesthood unsound in doctrine, unholy in life, or negligent of the duties of their sacred calling. We do not ask for churches, as though altars were enough, without the sacred flame of piety, and zeal, and love to burn brightly upon them. We connect the prayer with the duty, and both with the promise. There has, through Divine mercy, been a great revival of religion in the land; but we ought to pray and labour for its abundant increase. We are building churches; we are requiring many additional clergymen; but numbers alone prove little as to the amount of good done, or likely to be done; spiritual statistics are deceptive, unless quality be estimated as well as amount. Our clergy must be carefully trained and tried; we do not mean as regards intellectual acquirements, which are a requisite portion of a well appointed biblical apparatus; but in regard to spiritual qualifications and scriptural aptitude for the sacred office. Private interest, family pretensions, and the temporal sweets of patronage, must be less accounted of. The flock must demand a high standard; they must feel the purport of the prayer that their ministers may be clothed with righteousness; and also act up to the duty involved in it as respects themselves, to encourage a faithful ministry by an affectionate and teachable spirit; and by taking care that those who minister at the altar shall be able to live by the altar in decency and comfort; a duty not always duly regarded in adjusting the secular arrangements of our new churches. Both "the saints" and "the priests" must awake to increased energy; the former must supply the means of building and endowing temples dedicated to the Lord wherever they are wanted; and the latter must cultivate with zeal and fidelity the field of ministerial labour which will be afforded by them; both relying upon that promised blessing, without which a Paul will plant and an Apollos water in vain.

The second urgent want we mentioned is that of religious education for the whole infant population. We have dilated so often upon this imporant subject, that we will not repeat our statements. We rejoice that a Board of Education has been formed for the diocese of London, under the superintendance of its zealous prelate, which, from its metropolitan advantages, will probably furnish a model for the whole kingdom. We rejoice still more at the check which the no-religion scheme of her majesty's official advisers has received from strongly-expressed public opinion, and from the address to the queen by the House of Lords. Their lordships justly protested against a matter of such moment being decided upon by a mere vote of the House of Commons (in truth, by only a section of its members, with their notable majority of two) without an act of the united legislature. The queen's majesty was advised to reply somewhat reprovingly to the address; but its moral weight throughout the country has been very powerful; and we trust, and almost hope, that the advisers of the scheme (or rather its official abetters, for her majesty's ministers were but the tools of the Central Society—the bishop of London called them "fantocinni," puppets, having adopted to the very letter what that society had recommended) will not venture to persist in urging their purpose. The speech of the archbishop of Canterbury, who did himself much honour by proposing the address, was replete with important facts and sound and Christian reasonings; as were those of the Bishop of London and others who advocated it. The House of Lords has earned the public gratitude by its conduct in this solemn matter; as well as on many other recent occasions; and not least in rejecting that anti-protestant, anti-constitutional, and most senseless, clause in the prison-bill, by which the nation was to pay teachers to inculcate whatever fifty men in a prison should choose to say they believed to be true; though with more especial reference to Romanist priests for saying mass, absolving culprits, and, as Shakspeare too truly says, though the point of the allusion seems to have escaped his critics, applying the "flattering unction" to their departing souls.

ANSWERS TO CORRESPONDENTS.

T. M.; W. M. H.; S.; J. R. S. L.; Bedell; V.; W. H.; D. B. G. N.; and various "Constant Readers" are under consideration.

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 21. · SEPTEMBER. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

JOSHUA'S PIOUS RESOLVE.

For the Christian Observer.

"As for me and my house, we will serve the Lord." Such was the pious and paternal resolution with which Joshua concluded his last address to the people of Israel, assembled before the Lord at Shechem. Having, according to the Divine command, distributed among their tribes the promised inheritance, and thus finished the work which God had given him to do, this venerable patriarch was now, as he himself declares, "about to go the way of all the earth." With a heart duly impressed by a grateful sense of God's peculiar favour, in bringing him and Phinehas alone, of all the men who had left Egypt, into the promised land, he assembles the people, that he may urge upon them, as with his dying voice, to "take good heed unto themselves to love the Lord their God." He recounts to them the promises, the threatenings, the past favours and mercies of God; and thus appeals to their hopes, their fears, their gratitude. Throughout his address, we observe this zealous and faithful servant of God anxiously labouring to press into the service of his Divine Master every pure feeling which could animate their bosoms; and to touch every chord in their hearts which might be taught to vibrate to the praises of God, and tuned into harmony with religion. This venerable patriarch was now in his hundred and tenth year, an age at least double that of any whom he addressed. He had long and often led to the battle the generation of their fathers, now sleeping in the dust of the wilderness: and he himself stood among the people as a time-bleached monument of the mercies of God—a memorial of the days of old, and the years that were past, with all their hallowed remembrances. He briefly, but most impressively, sketches to them the leading features in the history of their race, every circumstance of which was a miracle and a blessing. With the most consummate address, he dwells upon the mercies of God *freely* bestowed upon their fathers, when they were beyond the flood, and serving other gods: upon the consequent call of Abraham, by God's covenant with whom they were now put into possession of the promised land: upon the several miraculous deliverances of their fathers, and of themselves, from Egypt, and in the wilderndess: and finally, upon the casting out before them of the idolatrous Amorites, in whose land

they then dwelt; and the giving them "a land for which they did not labour, and cities which they builded not, and vineyards and oliveyards which they planted not."

And now, to bring the several motives which their history furnished to bear upon the great object for which he had assembled them—an object dear to his own pious heart—he skilfully sums up all in his inimitably affecting and judicious concluding appeal. In it, by epitomizing their own history, he indirectly reminds them of the impotence of idols to protect and deliver their votaries; and of the omnipotence of God to punish his enemies and to reward his people; —thus appealing, at once, to their prudence and their gratitude. "Now therefore," he says, "fear the Lord, and serve Him in sincerity, and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord."

Such was the appeal which Joshua addressed to these professed servants of the Lord: such the resolution which he formed, for himself and for his house. Is such the present practice—is such even the sincere resolution for the future, of those whom I now address?

This call of Joshua was enforced by the recital of *temporal* blessings, temporal promises, temporal threatenings; all of which were but the "figures of heavenly things, types and shadows of good things to come." And yet this call was successful. "Israel," we are told, "served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that He had done for Israel." Since then, Jesus Christ has brought life and immortality to light by the gospel; and converted those dim shadows into solid substances, those types into realities. The minister of the Gospel, while he calls *you* to the same duties; and while he tells you of that love with which "God so loved the world, that He sent his Son to be the propitiation for your sins:" while he sets before you what the Saviour did, and endured, for your redemption; His holy life, His patient sufferings, His cruel death: while he proposes to your faith "Christ crucified," as freely unfolding to you the gates of the kingdom of heaven, with all its unfading crowns of glory, and all its mansions of everlasting rest: while, on the other hand, with warning voice, he speaks to you of the agonies of a lost soul; the lashes of awakened conscience; the writhings of impotent malice; the gnawing worm of repining and remorse; the feverish and insatiable thirst of covetousness; the unquenchable fire of lust; the blackness of despair, and all the other innumerable horrors of an undone eternity: in all these, he enforces his call by sanctions, to which those so successfully urged in the context bear as infinitely small a proportion, as does the perishable body to the immortal soul—as time to eternity.

In calling attention to Joshua's resolve, and deducing from it a few common-place and every day duties, I may perhaps appear to travel over a beaten and well-known path. So far as this charge may be thought to apply, I would answer it by repeating that "whether men will hear or whether they will forbear" neglected duties, however

simple and well-known, must be inculcated by "line upon line, and precept upon precept." Men need much less to be instructed in new truths and duties, than to be stimulated to embrace and perform old and forgotten ones;—much less to have their understandings enlightened, than their consciences effectually aroused, and their hearts savingly impressed. God may say now to His ambassadors, as of old to His people, "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." It is "not with enticing words of man's wisdom" that souls are converted unto God; but by demonstration of the Spirit's power, in effectually appealing to the stupefied conscience, and addressing to the slumbering spirit "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The beauty of holiness, faithfully copied from the great original, God manifest in the flesh, may indeed now and then captivate a soul: wisdom's ways of pleasantness and paths of peace, graphically delineated, may invite some solitary wanderer to quit, for them, the crowded walks of life. The Father's love, feelingly and impressively enforced, may find in some bosom a responsive feeling: the Saviour's sufferings, pathetically set forth, may sometimes melt a soul into conformity with His image: but it is sadly to be feared, that with the great mass of society the battle of the Lord must be fought, in the first instance, upon the field of natural conscience—a field where great will be the havoc of souls, and few the conquerors. Trusting to the omnipotence of truth, and to "the weapons of our warfare which are not carnal, but mighty through God," we summon your *consciences* to the controversy of the Lord: and *then* press home our charges, and endeavour to render them effectual, by an appeal to the best *feelings* of your heart.

Deeply as man has degenerated from his original nature, and sunk as he is, from a state of purity and love, into the abysses of sensuality and selfishness, still we see gleaming from amid this universal wreck, latent, or partially developed, sparks of natural affection, fragments of a mighty ruin. Every trace, indeed, of the foundations of man's nature, every impress of the first and great commandment of the moral law, are wholly obliterated from his soul. The total absence of every feeling of dutiful and affectionate attachment to his prime Benefactor and his chief Good, brands man as alike an apostate from his nature and his God. Still, the natural affections—paternal and filial, conjugal and fraternal—divide the empire of cold-hearted, sensual selfishness; and redeem the moral waste, which man's fallen nature exhibits, from the character of hopeless and irrecoverable desolation. Who has not felt an ice-bound spring of happiness unlocked within his breast, as he looked upon some lovely specimen of innocent reciprocal affection: as he witnessed the delighted meeting of two objects of mutual love long parted? or caught, with a glance, the delicate tact of heart, in the more refined expression of a deep-seated and tender affection; whether its subjects were a husband and wife, a brother and sister; or, which is perhaps the purest, calmest, and tenderest of all, a father and daughter; as he drops those silent yet speaking tears of joy—

> "Tears, such as pious fathers shed
> Upon a duteous daughter's head."

These natural affections, like the prostrate column of the decayed

temple, that sometimes bursts in beauty upon the traveller's view amid the parched sands of the desert, refreshing his mind with the memory of the splendour and the piety which once made their abode within its now desolated walls; these scintillations of a latent fire in man's heart, petrified by selfishness, indicate its high original and its destiny. They convince us that man was not always, nor is always to continue, the selfish, sensual, being he now is. These vales in the desert of life—these verdant spots upon which the heart loves to repose, as it treads its weary way through the barren wilderness of this selfish world, tell us what a bright and lovely scene this earth exhibited, when Adam walked with God, beneath unclouded suns, amid the shady bowers, and by the crystal stream of paradise; when all was purity and peace; they tell us what a scene this earth would still exhibit, were those natural affections fully developed, sanctified, and evangelized; were that "God" who "is love" restored to His rightful supremacy over the affections of every heart, from which sin has dethroned Him; and were the kingdoms of this world become the kingdoms of the Lord and of His Christ.

To these natural affections, the last connecting link between man and his Creator, religion often stoops to raise the soul to God. The sanctifying Spirit purifies them from the corrupting taint of selfishness; God breathes again upon them, as in primeval paradise, the breath of a Divine and an immortal life: and converts them into charity.

Is there no parent who looks around on a domestic scene which is the centre of all his interests, the home of his affections, and which, amid all the toils of daily business and all the cares of this troublesome world, is the solace of his labours, and the comfort of his heart? And does he not sometimes permit imagination to wander, even to the limited future of that family's *temporal* destiny? While year after year rolls over him, and each brings with it some infirmity of body, whose stubborn evidence forces him to admit that he has "no abiding city here," does he not see, with cheering hope, in the opening virtues of some amiable and beloved child, the staff of the tottering steps of his own declining years—the solace of his infirmities and cares, when those days shall arrive, of which his soul shall say "I have no pleasure in them"—the protector and the father of those remaining objects of his care, whose helpless age or sex would add another pang to the agonies of expiring nature, while he shuddered at the thought, that he was now about to launch them, without a pilot to steer their course, upon the dark ocean of life, and amid the wild waves and storms of this treacherous world?

Such *are* the feelings which animate you. Such is the end of all your earthly toils and cares which each parent proposes. I would then declare to you the only means by which that end can be attained—that object can be accomplished. I would unhesitatingly assent, that nature can forge no chains of temper to bind to those duties of charity the principles and affections of the natural man: that true religion alone possesses energy and power to subdue that selfishness, which, in some one of its infinite varieties, is the alone animating principle—in fact, the essential nature of the unregenerate soul.

But, strange inconsistency! many a parent seems fully sensible of this; and desires for his child those moral virtues, and, to a certain extent, that religion, which his own heart and life practically reject

and despise. Many a one would divide, and adopt half of Joshua's profession; and say, "As for me and my house, *it* shall serve the Lord." But this is a vain expectation. Family religion, so far as the agency of the parent is concerned in its production, can only be the fruit of personal religion. The soundest principles, whether of religion or morals, which we so frequently hear pressed upon children by parents who have, in many particulars, cast off the restraints of both, *must* be powerless. Deprived of the weight of example, and of the energy of experimented truth, which alone could send them home to the heart, they fall upon it, pointless and inefficient. Nor is this the worst. When enforced by compulsion—for, even by the most irreligious and profligate parents, moral duties, at least, *will* be so enforced—they call forth all those irritable and malicious tempers, which tyranny and injustice are ever sure to elicit from the proud nature of fallen man. Preaching without practice, will, in most minds, associate with the precepts inculcated, the disgust and aversion which the hypocrisy of a false professor never fails to excite. Duties urged by precept, and not seconded by example, always, too, engender a smothered feeling of contempt and hatred for the authority which enforces them: in the case of children, for parental authority. And as it might almost be said, that, to the infant mind, the fifth is the first and great commandment; that it is the germ of all its discipline, the scale by which it ascends to God; contempt for parental authority will soon develope itself in a general insubordination of mind—a spirit equally at war with God and man, and therefore equally a foe to man's present and eternal happiness.

The youngest mind will naturally seek to interpret the abstract principle inculcated by the sensible comment which the life of its teacher exhibits; and thus it will fall into either of two fatal snares. If it does not perceive the parent's error of life, but views him as a model, it will mistake the nature, or at least the extent, of those principles in which the religion and virtue of its future life are to be built. If, on the other hand, it detects—and the youngest mind is far more quick and shrewd at detecting the inconsistency of a parent's life with the duties he inculcates, than men are apt to imagine—it will rebel, in spirit, against the authority which enforces them. It will say, in heart, to that parent who should be to it the representative of God, "Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that makest thy boast of the law, through breaking the law dishonourest thou God!"

Be assured that a deep and awfully important principle is involved in that command, which gives to "honour thy father and thy mother" not only a place in the brief summary of the moral law, but even the first place in its second table; which places it parallel with the first and great commandment of the other table: "Thou shalt have none other God but me." The fifth commandment indicates as the Divine purpose that parents should stand between the child and God, and thus lead him heavenwards. It declares God's will and design—else God were the minister of sin—that parents should ever be in a condition to say to their children, "Be ye followers of us, as we also are of Christ:" "Walk so as ye have us for an ensample." Oh! beware, then, lest you leave the strait and narrow way, and thus compel your

child to violate, either the commandment specially addressed to him, or the first and great commandment. Beware lest you compel him, in honouring you, to dishonour God. No: if you would see religion and virtue, holiness and happiness, flourish among those dear to and intimately connected with you, you must seek it on the terms of personal religion. You must embrace, undivided, the patriarch's wise, and pious, and paternal resolve, "As for me and my house, we will serve the Lord."

I should wish to add a few further thoughts, but must defer them to another paper.

J. M. H.

THE "TRINITARIAN" AND BRITISH AND FOREIGN BIBLE SOCIETIES.

[WE insert the remainder of our correspondent's remarks upon the pamphlet circulated, "On behalf of the Trinitarian Society;" but we do not adopt them as our own; for if we considered it necessary to embark upon particular points of Biblical criticism we must go into the matter much more widely and deeply than our correspondent has done. It is not a question which can be settled by the sort of process which Mr. Thelwall has adopted, for there is not a translation of the Scriptures extant which does not contain numerous errors; or what we may consider such; and if the Trinitarian committee, instead of employing their own time, and their subscribers' money, in raising an outcry against the Bible Society, because its versions are not immaculate, would shew how the whole world can be supplied with Bibles against which no objection can be raised, they would solve a difficulty which no church, or body of divines or Biblical scholars, has hitherto been able to obviate. Their own plan has been much more simple; they have declaimed loudly against the versions issued by other societies, but they have never put forth a single version of their own; so that no person can accuse them of having made bad translations. The Bible Society might with much ease have adopted the same plan; but under the guidance and benediction of the Father of lights, it followed, in faith, and zeal, and love, the more excellent way of sending forth to the nations the word of God in the best version which could be procured or circulated, provided that it was substantially faithful, not doubting that he would bless, as he has abundantly done, this pious work to his own glory and the salvation of souls; that he would mercifully pardon many mistakes and imperfections; and that as Scriptural knowledge and sacred learning increased, faulty versions would give place, as was the case in our own land during the reigns of Henry VIII., Edward VI., Elizabeth, and James I., to others of higher character, though still far short of perfection.

The Bible Society, Mr. Thelwall is constrained to admit, explicitly declares that it countenances no version which does not proclaim "Who and what the Saviour is; His proper Deity; His one great sacrifice for sin; His intercession with the Father; His coming again to judgment; man's guilt, condemnation, and helplessness; the Holy Spirit's grace, power, and work." Such being the case, particular renderings are a question for calm, scholar-like, and Christian criticism; not for reviling, as though there were a settled purpose to sophisticate the word of God. Mr. Thelwall, who cannot quote what he is obliged to own to be good, without giving it a jaundiced aspect, is pleased to represent the above "almost good confession of the Christian faith" as quite a new feature

in the Society's history, and hopes that it may be "the beginning of better things." If he is not either very ignorant, or very forgetful, he must well know that the reports of the Society have abounded with such declarations from the commencement.

We decline, then, mixing up the real question at issue with any discussion as to the merits or demerits of a few particular renderings. The very circumstance that men as well informed, as learned, as Scriptural in their doctrines, as devout, as anxious for the honour of God and the purity of His word, and as truly Protestant as any member of the Trinitarian Society can be, do not discover in those renderings the heterodoxy, and wilful corruption, which Mr. Thelwall imputes to them, is of itself sufficient proof, that the task of correcting versions is not so easy as persons unacquainted with the bearings of the subject might suppose. We are, indeed, perfectly ready, at any time, to discuss the correctness or incorrectness of those renderings; but it is altogether unfair, not to say preposterous, as every Biblical scholar well knows, to place the character and proceedings of the Bible Society upon the issue of particular criticisms. We might as well place the character and proceedings of the Trinitarian Society upon the issue whether 1 John v. 7, in the Bibles which it circulates, has any weighty sanction of Greek manuscripts. Will Mr. Thelwall, or any other person, venture to assert that it has? Or will the members of the Trinitarian Society present to the world the evidence upon which they undertake to say that this passage is genuine? Has one in a hundred of them ever examined the subject? Are they even aware that the Dublin manuscript is the only Greek exemplar in which the passage occurs; and that this manuscript is of comparatively modern date, and of no authority; and that, to use the words of Mr. Hartwell Horne, "it is a servile imitation of the Latin Vulgate;" Dr. Adam Clarke also stating his opinion that it is the work of some bold critic, who, not finding the text in any manuscript, foisted in a Greek translation of it from the Latin Vulgate. Every scholar knows that it is almost entirely on account of this reading occurring in the Vulgate—not certainly from the authority of Greek manuscripts—that it has been adopted in modern versions. Now if Mr. Thelwall had urged against the Bible Society, that in publishing versions grounded upon the Vulgate it has embodied a passage which is destitute of manuscript authority, he would have brought a far stronger objection than any one of those which he has adduced against those versions. He may himself believe, though without documental authority, that the passage is genuine; be it so; and grant that the passage is genuine; as every Christian scholar would wish to find it, if he might lawfully wish the word of God to be otherwise than God has given it. Still, is it not clear that we could never print or issue a single Bible, if we must wait till Christian scholars had unanimously agreed to receive or reject this passage, or any other disputed reading, and in the latter case, to expunge it from all translations and copies? Thousands of clergymen and of Christian ministers of every persuasion, and of pious well-informed laymen, use and distribute Bibles with this passage in them, though feeling grave difficulties as to its authenticity. They circulate what they know to be the word of God, though doubtful as to the authenticity of particular passages or readings. It would be preposterous for the Christian Knowledge Society, or the Bible Society, or even the Trinitarian Society, to appoint a committee to examine the arguments for or against the text on the Heavenly Witnesses, and all other disputed texts or renderings, with a view, if the objections seemed to them to prevail, to alter almost all the versions and copies extant. They must issue the Bible in what is judged to be the best accessible or distributable exemplar,

leaving uncertain critical investigations for private consideration. We assert, without fear of contradiction, that no two members of the Trinitarian Society, if competent to examine the question of texts, readings, versions, and revisions, would ever agree in every tittle, or probably in every important matter; so that one would hold up to the world as a part of the word of God what his brother did not believe to be so. What then is to done, but what all churches and Christian societies have done from the beginning; and what the Trinitarian Society itself does and must do, if it issue any one copy of any version extant, or ever likely to be extant? Is it pretended that every person who subscribes a penny a week to Mr. Thelwall's Society has satisfied himself that every passage is genuine, and every rendering faithful, even in our own invaluable authorised translation? If not, he is placed in the same difficulty as the members of all other Bible Societies; and it would be as absurd as it would be uncharitable to accuse him of neology, latitudinarianism, and tampering with the word of God, because he aided the circulation of versions or editions, which, however useful or excellent upon the whole, he might be shewn were not immaculate.

It is very reluctantly that we have touched upon these questions; because though perfectly familiar to Christian scholars, they are not, and cannot be, understood by persons who have not directed their attention to the subject: The servants of Christ must be willing in this, as in many other things, to bear reproach, while they are endeavouring faithfully to serve their Lord. How would Mr. Thelwall himself, or any one of his colleagues, reply to an illiterate man, who, having read his speeches, should say, "You offer me a copy of the word of God, but before I accept it I must know whether you will assert that every jot and tittle is so; that it contains that word, and nothing but that word; that there is no addition, omission, or mistake, either in the Hebrew or Greek, or in the English translation." Mr. Thelwall will reply (we quote his own words in reference to our authorised version) that "all translations of the Bible, made by the most eminent Christian scholars, must unavoidably be subject to imperfections;" but that "the English version is so excellent as to be justly deemed one of the greatest of our national blessings;" that he has recommended to the Bible Society French and Italian versions "*in the main* sound and good;" "substantially good versions, made *in the main* upon sound principles;" and a Portuguese translation, which, if carefully revised and corrected, would "then form a version, which, though not so good or intelligible as we could desire, yet certainly *in the main* an intelligible version." What will the illiterate man, if he adopts Mr. Thelwall's arguments against the Bible Society, reply? "I asked you," he will say, "whether the book you give me is, or is not, the word of God. Instead of replying plainly, Yes or No, you spin out a perplexed and equivocal answer. I had heard that the translation used by the Apostles and the early church was *in the main* the word of God, though *subject to imperfections;* I had heard also that the Bible Society circulated versions which they say are *in the main*, and *substantially*, that is, in the great majority of texts, faithful to the original, though some passages are erroneously translated; but you told me very confidently that they were not the word of God; you would not allow any excuse about *substantially* and *in the main;* you quoted here and there a text, and then pronounced the mass to be poisonous; and when I ask you to give me a faithful Bible of your own, you make as many *ifs* and *buts* as your neighbours." Mr. Thelwall could give no reply to such remarks, but what would shew the injustice of the style of argument which he has adopted towards the Bible Society; and this, even if it be admitted, that the Society may have occasionally erred in its adoption of versions. But how are the class of persons among whom the Trini-

tarian Society's pamphlets are likely to circulate, to understand the true bearings of the question? The injuriousness of the proceeding is very justly exhibited in the following passage of T. H.'s two letters to the Rev. A. Brandram:

"I feel no hesitation in giving my opinion, that, if the cause be tried before learned and competent judges, an honourable acquittal must be pronounced. It is your misfortune, that the cause will not thus be tried—nor was it intended by its originators to be determined in this manner. Could I doubt the Christian integrity of your accuser, I should say, that the whole showing of the case has been got up, not for the instruction of those who are conversant with the history and principles of biblical criticism, but as a mere appeal to popular ignorance. One bold assumption reigns throughout the pamphlet of Mr. Thelwall, viz., That the English authorized version is so exact to the original, so entirely pure as to the text upon which it was founded, so free from party-bias on the minds of its translators, that ('making,' as he says, 'due allowance for human imperfection,') it ought to be received as a standard by which to judge the merits of every other translation. Another assumption necessary to the argument, though probably not in the contemplation of the writer of the tract before us, may be stated as follows:—That the authors of the English version had no hesitation of mind with respect to any of their renderings; but were equally right, and equally confident that they were right, in those passages where they agree with, and in those where they differ from, former translators. There can be little doubt that the majority of those persons to whom the present appeal has been made, will take for granted these two facts. How we are to disabuse them of their error, I know not. To dispute, in any degree, the accuracy of the English version, will be a crime of no less magnitude, than that which is charged, by his brethren, upon the Roman Catholic, if he denies authenticity to the Latin Vulgate.

"It is a question which ought not to have been thus agitated. The defence which you were necessarily compelled to make in the conclusion of your Report, may unsettle the confidence which multitudes have justly reposed in our authorized translation; and if your assailant, being unlearned, had been modest—or, being learned, had been just and prudent, he would not have provoked you to the discussion. Still less, in either case, would the Trinitarian Bible Society, abandoning the fair ground of legitimate argument, have attempted to crush you by a resolution, containing the slanderous charge, that your Report had called in question the right of the English authorized version to be regarded as the word of God. You have done no such thing;—you have strongly professed your admiration of that work;—you have regretted the necessity for even alluding, in self-defence to its occasional blemishes;—the worst that you have said amounts to this, that the principle of criticism pursued by Mr. T. would make him the censurer of the English Bible, as well as of the Roman-Catholic translations—that, if occasional incorrectness of rendering is to invalidate any book which puts itself forth as the word of God, then the authorized version itself would not be safe, before that rash and wide-sweeping condemnation."

Mr. Thelwall remarks, "We sometimes find that the conversion of a soul turns upon the plain, the faithful, rendering of one particular text." It is not necessary for us to attempt to ascertain all the circumstances upon which "the conversion of a soul turns," in order to ascertain the obvious duty of rendering the sacred text plainly and faithfully; but we will show by an interesting anecdote related by the late beloved bishop Corrie, that the salvation of a soul may, by the Divine blessing, be promoted by a few texts of Holy Writ, translated "imperfectly," but "to the best of the translator's ability."

"About twenty years ago, when I was stationed at Chunar, a native Roman-Catholic used to visit me for religious instruction. There was not at that time any translation of the Scriptures to put into his hands. I therefore selected some of the most important passages of the Bible; and according to the best of my ability dictated a translation of them, very imperfect, it is true, to the poor man, who wrote it on a number of pieces of loose paper. I soon lost sight of him, and heard nothing of him for many years; but have been lately informed, by the Rev. Mr. Wilkinson, of Gorruckpore, that a short time ago he had been called to visit the same man on his death-bed. On entering into conversation with him, he was surprised by the extent of his acquaintance with scriptural religion, and the propriety of the feelings which he expressed in reference to the

solemn situation in which he was placed. He asked an explanation, when the poor man produced the loose slips of paper on which he had written my translations. On these it appeared that his soul had fed through life, and through them he died such a death that Mr. Wilkinson entertained no doubt of his having passed into glory."

We will now insert the remainder of our correspondent's letter.]

To the Editor of the Christian Observer.

(*Continued from page* 488.)

THE Rev. Mr. Thelwall has objected that the Bible Society has very inadequately accomplished its object, having translated hitherto only portions of the Scriptures into some dialects, and having circulated complete editions of the whole Bible only to a comparatively limited extent. There is the more need then of advancing steadily in the prosecution of the work, till the Lord himself shall come. It has been well noticed, that the last verse in the Old Testament terminated with an anathematising threat or warning, "lest I come and smite the earth with a curse" (Mal. iv. 6); but that the concluding verse of the New Testament is a blessing, "The grace of our Lord Jesus Christ be with you all. Amen." (Rev. xxii. 21). Let us then act according to the spirit, and even letter, of this benediction; and more particularly since the epistle to the Romans ends with this description of the Gospel, "the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." What poor sinful offspring of the earth, plucked himself by the locks of his head from drowning, is warranted to lay an embargo upon the word of the living God?* Who has inspired him to say, "Hitherto shalt thou come, and no further?" (Job xxxviii. 11.) The Bible Society may be truly compared to the outer court of the temple, which, even under the Mosaic dispensation, was open to Gentile proselytes and naturalized aliens. Upon the Trinitarian Society's principle, a churchman might urge the want of accommodation for divine worship in this land or in some town, and at the same time make a resolution that he would not build a single church, unless the coin were subscribed exclusively by devout and holy men; and when he had raised enough to commence the solitary cathedral, refuse to allow any but believers to enter within its precincts; and in this way proceed with the work of national

* Our correspondent, we presume, means to speak of effects, not intentions. The opposers of the Bible Society would deny that they wish to lay an embargo upon the word of God; their object, they would say, being to get a better Society and better Bibles. Still, practically, they are impeding the circulation of the Scriptures, so far forth as their influence extends; for they can do very little —next to nothing—themselves; and they are casting impediments in the way of others. With regard to the case supposed by our correspondent, of refusing aid towards building a church, unless those who proffered it were men of piety, it fails in the main analogy; for the Trinitarian committee, with all their verbal purity, never refuse money, come it from what quarter it may. They make no scruple about Socinian or Romanist coin. They cannot by their constitution reject it; but they consider it sanctified should it come to their coffers; whereas in the case of the Bible Society they would account it an Achan's wedge. We do not pretend to reconcile these anomalies; we only state facts.

conversion, saying that no ministry of the word and prayer could be efficacious through the instrumentality of contributions raised in the usual method of voluntary donations or parliamentary grants. The Rev. Mr. Thelwall, in non-conformity with his present arguments, has laid down the principle, that a Dissenter is in duty bound to support the public religion, though he is legally permitted to frequent the conventicle, having taken a lease of his property under the knowledge of its being subject to such a charge, and at a proportionate valuation. Would Mr. Thelwall decline to accept of a tenth sheaf or lamb, if he held a moderate benefice (which I wish that I had it in my power to bestow upon him), with a family dependant upon his income for their support, because some farmers who were tenants of the soil, were neglecters of the parish church, or held sceptical tenets, however much he might seek the spiritual welfare of his parishioners? He would then perhaps cease to talk of the opposition which is made to the Trinitarian Institute, and the machinations of its enemies, when none trouble themselves or him to oppose it, or to enter into a conspiracy against it. The Bible Society has been defamed, as if so many Socinians, Papists, Jews, Mahometans, and Heretics, in conjunction entered a ship, and having received an episcopal and evangelical benediction, set sail on a circumnavigation of philanthropy round the globe. Such a view is opposed both to charity and truth; for no Society perhaps has been conducted more in the spirit of faith and prayer. But let those who unfurl their sails on the hypothesis of a purer and more exalted principle, recollect the fact, that when Sir Joseph Banks and Dr. Solander, with Captain Cook, in 1768, made a voyage, Dr. Solander cautioned Sir Joseph Banks against the deadly peril of falling asleep, in one of their inland expeditions, in a climate which was peculiarly soporiferous on account of the enervating effects of the cold, and that the first person who was found asleep was the Doctor himself.

The Bible Society has been very uncandidly represented as a seeker and promoter of its own vain-glory; but it does not require the inflation of praise; and when it shall have finished its work, it will need no other monument than that which will be erected to its memory, not only by its superior architects, but by its humblest hewers of wood and drawers of water: "Si monumentum quæris, circumspice."

Another fallacious estimate of this institution is, that it has been infidel up to the time present, and that a confession of faith has only just now been extorted from it. If so, why did some of its censurers then belong to it, and plead its cause? But the case is far otherwise; nor do I know when I have been more edified by any sermon than by the perusal of a paper written by the late Lord Teignmouth, who was its president, containing the soundest Christian doctrine; and which appeared in your journal so early as 1803.* It is an undeniable fact, that spiritual religion has made more rapid progress since the first institution of this Society, than for centuries before; and much of this effusion of Divine grace may be traced, under the blessing of its sacred Author, to the operations of this Society. For the Society

* Our correspondent may very justly refer to Lord Teignmouth's paper as a sample of Bible Society documents; but it is only a sample; for the Society's reports and the addresses of its members are replete with Scriptural doctrines

has not dethroned the sovereignty of Divine grace, though it has set at rest much of that controversial jarring, called, in the theological schools, not in the Scriptures, Calvinism and Arminianism; whose froth is apt to cause intoxication; whereas a deeper draught from the fountain of inspired truth, reproduces sobriety. It has also thwarted that continual tendency in the heart, even in the best of men, to form rash judgments of motives, and to set up false criterions of action, intermixed with much personal vituperation. It has, moreover, merged minor and exterior variances of Christian profession in the one great cause, not merely of rendering men better members of human society in their several relations of parents, husbands, children, subjects, but—as an instrument in the hands of God—of rescuing multitudes from final destruction, and of saving them with an endless salvation. The amount of benefit cannot be estimated upon earth; for we cannot always discern the tares from the true grain, nor must we root them up, but "let both grow together until the harvest." (Matt. xiii. 30.) "Two women shall be grinding together, the one shall be taken, and the other left." "Two men shall be in the field, the one shall be taken, and the other left." (Luke xvii. 35, 36.)

The principal ground of accusation now urged against the Bible Society, is the unfaithfulness of its modern versions of the Scripture. The last Report of the Society has defeated this attack, temperately, satisfactorily, and triumphantly. As there are some points, however, in it, which have not been referred to, and others only partially, I shall endeavour to enlarge upon it by a sequel.

The Vulgate edition of the Holy Scriptures, which has been of late commented upon, was never imagined by unbiassed judges to be a perfect transcript of the original. Robert Stephens, the Protestant printer of the Reformation, published several amended editions of it, bearing the dates of 1528, 1532, 1534, 1540, 1545-6, which, particularly the last, called forth the censures of the Popish doctors of the Sorbonne. It has been unjustly appreciated by some, and too much

---

and devout breathings. "The Bible Society," said Robert Hall, "is the [a] grand seminary of religious principles: perhaps there is no single moment, night or day, in which some voice does not rise to heaven in its behalf; and prayer is the grand key which unlocks the celestial treasury." Its venerable president, Lord Teignmouth, attested his belief that "thousands are daily praying at the throne of Divine Grace, that, through its instrumentality, the word of the Lord may have free course and be glorified;" adding, "I should consider myself unmindful of the duties of that station in the institution which I have the honour to hold, if this petition did not invariably form a part of my daily devotions." Its reports abound with such exhortations as the following; (We purposely select an old report, that for 1810; but the whole mass of them is in a kindred spirit;)—"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted. Your committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their report in the spirit of their institution, by pressing upon its members and friends, in every part of the world, the advice of the Apostle, 'Pray for us, that the word of the Lord may have free course, and be glorified.'" Such has ever been the spirit of this alleged prayerless, graceless institution.

undervalued by others. Bryan Walton, in his Prolegomena has vindicated its merits; and notwithstanding its defects it has been shewn, by collation, to agree more faithfully than some later translations with the earliest Greek manuscripts, and even to retain many genuine readings, in which the modern Hebrew copies fail. There is no standing miracle by which the absolute fidelity of the original text, since the Christian era, has been preserved free from those grammatical errata discoverable by critics, which must occur from the inadvertency, or less excusable omissions and alterations, of transcribers. This version was in request and use both by our own and foreign Reformers, all of whom, were they to rise now from their tombs, would unitedly rejoice in the Christian principle and laborious achievement of the Bible Society; and Beza himself defended this very version against the opinion of Erasmus.

De Sacy's French edition (first printed in 1667 by the Elzevirs, with the sanction of the Archbishop of Cambray) was translated from the Vulgate, by the joint labour of the Portroyalists, Arnauld, Nicole, and others; and was as much esteemed by the Jansenists, as it was condemned by their adversaries the Jesuits and the Popes. It was one cause indeed of the *bellum Papale* which took place at that period. This book has been criticised and vituperated by Mr. Thelwall on the following accounts.* Genesis iii. 15, is thus worded: "Je mettrai une inimitié entre toi et la femme, entre sa race et la tienne. *Elle* te brisera la tête, et tu tâcheras de la mordre par le talon." The ob-

* Our correspondent might seem to imply that Mr. Thelwall specially notices the French version; but he includes generally the Spanish, Portuguese, Italian, and French versions from the Vulgate. We are very far, indeed, from approving all the Vulgate renderings—as for instance, *illa*, Genesis iii. 15 ("she shall bruise thy head,"—the English says "*it* shall bruise thy head"), and "adorabit fastigium virgæ ejus," Heb. ix. 21; but if we were solemnly asked whether we believe that the first of these renderings was originally introduced to substitute the Virgin Mary for her Seed, or the second to encourage the worship of images and relics, we could not say that we so believe. The Papists quote these texts to their own purpose; but this does not prove that they were originally so intended. The Latin Vulgate is a very ancient version. It is essentially St. Jerome's, though partially revised at successive periods. Mr. Hartwell Horne's summing up of its character in his "Introduction," is fair and temperate. "Although," says he, "the Latin Vulgate is neither inspired nor infallible, as Morinus, Suarez, and other advocates of the Romish church have attempted to maintain; yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions." Our own excellent translators say in their preface:

"This moved St. Jerome, a most learned father and the best linguist without controversy of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry, and faithfulness, that he hath for ever bound the Church unto him, in a debt of special remembrance and thankfulness."

The reader who wishes to pursue the subject, may refer to the two letters to Mr. Brandram, in which the injustice of many of Mr. Thelwall's criticisms is pointed out. Some of them, even if just, are not very weighty. Thus he quotes four specimens of "Scriptural ideas modernized," namely, "davao as vivas" to express public shouting, or acclamation; and

jection against this passage is, that the feminine personal pronoun *elle* is used, which is alleged to signify the Virgin Mary; but whatever

---

LUKE vii. 8.

"For I also am a man set under authority."	For I also am a subaltern officer.

LUKE xvi. 19.

"There was a certain rich man, which was clothed in purple and fine linen."	There was a rich man, who was clothed in purple and holland.

NUMBERS xxxi. 14.

"And Moses was wroth with the officers of the host, (with) the captains over thousands, and captains over hundreds."	And Moses was wroth with the principal officers of the host, with the colonels and the captains.

There is not, in the above renderings, any change of "idea," as alleged; and as for the phrases, a word or idiom may be usual in one language, which seems almost ridiculous when literally translated into another. In many languages there is no specific word for a young sheep, as we have none in English for a young dromedary or camel; and ignorant persons might be told of horrible versions, in which, instead of the word Lamb in the Revelations, a corresponding phrase is used, which to us from habit would appear offensive, though had we been accustomed to it, as in our Prayer-book, Psalm cxiv. 6, it would be as good as the other. There may be nothing improper to a Portuguese ear in the phrase "official subalterno"—which Mr. Thelwall makes ridiculous by rendering it in technical English "a subaltern officer." Doddridge gives the sense, "I am a man ranged under the authority *of my commanding officer*;" which is far more displeasing than any modernizing which Mr. Thelwall quotes from the Portuguese Bible. Then, again, in the third specimen, why should "*os coroneis*" be wrong, and "*os capitaes*" right? A Portuguese might consider our word "captains" quite as modernized and technical as his word "coroneis;" yet what Englishman thinks of blue or scarlet, or epaulettes, when he reads that word in Scripture? So, again, if "hollanda" be an accustomed word in Portuguese for "fine linen," why should it be ridiculous any more than hundreds of modern words in our own version; where we read of pence and farthings; and "collops of fat;" and "towels;" and "vagabonds;" and find modern names given to weights and measures, and articles of food and clothing, and ordinary implements, and birds and beasts. Why is *os coroneis* necessarily more technical than *lieutenant*, or *helmet*, or *quarters*, or *six paces*, or *quaternions of soldiers?* The usage of a language is the chief test in such matters. Would it be just or seemly for some Portuguese Thelwall to quote Isaiah iii. in proof that the English reformers have exposed Scripture to ridicule by assigning modern English names to Jewish female ornaments; yet the charge would be more specious than in the cases above noted.

We will only add one fact which shews the unequal scales in which the advocates of the Trinitarian Society weigh the actions of friends and opponents. Mr. Thelwall, in speaking of the Vulgate translation of the passage beforementioned, Heb. xi. 21, says, "So also the Rhemists render the passage." They do; and the Rhemish version, we are happy to say, has not been, and is never likely to be, printed or circulated by the Bible Society. But an edition of this Testament was printed and circulated some years ago in Ireland; a cheap edition, to the large extent of twenty thousand copies. This edition contained such passages as "Except ye do penance, ye shall all likewise perish;" "Jacob worshipped the top of his rod," &c. And who was the instrument of

idea were in the mind of the translators, the same feminine pronoun, unfortunately for the criticism, is used in the Protestant edition printed at Amsterdam in 1678, the word with which it agrees being a substantive noun of the same gender. The English rendering is neuter; "*it* shall bruise thy head."

Again, Zechariah xiii. 7: "O épée, reveille toi, viens contre mon pasteur, contre l'homme qui se tient *toujours attaché à moi*, dit la Seigneur des armeés." It is here objected that the expression "qui se tient toujours attaché à moi," has an Arian complexion; though the Portroyalists held strongly the divinity of our Lord, as is evidenced in other passages. It denotes the familiarity of union, without however the signification of equality being so literally involved, though not excluded, as in our English word "fellow."

Again, Luke xiii. 3: "Non, je vous assure, mais je vous declare que si vous ne *faites penitence*, vous perirez tous comme eux." On reference to Chambaud's Dictionary, "faire penitence" will be found to be a French phrase for "repentance," of which the Roman Catholics make a sacrament, whatever word may be adopted.

Again, Heb. xi. 21: "C'est par la foi que Jacob mourant benit chacun des enfans de Joseph, et *qu'il s'inclina profondément devant le bâton.*" Why this last sentence should be construed to imply an act of adoration more than our own word "worshipped," I am at a loss to discover; nor can I discern the importance of Mr. Thelwall's other objections.

The earliest Protestant edition of the French Bible was printed by Peter Olivetan, with the aid of his famous relative, John Calvin, at Neuchatel in 1535, and at Geneva in 1540 and 1588. This has been considered to be the most literal version, but David Martin's revision of it is in more modern idiom. Of this the New Testament was printed at Utrecht in 1696, and the whole Bible at Amsterdam in 1707; and it was further revised by Jean Frederic Osterwald, whose text has been often printed, and in later times by the Bible Society. Those editions are respectively in use and circulation in different parts of the European continent, some churches and Christians preferring the one, and some the other; and they are supplied by the Society as they are wanted, and as a circulation can be obtained for them, together with the Protestant version of Diodati in Italian, published in 1607, and another translation from the Vulgate by Antonio Martini, archbishop of Florence, made at the close of the 18th century. This *last*, Mr. H. Drummond, one of the most active and influential founders of the Trinitarian Society, recommended the Bible Society to print, as well as other in the main faithful, not corrupted, Roman Catholic versions, and he himself printed an edition for circulation in Italy.

---

sending forth this version throughout the length and breadth of Ireland; and included it in his aggregate of "Scriptural education;" and spoke of it at various public meetings as a most blessed and hopeful issue of God's word? It was Mr. J. E. Gordon, one of the chief founders, and a vice-president, of the Trinitarian Society, till its alliance with Irvingism drove him from its pale. He acted in the integrity of his heart in printing this version; though we think he was mistaken in judgment; but how is it that Lieutenant Gordon's Rhemish Testament never happened to be held up by the Trinitarian Society as a proof of his having formed a league with Popery; as much as the Bible Society's versions grounded on the Vulgate?

There is a Spanish Protestant edition by Cyprian de Valera, published at Amsterdam in 1602, and a new version by Don Philipe Scio de San Miguel, bishop of Segovia, at Madrid, in 1703-4. In 1631, the Protestant New Testament was printed in Portuguese at Amsterdam, and the Old Testament at Batavia by J. F. D'Almeida in 1748 and 1753. The entire Bible likewise was published at Lisbon by Antonio Pereira in 1783.

Luther's German version from the Vulgate, as well as from the Hebrew and Greek Scriptures, was first published complete in 1530, and afterwards in 1534, 1541, and 1545. The date of our first English version was that of the New Testament made by Wickliff in 1378, which was followed by Tyndale's Testament of 1526, and Coverdale's Bible of 1535. It needs scarcely be stated that the language of those translations is exceedingly quaint and faulty; as also those of Henry VIII., Edward VI., and subsequent reigns; and even King James's Bible, our present authorized version, though highly and most justly prized, is inaccurate in parts, and the text allows of many marginal readings. The book of Psalms inserted in our Prayer Book was made from the Septuagint,* and in the book of Homilies, particularly in the

---

* Our correspondent might with justice have pressed this matter of the Septuagint far more strongly. We find Mr. Thelwall saying:—

"What versions may be truly considered as the Word of God may be illustrated by an anecdote. I recollect several years ago, some time before the Trinitarian Bible Society was formed, that, in a large company, two clergymen, and both of them very warm friends of the British and Foreign Bible Society, came up to me in a manner which indicated that they had something very important to say; and one of them asked me this question, 'Is the Septuagint the Word of God?' I answered instantly, 'No! certainly it is not.' He seemed to draw back with some surprise, and remarked to the other, 'He says that it is not!' 'And pray may I beg leave to ask your reason for saying so?' It happened providentially that I had for some time before been making the Septuagint the subject of my very particular study, and noting down every variation from the original Hebrew; I was therefore fully prepared to give a decisive answer, and I said, 'Because I find that many things are added which are not in the original Hebrew, many omitted which are, and many other things are strangely and needlessly altered; and I find that errors and deviations of one or all these kinds occur in every page.' I have lately been looking into my copy of the Septuagint, and find that I had gone regularly through it, as far as the Second Book of Kings, and what I then said is fully confirmed; there is not a page, nor a column, in which such deviations are not noted. I was fully warranted, therefore, to answer as I did. And wherever similar remarks can be made on any version—not because there are imperfections, but because we find that it is made upon false principles, and that there is no conscientious endeavour, under a solemn sense of the authority of the Word of God, and of the responsibility of those who translate it, to keep as close to the plain meaning of the original as the nature of language will admit,—then we say that such versions cannot be considered as the Word of God."

The Septuagint is faulty enough—exceedingly faulty—though Mr. Thelwall's statement is a gross exaggeration of its demerits. But let this pass; suppose it were as bad he says; nay a thousand fold worse than the Latin Vulgate and its vernacular progeny. Then we ask the following questions. Why does Mr. Thelwall stand up in church every Sunday and read the Psalms translated from it before God and the congregation; or does he act consistently, and burn the Anglican Prayer Book in the same furnace which is to destroy the Bible Society's versions? Again: how does he exempt the apostles, and probably our blessed Lord himself, from his censure, in making use of, and quoting from, so detestably wicked a book, as if it were the Word of God? We can fashion no answer to this inquiry, which does not prove that an indifferent

one against the peril of idolatry, there are apocryphal quotations from Baruch, Tobit, Judith, and Ecclesiasticus, which are there styled "*the*

translation may be lawfully made use of in default of a better, without any induction of responsibility for all its renderings. The question is either one of degree or one of mathematical strictness. Let the Trinitarian committee take their choice. If they say that it is one of mathematical strictness, so that no version can be lawfully read or distributed in which there is a single mistranslation, then they cannot lawfully read or distribute any version ancient or modern; nay, nor the Hebrew or Greek originals, since no person who knows anything of the matter is so ignorant as to suppose that there is a single copy extant which can be pronounced to contain a perfectly immaculate text. The various readings of manuscripts often amount to scores in a page; and though no copy perhaps is so faulty as not to correct in one text the misreading in another, so that no one point of faith or practice is in danger from the inevitable varieties of transcripts (for we implicitly believe the watchful providence of God in the conservation of His word, though he allows us bitterly to feel the effects of human frailty, the fruit of sin), yet no member of the Trinitarian committee would venture to assert of any written or printed Bible extant, that he believes that every word and letter in it is precisely a copy of the inspired original.

But if the committee say that they do not lay claim to this extreme strictness; that they admit that all copies are incorrect, and all translations fallible; and that it is a question of degree whether or not a version is fit to be read or distributed; then they give up the whole argument. Unless they think that the Apostles and the early church did very wrong in using a version which Mr. Thelwall pronounces—not in regard to particular mistakes, but as a whole, and without any qualification—not to contain the word of God; and that the Protestant reformers and churches had better have had no Bible than the Latin Vulgate, or vernacular translations grounded upon it; and that even the Church of England, and all her institutions, are guilty of great sin in using and circulating a version which may contain mistakes, and some perhaps considerable—they have no warrant to anathematise the Bible Society for printing, as in the main good and useful, certain versions against portions of which very grave objections may be urged.

The Bible Society does not print the Septuagint; but we have noticed Mr. Thelwall's remarks upon it, in order to shew the untenableness of the "Trinitarian" Society's style of reasoning. The case of the Septuagint is commensurate in its bearings with the case of modern versions and reprints. The reader has seen what Mr. Thelwall is pleased to assert of this celebrated translation; yet it was anciently read in the Jewish synagogues, and also in the churches of the early Christians. "It is uniformly cited," remarks Mr. Hartwell Horne, "by the early fathers, whether Greek or Latin; and from this version all the translations into other languages which were anciently approved by the Christian church were executed, with the exception of the Syriac." "How extensively," adds Mr. Horne, "this version was in use among the Jews, appears *from the solemn sanction* given to it by the inspired writers of the New Testament, who have in very many passages quoted this Greek version of the Old Testament." We need not go on to prove what no man denies, that the Septuagint was the sacred text-book of the Christian fathers; the text read, quoted, and commented on by Chrysostom, Theodoret, Athanasius, Gregory Nazianzen, and Basil; and afterwards by Cyprian, Ambrose, Augustine, and Gregory. The reader may find, in Mr. Horne's work, an elaborate table of "quotations from the Septuagint version in the New Testament." "The inspired writers," he

Scriptures;" though assuredly our Reformers never intended to designate those books as inspired and canonical, for the contrary is affirm-

---

says, "very frequently made their citations from the Septuagint, even *where this translation from the Hebrew is inaccurate*, but where the errors are of such a nature as not to weaken the proofs for which they were alleged." We cannot attempt in a note to sketch even the outlines of a subject upon which thousands of pages have been written; and the better-informed of the "Trinitarian" committee must know perfectly well that the class of persons whom their specious, but baseless, arguments are likely to influence, are profoundly ignorant of such matters; and think it quite enough that Mr. Thelwall has an immaculate Hebrew text, of which he is an immaculate translator; and that, therefore, upon his authority the Septuagint is what he describes it to be, and has no claim to be called the Word of God; being "made upon false principles," with "no conscientious endeavour, under a solemn sense of the authority of God, and of the responsibility of those who translate it, to keep as close to the plain meaning of the original as the nature of language will admit." Let Mr. Thelwall settle this matter with the New Testament writers who make such frequent use of a version thus deliberately false, and having, Mr. Thelwall being the judge, "errors and deviations in every page."

If the reader wishes to examine the question, he may turn to Mr. Horne, who has given the outlines, and referred to the chief writers on the subject for details; or should he happen to have our volumes for 1810 and 1811 in his hands, he will find a series of papers from the pen of our venerable correspondent Thomas Scott, in refutation of Dr. Adam Clarke, who had affirmed that *the whole* of the New Testament quotations from the Old are, without exception, taken from the Septuagint. Mr. Scott considered that statement too sweeping; he thought that the number was exceedingly small of those citations in which the Septuagint "*materially*" differed from the Hebrew; that where the difference was "immaterial," a considerable number are evidently taken from the Septuagint; and that in a large proportion the quotations are "so consonant *in meaning* to the Hebrew, though *the words* of the Septuagint are used with some variations, that it is not easy to say whether the sacred writers intended to quote the Septuagint or to translate the Hebrew; but being conversant in the Septuagint, the words of that version occurred to them in translating." He asks whether, when a passage decidedly accords with the Septuagint, and differs from the Hebrew, it might not be, "as the Septuagint alone was familiar to the readers of the epistles, and no harm would arise from the deviation, that the sacred writer saw good to take the passage as he found it." On these questions we enter not; we only wish to shew how much Mr. Thelwall, in writing as he does, is pleased to presume upon the ignorance of his readers. Mr. Scott, though combating Dr. A. Clarke's over-statement, yet says:—

"Far be it from me to speak of the Septuagint as not venerable, or as entitled to small authority in determining the true reading or meaning of the Old Testament. It is indeed exceedingly venerable; as the most ancient version ever made of the Hebrew Scriptures, and as the only one extant in the days of Christ and the apostles. It was at that time, I apprehend, in universal use among the Hellenists, or Jews dispersed through the nations who spake the Greek language; and read in their synagogues: and, no doubt, it was commonly received and used by the churches of the Gentiles converted to Christianity. Nay, more: I am of opinion that this translation of the Sacred Oracles, into the language at that time most generally cultivated of any on earth, was one grand means, in the hand of Providence, of preparing the minds of very many Gentiles to expect a great Deliverer from Judea, and of welcoming him when preached to the nations."

ed in their Articles. The whole of the Apocrypha is likewise bound up with some of the early foreign Protestant editions of the Bible, though most wisely it has ceased to be issued by the Bible Society, for the plainest reason, because the Roman Catholics ground their worst doctrines upon it.* The last Book of Esdras, which only oc-

---

Those who prefer the judgment of the secretary of the "Trinitarian" Society to that of Mr. Scott, are not likely to be convinced by any arguments or authorities which we could adduce; we will, however, add the sentiments of the translators of King James's Bible, which every true member of the Church of England will think entitled to some consideration. They say in their preface:—

"While God would be known only in Jacob, and have his name great in Israel, and in none other place; while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. But when the fulness of time drew near, that the Sun of righteousness, the Son of God, should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then, lo, it pleased the Lord to stir up the spirit of a Greek prince (Greek for descent and language), even of Ptolemy Philadelp, king of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles, by written preaching, as St. John Baptist did among the Jews by vocal."....

"It is certain, that the translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the apostles or apostolic men? Yet it seemed good to the Holy Ghost and to them, to take that which they found (the same being for the greatest part true and sufficient), rather than by making a new, in that new-world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the translation of the Seventy was allowed to pass for current."

So thought our translators; and what would they have said if they had been told, that the version which they believed the Holy Ghost had stirred up Ptolemy to cause to be made, and which prepared the way for the coming of Christ, was a deliberately dishonest and wicked version, and cannot, after allowing for human imperfection, be called the Word of God. Such exaggerated statements may call forth shouts of "Hear, hear," at "Trinitarian" Society meetings; but they prove nothing but a strange obliquity of judgment in him who makes them. They however shew how little weight is to be attached to the kindred declamations respecting the Bible Society.

* This is not "the plainest reason." The plainest reason is, that the duty of the Bible Society is to distribute only the inspired word, and that the Apocrypha forms no portion of it: nay, by its usurped claim to inspiration, is an abomination: notwithstanding, as our Church justly says, it may be read, apart from such claim, for example of life and instruction of manners. That the priesthood of Rome find their account in appealing to it in favour of their false doctrines and superstitions, is *an additional* reason why Protestants should not afford it any countenance, as their distribution of it, or binding it up with the inspired volume, might seem to do; but the "plainest reason" is that which we have mentioned. The Church of Rome endeavours to found false doctrine upon canonical scripture itself; but we do not therefore restrict the circulation of the inspired record.

curs in Latin, and is so palpable a forgery that it has been rejected by the Council of Trent itself, was introduced to the bibliographer for the first time by Mr. Frere and the late Rev. E. Irving, (one of the chief founders of the Trinitarian Society) in corroboration and proof of prophecy. The Hebrew translations of the New Testament and the English Liturgy, the rightful property of the Protestant Episcopal Church, (whose worship has lately been introduced, under the auspices of the British government, at Jerusalem, now become of commercial importance as a rendezvous of Jews and Gentiles, a Christian novelty since the apostolic age,) are also susceptible of improvements, as are all translations of the Holy Scriptures into the multifarious dialects of the earth. I am astonished therefore that the conscientious scruples of separatists from the British and Foreign *Bible Society, do not lead them at once* to quit the Anglican Church, and indeed every other.

I will conclude my cursory remarks in the words of that late eminent Christian philosopher, Dr. Mason Good, who draws the following contrast between oral tradition and the art of writing or printing.

"Such is a brief history of the noblest art that has ever been invented by the unassisted efforts of human understanding; an art that gives stability to thought, forms a cabinet for our ideas, and presents, in imperishable colours, a speaking portraiture of the soul. Without this, hard indeed would be the separation of friends, and the traveller would become an exile from his native home, vainly languishing for the consolatory information, that his wife, his children, his kinsmen, his country, were in a state of health and prosperity, and he himself still embalmed in their affections; without this, what to us would be the wisdom of past ages, or the history of former states? The chain of nature would be broken through all its links, and every generation become an isolated and individual world, equally cut off, as by an irremediable abyss, from its ancestors and from posterity. While the language of the lips is fleeting as the breath itself, and confined to a single spot, as well as to a single moment; the language of the pen enjoys, in many instances, an adamantine existence, and will only perish amidst the ruins of the globe. Before its mighty touch, time and space become annihilated; it joins epoch to epoch, and pole to pole; it gives unity to the works of creation and Providence, and enables us to trace from the beginning of things to the end. It is the great sun of the moral world, that warms, and stimulates, and vivifies, and irradiates, and developes, and matures the best virtues of the heart, and the best faculties of the intellect. But for this, everything would be doubt, and darkness, and death-shade; all knowledge would be traditionary, and all experience local; civilized life would relapse into barbarism, and man would have to run through his little and comparatively insignificant round of existence, the perpetual sport of ignorance and error, uninstructed by science, unregulated by laws, and unconsoled by Revelation."

F. S.

CHRISTIAN TESTAMENTARY ACTS OF THE LATE JUDGE PARK.

To the Editor of the Christian Observer.

IF the last words of the dying Christian are generally deemed worthy of the attention of survivors, their more solemnly recorded sentiments, as expressed in their testamentary acts, appear no less worthy of our notice. Of this nature are the opening and conclusion of the will of the late Mr. Justice Park (dated June 25, 1836), and I therefore transcribe them for your pages.

"In the name of the blessed and glorious Trinity, Amen. It having pleased Almighty God to take to himself the soul of my dearest wife (with whom I have passed above forty years of uninterrupted conjugal felicity, and who was one of the most amiable, excellent, and unassuming Christians that ever lived), it has

become necessary that I should make a new disposition of my affairs; therefore I, Sir James Allan Park, at present one of the Judges of his Majesty's Court of Common Pleas at Westminster, being of sound and disposing mind, memory, and understanding, but having constantly before my eyes proofs of the shortness and uncertainty of human life, do make, publish, and declare this to be my last will and testament.

"I humbly recommend my soul to Almighty God, relying for my eternal salvation on the *sole merits* and all perfect atonement of my blessed Lord and Saviour Jesus Christ, on my sincere contrition and repentance. As in the commerce of this world, the sincerity of religious profession is often questioned, I think it is my duty to declare, in this solemn moment of serious meditation, that upon the deepest and fullest conviction *I have lived*, and by God's grace *hope to die*, a sincere member of the Established Church of England, whose creeds and doctrines I unequivocally profess, believing them to be strictly consonant to the revealed will of God, as conveyed to us in the Holy Scriptures; and whose precepts through life it has been my anxious (though, alas! too frequently unsuccessful) endeavour to fulfil.

"I desire that my body may be decently buried at as small an expense as possible consistent with the respect due to my surviving family, leaving all arrangements as to place and manner to my beloved executors.

"My sons having through life conducted themselves to me and my dear departed wife so as to entitle themselves to our fullest affection and confidence, I wish to convince them, and all who may ever see this paper, that I had entire reliance upon their virtue, good sense, and discretion, their filial attachment to me, and their unbounded affection for each other; I therefore nominate and appoint my dear sons J. A. P., &c., executors of this my will."

There then follows not merely what has been considered a most equitable and just distribution of worldly property, but one conveyed in such terms as leave it doubtful whether most to admire the reasoning by which the testator has satisfied himself of the justice of his final dispositions, or the commendable anxiety which he evinces that all his family should be equally assured of the correctness of his judgment; and he then concludes:—

"Having now made the best and most equitable disposition in my power of the worldly wealth with which it has pleased a gracious God to bless me, during a long and prosperous life, amongst my dear six children, who all had an equal share of my love, I heartily and devoutly pray (in this moment of serious thought) that the Almighty may shower down upon them and my dear grand-children his heavenly blessing.

"And now in peace and charity with all mankind, grateful to God for his unbounded mercies, for great personal prosperity, for rank and station, for excellent and virtuous friends, for affectionate and dutiful children, and for more than forty years' conjugal happiness with one of the best of women; I conclude this my will, trusting to the Divine mercy for the forgiveness of all my offences, for the merits and atonement of our only Lord and Saviour."

It only occurs to me to observe, that it seems desirable to revive a custom, now so much in disuse, by which the servants of God may have an opportunity of witnessing, in their testamentary acts, a good confession to the honour of his name, and the faithfulness of his dealings towards them, as well as to express their dying sense of the value of true religion, to the encouragement of the faithful and the discomfiture of unbelief. When this is the testimony of a pious layman, it is likely to be very valuable, especially in times of degeneracy and defection; when the factions by which the Church is divided, and the infidelity so generally prevalent without her pale, render all additional evidence of this nature the more important. It is impossible to look abroad, and not to feel considerable anxiety for the continued peace of our Jerusalem, when doctrines of the most pernicious character have produced extensively those evil fruits, which (however) were only to be expected from them, in the contempt of all rule and

authority, and the undisguised resort to measures and practices endangering not merely the peace, but the very existence of civil society.

The mistake (may it not have been an irreparable one!) appears to have been that every criminal and licentious publication, of every price and form, has been suffered to overrun the land without check or controul; the natural and obvious consequence of which could only have been to bring into contempt and jeopardy the most sacred and cherished institutions of our beloved country; while the government has been content to let the worst consequences of such anti-scriptural doctrines explode in open rebellion; and then, and not till then, to employ the remedial arm of the law, as if prevention were not (now as ever) far better than cure. It is not to be doubted, and could not have been unknown to the government, that for many years past the most demoralizing and appalling theories have been inundating the land, under the names of Owenism and Socialism, the inevitable tendency of which, in denying all future responsibility, has been to dissolve the very principles of allegiance to all divine and human government, and to sow the seeds of anarchy, crime, and bloodshed over the whole land.

It is painful to contemplate the activity of the great destroyer, (as knowing perhaps that "his time is short") in the increased energies of his agents. A respectable member of the Methodist Society informs me that the disciples of Mr. Owen (whose first principle is the rejection of revelation) have adopted the class and band meetings of that Society; and distribute extensively the vilest tracts, in imitation of Religious Tract Societies—that they have parodied, to the worst purposes, the finest hymns we possess—that they employ travelling agents (upon the Missionary system) for preaching and teaching atheism and immorality—and in short that they avail themselves universally of the entire machinery of our best religious societies, for the diffusion of the most dangerous and deadly doctrines in theory and practice. Perhaps it may be thought that I have travelled somewhat inadvertently into a subject between which and the opening of my letter the connection may not at once be apparent; but when I consider the testimony borne to the value of true religion by such laymen as Newton, Locke, Boyle, and Addison, of old; and by learned judges and other moderns since; and, at the same time, reflect on the fatal indifference with which a professedly Christian government has at once withdrawn protection from the National Church, and simultaneously connived at the overwhelming increase of those crimes which are more particularly offensive to the Almighty, as disputing the Divine authority, and denying human accountableness; I believe there will be found to be a more intimate connection between Christianity and national happiness, than some may at first discern; and that our obligations are increased, in consequence, to all who, whether living or dying, have the courage to confess their Master.

ZENAS.

*** We are much obliged to Zenas for the above interesting passages from the testamentary acts of the late venerable and amiable Mr. Justice Park, whose life was a practical comment upon the declarations contained in them. In allusion to our correspondent's commentary, we may mention that the venerable judge, not long before his death, remarked in conversation to the editor of the Christian Observer, that during a considerable portion of his long life, he had

made careful observations upon the moral state of society, especially in regard to the effects of education; for doing which his station afforded him large opportunities; and that he was fully convinced, as the result of his personal experience and minute inquiries, that unless public education was thoroughly pervaded by religion, it would prove a curse rather than a blessing to the land. He had endeavoured, he said, to impress this strongly upon grand juries and country gentlemen wherever he went: and had particularly urged it at (we think he said) the Warwick Assizes; having been struck with the fact, that among the prisoners brought before him, there was in general no want of secular intelligence, though their conduct evinced the most lamentable absence of Christian principle. He had collected some remarkable statistical facts relative to the proportion of persons convicted of offences who could read and write, which had riveted his convictions on these subjects. He had been a zealously attached member of the National Society from its commencement; and of the Christian Knowledge Society from the year 1790; and so far as his other duties allowed, he gave to these, and various other religious and charitable societies, his personal and active aid.

We need not add how cordially we concur with our correspondent in recommending that Christian men and women should record, in so solemn a document as their last will and testament, their faith in the sacrifice of their Redeemer, with such an expression of their religious convictions as may be appropriate to the occasion, and calculated to impress the minds of their surviving friends, or others who may peruse the record. Many years since, a series of papers appeared in our pages, inculcating the solemn but often neglected duty of making a will; and in our volume for 1836, (not many months before Judge Park's will is dated, and in coincidence with its excellent preamble) we inserted some remarks upon "the religious wording of wills;" lamenting the too frequent neglect of those devout forms—decent even as forms, but doubtless often accompanied with sincerity of heart—with which our forefathers were accustomed to hallow secular transactions, from an apprentice's indentures to a national treaty; so that no legal deed was effected, no ship cleared out or set sail, no serious affair was transacted, without some recognition of the presence and providence of the Almighty; were it only a passing, but not unmeaning or unimpressive, declaration or prayer, "In the name of God, Amen;" or, "God send the good ship safely to her destined port." Many of these forms are still retained, though too little heeded; but we are informed that of late years the customary preamble of wills has gone very extensively into disuse. Yet such a man as Edmund Burke (we select the instance of a modern statesman and philosopher, rather than that of one of the olden times, or of some name more identified with devotional recollections) did not think it superfluous solemnly to testify, "First, according to the ancient good and laudable custom, of which my heart and understanding recognize the propriety, I bequeath my soul to God, hoping for his mercy through the only merits of our Lord and Saviour Jesus Christ." The wording of the preamble of the will of Judge Hale, in which he consigns his soul into the hands of his God and Saviour, very much resembles that of Judge Park; but it has the expressive clause, "by the unsearchable operation of his blessed Spirit," which, in addition to the "sole merits and all-perfect atonement" of the second Person in the sacred Trinity, as scripturally set forth by Judge Park, acknowledges the work of the third Person, in making the Christian "meet for the inheritance of the saints in light;" an acknowledgment not specifically expressed in the words "on my sincere contrition and repentance," though not shut out, if it be considered that every Christian—and surely we need not say every one who "unequivocally professes the creeds and doctrines of the Estab-

lished Church of England "—habitually looks up to the Holy Ghost as the Divine Author of repentance and holiness; the Bestower of every spiritual gift; and emphatically of that faith, by which, as exhibited in the very acts of faith which we are considering, the penitent "relies for eternal salvation on the sole merits and all-perfect sacrifice of his blessed Lord and Saviour Jesus Christ." The words of Judge Hale—which are prefixed to a very minute account of his testamentary and previous dispositions of property, in which, like Judge Park, he shews the just and tender and conscientious feelings which dictated his allotments—are as follow:—"And first, I do with all humility resign up my soul into the hands of Almighty God, beseeching him, for the sake of his own infinite mercy and goodness, and the merits and intercession of his only Son our Lord Jesus Christ, and by the unsearchable operation of his blessed Spirit, to make me a partaker of the inheritance of his saints in light and glory. And, as touching my body, I commit it to the earth, in assurance of a happy resurrection."

BISHOP BUTLER VERSUS LORD BROUGHAM AND THE USEFUL KNOWLEDGE SOCIETY.

To the Editor of the Christian Observer.

IN the volume of Bishop Butler's Sermons, there is one (the last) upon the ignorance of man. The evils of this ignorance have of late been strongly described; and many are seeking a remedy for them in an enlarged and general system of secular education. Lord Brougham has been among the most zealous and persevering in labouring to put away ignorance by cheaply diffusing useful knowledge. His lordship has frequently declared how greatly science strengthens the mind; and, as if it needed only to be cured of its intellectual weakness, what is called "useful knowledge" is abundantly poured forth. But how confined is the sphere of this boasted useful knowledge. The Society under Lord Brougham's auspices, which calls itself exclusively the "Useful Knowledge" Society, views man as needing aid only in the things of this short life—things useful for promoting the well-being of the body. Even in the memoir of Sir Isaac Newton, edited by this Society, no mention is made that he applied his mind to any subject but science. It is kept back, that he thought deeply, and also wrote, on Scriptural subjects. But about the time of his life when he so thought and wrote, it is significantly alleged that his faculties were declining.

Bishop Butler, in the Sermon above alluded to, considers man as an immortal being placed here by God in a state of trial, preparatory to eternity. The Bishop mentions the pursuits and discoveries of science, which are accompanied with much pleasure to the human mind. But he does not attribute the miseries of individuals, or social bodies, to the evils of ignorance of science; but looking into man's heart, as the seat of corrupt passions, he expatiates on the need of another remedy, even that which the Gospel of the Redeemer discloses for the pardon of guilt and the solace of sorrow.

We seem to be on the eve of making new and enlarged experiments respecting the education of the British people. It might be well, just to refer on this subject to the sentiments of so profound an observer of the nature and condition of man on earth, as was Bishop Butler.

He shews that to labour to train children upon Scriptural principles, will not, under the Divine blessing, be in vain; but that much of the unhappiness of men, not arising from the evils of ignorance, will thus be healed; while at the same time they will be prepared so to pass through things temporal, that they finally lose not the things eternal.

If the Useful Knowledge Society would deign to listen to Bishop Butler's sentiments on the value of science, as the employment of man in his state of trial on earth, they might perhaps see cause to fear, that when they had expelled the evils of intellectual ignorance, they might still have done little toward the cure of man's unhappiness, while they had neglected all hopeful preparation for, and approach to, his entrance into an eternal state; a state which, under the appointment of God, must accord with his probationary sojourning on earth. Those whose aim in education is merely to strengthen the mind by science, may find, in the results foretold by Bishop Butler, that they have drawn men astray from a due attention to those Divine principles and precepts, by which alone God may be honoured in man, and man may be made meet for the inheritance of God's saints in light.

When Bishop Butler speaks of man as being in a course of training for eternity, he shews that the pursuit of science is but a low curiosity, in comparison with that regulation of the heart by religion which alone subdues the evil passions in men's hearts. He says—

"Creation is absolutely and entirely out of our depth, and beyond the extent of our utmost reach. And yet it is as certain that God made the world, as it is certain that effects must have a cause. It is indeed in general no more than effects that the most knowing are acquainted with; for as to causes, they are as entirely in the dark as the most ignorant. What are the laws by which matter acts upon matter, but certain effects, which some having observed to be frequently repeated, have reduced to general rules? The real nature and essence of beings likewise is what we are altogether ignorant of. All these things are so entirely out of our reach, that we have not the least glimpse of them. Our own nature, and the objects we are surrounded with, serve to raise our curiosity; but we are quite out of a condition of satisfying it. And what if we were acquainted with the whole creation, in the same way, and as thoroughly, as we are with any single object in it? What would all this natural knowledge amount to? It must be a low curiosity indeed, which such superficial knowledge could satisfy."

Those only will acquiesce in these sentiments, who consider man as sinful in spirit and practice; and miserable from this sinfulness, and not from ignorance of science. To give due weight to the expression that the pursuit of science is but "a low curiosity," we must consider man as made for an endless life, after his short probationary state upon earth. Then it will be seen, that, as science cannot heal his sinful propensities, the pursuit of it, as his chief training, must fall far short of the cure of his miseries, and far short of that training which is needful to prepare him for eternal blessedness.

Again, Bishop Butler says—

"Knowledge is not the proper happiness of human nature. Whoever will in the least attend to the thing, will see, that it is the gaining, not the having, of it which is the entertainment of the mind. Indeed, if the proper happiness of man consisted in knowledge, considered as a possession or treasure, men who are possessed of the largest share would have a very ill time of it, as they would be infinitely more sensible than others, of their poverty in this respect."

Let us now see to what kind of training Bishop Butler would direct those who are anxious to give to man an education suited to his nature, his needs, his probationary state on earth, his responsibilities

in eternity. Having said, that if "reveries in science serve the cause of virtue and religion, in the way of proof, motive to practice, or assistance in it; or if they tend to render life less unhappy, and promote its satisfactions; then they are most usefully employed;" he says—

"But it is evident that there is another mark set up for us to aim at; another end appointed us to direct our lives to; an end which the most knowing may fail of, and the most ignorant arrive at. 'The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.' Which reflection of Moses, put in general terms, is, that the only knowledge which is of any avail to us, is that which teaches us our duty, or assists us in the discharge of it."

What then should be impressed upon the hearts and minds of men, in their early and constant training? Bishop Butler answers—

"If there be a sphere of knowledge, of contemplation, and employment, level to our capacities, and of the utmost importance to us, we ought surely to apply ourselves with all diligence to this our proper business, and esteem every thing else nothing—nothing to us, in comparison of it." [The bishop might have quoted those noble words of St. Paul: "But what things were gain to me, those I counted loss for Christ, &c."] "Thus Job, discoursing of natural knowledge, how much it is above us, and of wisdom in general, says, 'God understandeth the way thereof, and He knoweth the place thereof. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil, is understanding.' This is the only wisdom which man should aspire after, as his work and business.—Our province is virtue and religion, life and manners; the science of improving the temper, and making the heart better. This is the field assigned us to cultivate: how much it has been neglected, is indeed astonishing. Virtue is demonstrably the happiness of man: it consists in good actions proceeding from a good principle, temper, or heart."

It were to be wished that Bishop Butler had here shewn, that this good principle, temper, or heart, is then only effectually produced in man, when the love of Christ constrains him—when he lives by faith on the Son of God, who loved him, and gave Himself for him. Then would the true cure have been declared for that evil state of man's heart which the bishop speaks of; "the impotencies of fear, envy, malice, covetousness, ambition — considered as vices seated in the heart—constituting a general wrong temper; from which general wrong frame of mind, all the mistaken pursuits, and far the greatest part of the unhappiness, of life, proceed."

The bishop sums up his views of what is needful to clear men's hearts from these evils; remarking, "He who should find out one rule to assist us in this work, the clearing and keeping of the heart, would deserve infinitely better of mankind, than all the improvers of other knowledge put together." While we may desire that he had directed us, on the subject of man's ignorance and misery, to the great Physician of souls, who alone can heal us, we cannot but see plainly, that on the subject of education he would have given his vote for a scriptural and religious training: the introduction of science, to the exclusion of religion and the neglect of his eternal destinies, being, in his view, a wasting of man's days in "a low curiosity."

The writer of this paper has never seen Lord Brougham, or a good print of his lordship; but as education, habit, and the temper of the mind, are said to trace their impression on the countenance, he will quote, as a useful lesson in good training and discipline, Bishop Butler's excellent recipe for fashioning the human face divine: "That in all lowliness of mind we set lightly by ourselves; that we form our temper to an implicit submission to the Divine Majesty;

beget within ourselves an absolute resignation to all the methods of His Providence in His dealings with the children of men; that in the deepest humility of our souls we prostrate ourselves before Him, and join in the celestial song, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints! Who shall not fear Thee, O Lord, and glorify thy name?'"

The desire of my heart, and my prayer to God for England, is, that a scriptural education, in the principles of her Established Church, may be given to the youth of all her dominions, and at all times, so long as the sun and moon endure.

J. H.

CRITICAL REMARKS ON ROMANS VII. 1—4.

To the Editor of the Christian Observer.

We read in Romans vii. 1, 2, "The law hath dominion over a man as long as he liveth; for the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." I have often thought that this reasoning seemed inconsequent; though I imputed the non-sequence to my own dullness of apprehension; being assured that no such charge could lie against the sacred text. The meaning indeed is plain; that the Christian is dead to the law (the converted Jew to the ceremonial, and every believer to the moral), as a code of justification, though it continues a rule of life.

But I could not see how this meaning logically results from the text. When the Apostle says, "The law hath dominion over a man as long as he liveth;" it seems to be required in sequence, that the next verse should run, "for the woman who is under a husband (ὑπανδρος) is bound by the law to her husband so long as she [not he] liveth." But this is not the meaning; for the words are "to a living husband;" and it is added, "if the husband be dead, she is loosed." Seeing then that the second clause is fixed, the first would require alteration to keep up the sequence. It would then run, "The law hath dominion over a person as long as it lasts," just as a husband has dominion over his wife as long as he lives; but when the husband dies, or the law is rescinded, the obligation ceases.

Now, upon turning to the original text, I find that there is no nominative case to the verb "liveth" in the first clause, and that "law" may be as properly the subject as "man;" which makes the meaning clear: "We are under the law as long as it remains in force, as a woman is under her husband as long as he lives." The word "live," both in Greek and English, is used not only literally, for animal or vegetable life, but tropically, for continuance or endurance; as when we say, that a boat in a storm will not "live." I am not aware whether any commentators have given this rendering, as I came to it independently; but if they have, their opinion will strengthen mine. I have, however, turned to Tyndale's Testament, and there find: "The law hath power over a man so long as it [not he] endureth; for the woman that is in subjection," &c. I think it had been better if so excellent a rendering had been retained.

R. E.

ALLEGED NEGLECT OF ONE OF THE COMMON PRAYERS.

To the Editor of the Christian Observer.

WILL you give me leave to ask why it is that the beautiful prayer in the Communion Service, beginning, "Almighty and everlasting God, we most heartily thank thee," &c., is not sometimes used instead of that beginning, "O Lord and Heavenly Father," &c.? I do not remember *ever* to have heard it used, although it is one of the most beautiful and sublime pieces of devotion in the Prayer Book.

PHŒNIX.

*** Surely Phœnix must have been peculiarly circumstanced. We have very frequently both heard this prayer and used it; but we insert our correspondent's complaint, in order that if any of our clerical friends have overlooked so beautiful a devotional composition, they may repair the deficiency.

The substance of this prayer was in use in the liturgy of Antioch, the Alexandrian of Basil, the Cæsarean, and, Mr. Palmer says, in all the ancient sacramental formularies. That of Cæsarea, still extant, goes back fifteen hundred years, perhaps longer. Wheatley has the following remark upon the special character of this prayer.

"When we communicate often, it may be very grateful, and sometimes very helpful to our devotions, to vary the form; for which cause the church hath supplied us with another prayer; which, being more full of praises and acknowledgments, will be most suitable when our minds have a joyful sense of the benefits received in this Sacrament: as the former, consisting chiefly of vows and resolutions, is most proper to be used when we would express our love and duty."

RELIGIOUS INTELLIGENCE FROM PRUSSIA.

To the Editor of the Christian Observer.

INCLOSED I send you a letter from Berlin, which contains some cheering religious intelligence from the capital of the Prussian dominions. If you consider its contents in the same light with myself, you may insert it in the Christian Observer.

I am, dear Sir, yours,
With much Christian esteem and affection,

C. T. A. STEINKOPFF.

Extract from a Letter from the Rev. Mr. Kuntze, Chaplain to the Orphan-house Church at Berlin, dated June 1, 1839.

"A revival is taking place in our Protestant Church; the number of true believers in Christ increases; many applications are made to our clergy for spiritual instruction and advice; in addition to four churches built a few years ago at Berlin, another is soon to be erected. Among our clergy the want of a closer and more intimate connection is deeply felt, and I trust before the present year expires, an association, embracing all the city clergy, shall be formed for the express purpose of mutual consultation on important ecclesiastical and ministerial subjects. The Missionary cause extends further and further, and begins to exercise a mighty influence. On the 29th of May we celebrated the anniversary of our Missionary Society, at

which three additional messengers of peace to the heathen—the Rev. Messrs. Possett, Winter, and Liefeld—were solemnly set apart for the service of Christ in South Africa. The interest excited was so great, that the church overflowed, and could not contain all who were anxious to crowd into it. The propagation of the Gospel of Christ among the ancient people of God makes still more rapid progress. No Rabbinical opposition, however artfully contrived, can now stem the tide of Israel's conversion. They now join the Christian church by tens and twenties, and I confidently anticipate their doing so soon by hundreds. I allow that some are actuated by impure motives—even the strictest precaution cannot prevent the intrusion of some insincere and hypocritical professors; yet I can state with perfect conviction, that many are under the influence of right and truly Christian principles, stand firm and are stedfast in the faith. The number of those whom I have myself baptized, amounts to 109. In a short time I shall baptize a negro whom I have had under my instruction for upwards of a year. On the other side, wickedness and iniquity, in their greatest effrontery, abound. Some of our public papers and periodical works much aid the cause of infidelity; but we trust that the Lord will overrule all for good. The controversy now going on between the Roman Catholic and Protestant Church has already been productive of much good to the latter."

ON THE DISCREPANCY IN THE PRAYER-BOOK AND THE AUTHORISED BIBLE RENDERING OF PSALM LXXII. 15.

To the Editor of the Christian Observer.

I HAVE been gratified with your truly excellent article on the Trinitarian Bible Society's attack upon the British and Foreign Bible Society. It is precisely what was wanted to open the eyes of many well-intentioned but weak brethren. Little do Mr. Thelwall and his coadjutors know the mischief they are doing by setting up the authorized English version (excellent as it is) as a standard. Just apply their remarks to a comparison between the Bible and Prayer-book Psalms. You have done this (at page 474) in the instance of Psalm cv. 28, where there is a direct contradiction between the translation from the Septuagint, which Mr. Thelwall reads in the desk, and that from the Hebrew, which he reads in the pulpit, and distributes at No. 11 Exeter Hall. But you might have selected a still more striking instance (if indeed you did not include it in your general remark), where in Psalm lxxii. 15, the Prayer-book version, taken from the Septuagint, which Mr. Thelwall declares is not a translation that can be called the word of God, says, "He shall live, and unto him shall be given of the gold of Arabia; prayer shall ever be made UNTO him;" whereas the authorized Bible version, taken from the Hebrew, says, "Prayer also shall be made FOR Him." There is assuredly nothing in any one of the four continental versions which Mr. Thelwall remarks upon, to be compared with such a difference as this. Yet he reads and distributes both these renderings; but keeping out of sight this fact, as if there were no difficulties, inconsistencies, or mistakes, to which he lends far more countenance than the members of the Bible Society to those which he alleges in any foreign version,

he proceeds to speak of the great aim and evil of corrupting the word of God: as if any Christian doubted or denied this; the only question being how to procure and circulate that word as purely and extensively as is practicable; and this every friend of the Bible Society wishes to do.

I am not condemning Mr. Thelwall, or any other clergyman or layman, because the Prayer-book and Bible translations differ. With regard to the passage which you quoted last month, it has been variously argued as to which of the renderings is correct; for either will make a true sense according as the rebellion or the obedience is applied to the Egyptians or to Moses and Aaron; though, without giving any opinion of my own, I may observe that many clergymen consider that the Septuagint has retained the inspired reading, thinking that the text requires the nominative case to refer to the Egyptians. Mr. Scott, the Commentator, taking the rendering in King James's Bible, refers it to Moses and Aaron; but adds that some, "reading it as an interrogation" (that most convenient of all methods of transposing the meaning of a passage, when we are not satisfied with it affirmatively) apply it to the Egyptians: "Did they not rebel against thy word?" Let Mr. Thelwall read it how he may, he brings himself under the discipline of his own scourge.

But the other passage is much stronger. The Prayer-book Septuagint version makes the Messiah the *Object* of prayer; the authorized Bible translation, its *subject*. Now suppose that some unlearned but conscientious person, after hearing Mr. Thelwall read in the desk that under the Gospel dispensation prayer shall be offered to Christ, should go to him with a Bible having the impress of the Trinitarian Society on its covers, and say, "Take back this wicked book: you read in church a truly Trinitarian text attributing the divine honour of adoration to Christ; and you have given me a book which tells me I am to pray *for* him instead of *to* him." Would Mr. Thelwall venture in reply to tell the perplexed inquirer, of differences of readings; inevitable varieties of rendering; the scriptural sense which either reading affords, in case he should not be perfectly sure which was the right one; and that if in his Trinitarian Society capacity he did not consider the offering up of prayer to Christ to be intended in this particular passage, notwithstanding in his ministerial capacity he had read that as its signification, the doctrine itself was still not the less true, and might be proved by other passages. "What Jesuitism!" would the worthy applicant exclaim: "You gave me in print, under your own hand, the following objections, which you urge, whether justly or not, against the Bible Society, in order to bring me over to your own society. You remarked:

'Now it may be said, in regard to some of these versions, or indeed, all of them, that there is no one doctrinal truth that might not be established by means of one part or other of that version. This, perhaps, notwithstanding the inaccuracy and unfaithfulness with which some very important texts are rendered, may be true. Yet, let it be remembered, that the faithful rendering of one part does not do away our objection to the unfaithful rendering of others; for, even in regard to the most important doctrinal points, we find sometimes that the conversion of a soul turns upon the plain, the faithful rendering of one particular text.'

"These," might the good man continue, "are your own words: and yet after teaching me this, you most inconsistently one day give me a Prayer-book, and the next day a Bible, which present such different meanings that both cannot be right; nor do I heed what you

say about the general correctness of both versions, though in some things diverse; for remember your own words, that 'general faithfulness' is not to be pleaded as a reason for circulating a version if there be one single passage mistranslated; for 'sometimes the conversion of a soul turns upon the plain, the faithful rendering of one particular text.'"

I am very reluctant to notice such discrepancies of readings and renderings, which are painful to consider, and are quite inexplicable to illiterate persons; nor are they generally considered by others of better education, who, for want of understanding the subject, are liable to be carried away by one-sided declamations. It is easy to find mistakes in all texts, all copies, all versions: it is equally easy to repeat such obvious truths, as that the word of God ought to be conscientiously and correctly rendered; that "the faithful rendering of one part does not do away our objection to the unfaithful rendering of others;" and that infinitely important truth may turn upon a particular passage (as for example, whether Christ ought to be prayed to or not); but it is most unjust and mischievous to urge such arguments in the way Mr. Thelwall does, not as considerations applying generally and universally, and suggesting vigilance, and humility, and prayer; but as weapons of controversy, as though our own cause were pressed by no such difficulties, and that of our opponents was overwhelmed by them. It is not in urging false principles so much as in the unfair application of true, that the sophistry of such arguments often rests. A Chartist may inflame popular feeling by pointing out many things which are by no means perfect; and declaiming upon the value of justice, liberty, public and private happiness, and so forth; and all this may be very true, and yet Chartism be open, in an aggravated degree, to the very charges which it urges against Constitutionalism. An assailant has always this advantage; and the advocates of the Trinitarian Society have not been sparing in the use of it; though unhappily, in attacking the Bible Society, they have used arguments which may prove highly dangerous; since it is impossible to make any reply to them which does not go into questions of biblical criticism, very perplexing even to the best-informed, but altogether unsolvable by unlettered persons. If Mr. Thelwall will shew how he reconciles his own conduct in using and circulating two versions which occasionally contradict each other, he will have made out a far stronger case than any which is necessary for the refutation of his remarks upon the Bible Society. The same result will ensue if he will shew why the Trinitarian Society itself circulates any fallible version; for it is not committed to him or to them to pronounce what mistakes are essential and what unessential; what may ruin souls and what not. All mistakes are bad, and may be dangerous; and where there are discrepancies, there must of necessity be some mistake on the one side or the other. The great majority of wise, learned, and conscientious men know this, and lament it; and try, where they can, to remedy it; but upon the whole they feel that in this imperfect state they must do the best they can; and that if they will not belong to any church or society, or hear any sermon or read any book, or aid any object of Christian duty, till they can discover something that has passed through human hands without being dimmed by human infirmity, they must die before they begin to live.

AN ATTACHED LAY FRIEND OF
THE BIBLE SOCIETY.

THE ATONEMENT A DECLARATION OF DIVINE JUSTICE.

To the Editor of the Christian Observer.

IN your last Number a correspondent draws your attention to the heading of page 29 of No. 73 of the Tracts for the Times, as expressly saying, "that the atonement is not a satisfaction to the justice of God." I turned immediately to the page of the Tract, and found it to be "The Atonement not a *manifestation* of God's justice." On reading the page itself in that Tract, it appears that the stress ought to be laid on the word "manifestation." The writer does not deny that the atonement was a satisfaction to Divine justice; indeed I think he implies it when he says that "the death of Christ manifests God's hatred of sin," but he denies that it is "a manifestation of his justice, as men speak now-a-days." I do not mean to vindicate the Oxford Tract writer on this point; but I think that there is an apparent want of fairness in the statement of what is "expressly" intended to be "the heading of the page." I hope therefore, for the sake of truth and candour, you will give insertion to these remarks in your next Number.

I beg to express my thanks for your useful review of "The Englishman's Greek Concordance of the New Testament."

A SUBSCRIBER TO THE CHRISTIAN OBSERVER.

*** We are not acquainted with the names of either of our correspondents; but it may spare them and our readers further discussion if we add a few words.

Certainly quotations ought to be both fair and accurate: and, for ourselves, we have always been very attentive to this, in our numerous references to the Oxford Tracts. Our last month's correspondent has fallen into the inaccuracy pointed out by "A Subscriber;" but neither is the latter perfectly accurate, for the word in question is not "manifestation," but "exhibition." The exact words of the running-title are "The Atonement not the centre doctrine of the Gospel: The Atonement not an exhibition of God's justice." He may reply that his eye caught the word "manifestation" in the text, and that he casually transferred it to the running-title; and our former correspondent may perhaps add, that he did the same; for the page referred to is in reply to some quotations in which it is declared that "the design of the atonement was to make mercy towards this off-cast race consistent with the honour and the holiness of the Divine government;" "God's justice found rest here; his law was magnified and made honourable;" whereupon the Tract writer says, "*How* his death expiated our sins, and what SATISFACTION it was to God's justice, are surely subjects quite above us. It is in no sense a great and glorious manifestation of his justice, as men speak now-a-days." The Oxford Tracts are written so wilily that it is not always very easy to know what they really mean; and we are by no means clear that our former correspondent is incorrect, in imagining that the passage implies, that the atonement was not a satisfaction to Divine justice. That it was a satisfaction had been argued in the passage animadverted upon, and which expressed the doctrine of the Homilies, which say, "Upon Christ's part, justice; that is, the satisfaction of God's justice." The reply is put into the equivocal form of its being above us to ascertain "what satisfaction it (Christ's death) was to God's justice;" which, to be a relevant answer, must mean that the atonement is *not* a "satisfaction" to God's justice. True, it is above us to find reasons not revealed; but it is not above us to admit, either the fact, if revealed, or the Scriptural reasons for it.

But at all events there is no doubt that the Tract affirms that the atonement "is in no sense a great and glorious manifestation of his justice, as men speak now-a-days." This assertion our second correspondent correctly states, not however vindicating the doctrine. And truly it is as little vindicable, as the insinuation that the doctrine is novel; a "now-a-days" notion; whereas it has been the doctrine of all the reformed churches, and the doctrine of Christian antiquity; and, above all, it is the doctrine of the Bible. We will quote but one text; but that one shall be direct and decisive. The apostle Paul says, (Romans iii. 24—26), "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare ['manifest,' 'exhibit'] his JUSTICE [we keep to the same word, in its substantive or adjective form, the Greek being the same, because the identity shews the cohesion of the passage, and acuminates its point; though *righteous* and *righteousness* are in themselves equally good] for the remission of sins that are past, through the forbearance of God; to declare ['manifest,' 'exhibit'] at this time, his JUSTICE; that he might be just, and the justifier of him that believeth in Jesus." And yet, says the Oxford Tract, "The atonement is not an exhibition of God's justice," or righteousness! "It is *in no sense* a glorious manifestation of his justice, as men speak now-a-days;" adding, "But Rationalism would account for every thing." Was then the apostle Paul a "Rationalist?" which is defined to be a confirmed or partial Atheist. We are glad to include among the "now-a-days" men complained of, the members of the Christian Knowledge Society, who have never found fault with their Family Bible editors, for saying, in explanation of the words above quoted, "*That he might be just;* that is, might appear to do nothing inconsistent with his own Divine justice, in thus remitting or passing over sins, inasmuch as Christ has made satisfaction for them by his blood." The names of Whitby and Wells are referred to as thus stating this meaning.

The result is, that our second correspondent, in defending the Tract-writer from what he considers a mistaken charge, has made his case worse; for though there are texts in abundance to authorise the statement of the Homily, that the sacrifice of Christ is a "*satisfaction* of God's justice," there is not one so verbally and literally to the point of "*satisfaction*" as the above to the point of "manifestation." It is impossible for words or meaning to be more distinctly and irreconcileably adverse than those of St. Paul to those of the Tract-writers. "To declare his justice" (or righteousness), says the former;—it made no such manifestation or exhibition, say the latter. The opposition is even more glaring than that to the apostle's doctrine of justification by faith, which is acknowledged in words, though set aside in meaning.

WHETHER ANIMALS DIED BEFORE THE FALL OF MAN.

To the Editor of the Christian Observer.

I WILL not attempt geological inquiries; but I wish to offer a remark upon a Bible question. Your correspondent Πιστις, in your June Number, says: "I would be allowed to ask if death can fairly be supposed to have had any place whatever in an unfallen world." Now what does your correspondent mean by this question? It is not a matter of fairness or unfairness, but one of fact; whereas to speak of "fairness" implies that it is a discussion for interest or victory, not truth; a selfish or party squabble; but what sinister motive can Christian

geologists have for supposing that animals must have died before Adam was created? If facts will admit any other solution, they are satisfied; they have nothing to gain or lose in the matter. Would your correspondent, in arguing a question from Euclid, say, "Can any man in fairness suppose that an equilateral triangle is, or is not, equi-angular? There is no room for the question of fairness, unless a person has formed his conclusions before he considered the facts, and only looked at the facts to make them support his conclusions. A man applying himself to the enlargement of his knowledge, does not study to be unfair; he wants truth; he desires to increase his information; and he would think it very unfair to himself to throw dust into his own eyes. He may be blind, prejudiced, ignorant, mistaken, infatuated; but he can have no wish to cozen himself as to a dry matter of fact; nor is it very charitable to fancy, in such a case, that he wishes to be unfair to others in stating the results of his examination. Can any man suppose that Dr. Buckland would turn a straw to make people believe that an iguanodon is older or younger than he really believes it to be? He may be wrong; but he ought not to be charged with the moral guilt of wilful obliquity.

I admit, however, that there is danger of unfairness if we mix up scientific inquiries with other questions. Galileo's judges blended an astronomical question with the infallibility of their church; and as they did not mean, under any weight of proof, to be driven to relinquish the latter, they were likely enough to be unfair towards the arguments which supported Galileo's views of the former. I myself long felt it very difficult to be fair to the arguments of the geologists, because they opposed my interpretation of holy writ; but there was no danger of my being wilfully unfair to any argument which seemed to support my own opinion. If your correspondent is conscious of having weighed the facts collected by the geologists, with as much impartiality as I have those which have been alleged against their conclusions, I may without vanity say we are both very fair men, though differing in opinion. But I much doubt whether he can affirm that he has thus impartially examined them; indeed he could not possibly do so while he cherished the notion that they opposed the word of God. In that case his business was not to weigh, but to attempt to overturn; as I did, as long as in conscience I could. He had no right to tamper with truth; and what God says must be truth;—all that fairness required was to inquire what results geological facts lead to, and then whether his clashing view of Divine revelation was the only possible view which the sacred record would honestly bear. There may be unfairness in a good as well as in a bad cause; but "shall a man lie for God?"

But if your correspondent by "fairly" means reasonably—that is, by the use of common sense or intellectual effort, apart from revelation, then it is for him to shew that it is unfair or unreasonable to suppose that the death of animals may have occurred before the human race sinned. But he must put his proposition into plain words; for the phraseology which he has adopted covers an ambiguity that places the replicant at an unfair disadvantage. It sounds as if he said, "Does it not stand to reason that there cannot be sorrow without sin; death without guilt? Can we fairly suppose otherwise?" But when we "fairly" examine his question, we shall see that the words "unfallen world" are used in an equivocal sense; the stress of the appeal to our fair-

ness being, that if the world had not sinned, can we suppose that it would have been punished? But it was not the world of birds, beasts, and fishes, that sinned, but man; and his question really is, "Can death fairly be supposed to have fallen upon the brute creation if man had not sinned?" To this, if he appeals merely to intellectual deduction, apart from revelation, the reply would be, "Yes; it can be as fairly supposed that the brute creation which had not sinned, died without their death being penal, as that they died in consequence of the sin of man, they being unoffending." Your correspondent takes for granted that the whole difficulty is on the side of supposing that animals may have died without man having sinned; whereas if there be any difficulty, it is on the other side. That no animal died till man had sinned, and that death visited animals in consequence of human transgression, if they be facts, are facts to be learned only from revelation; nor can any person be justly accused of unfairness because he does not arrive at them by unassisted reason. Let your correspondent select an impartial arbiter; before whom he is to prove (revelation apart; for he is speaking of "fairness," of natural reasoning, not of belief of divine testimony, for where God speaks it would be preposterous to talk of fairly or unfairly), that it argues wilful unfairness to suppose that animals may have been permitted to die as a wise and merciful provision; in order, for instance, to keep down the innumerable tribes of sentient being within certain limits of food and space; or for some unknown but infinitely just and good reason; and that the only natural supposition which any unbiassed person would come to is, that they died because the human race had broken the laws of God. The arbiter might reply, that whatever may be the facts, there is nothing to the eye of natural reason which makes it absurd to suppose that animals may have died without man having sinned, or having so much as existed; for it is quite as reasonable to imagine that an animalcule was intended to exist only for a short time, as that it was created to live and multiply to all eternity; a hypothesis which, traced to its results, involves so many difficulties, that so far from its standing to reason, nothing short of a revelation could induce one to believe it.

The issue then comes to this; if your correspondent puts the question as a matter of unassisted reason, there is no proof that a person must in common fairness come to the conclusion that unsinning animals died because man had sinned; and if he puts it as a question of revelation, then the Christian geologist denies that there is any thing in Scripture which teaches that animals never died till man fell. Your correspondent, indeed, says: "If we add to this consideration the express words of the Almighty to the apostate Adam, Cursed is the ground for thy sake; may we not scripturally conclude that the mortality of the inferior creatures is to be referred to the offence of man as its first and prevailing cause?" But it may be replied, That if the death of animals is owing to the sin of Adam, then all animals will rise again; "For as in Adam all die, even so in Christ shall all be made alive." Is your correspondent prepared to admit such a conclusion? Of course not; and yet I might echo his own words, and say, "Can the effects of death be supposed to remain in a redeemed world?" Does he reply that the brute animals are not included in the redemption? I may rejoin, Why then necessarily in the fall; for the words are as strong in the one case as the other. Death was penal to man, who was created for immortality; and animals partake

of the evils arising from man's fallen condition; but an animalcule might have lived, and died after the enjoyment of its little span of life, on the very day that Adam was created, without its death being penal. There is nothing in Scripture to disprove this.

The long-deposited, but plainly legible, records of geological phenomena attest that animals lived and died anterior to the existence of man; Scripture does not contradict this; and so far from its being an "unfair" supposition upon the principles of reason, it is much more obvious than the supposition that it was a chastisement for man's transgression; though if Divine revelation asserted that it was, it would be an article of belief, for God cannot mistake or falsify. But the alternative does not come to this.

FIDES.

LETTER FROM THE EAST ON THE STATE OF TURKEY.

To the Editor of the Christian Observer.

THINKING that the following extract from a letter of a Christian friend in the East may interest your readers, I inclose it for your use.

R.

"The future in this country of the East seems to be big with great events. I should not wonder if in a few months we were to see all the Turkish dominions in a flame. Albania, Thessaly, and Macedonia, are said to be ripe for revolution. You will have heard of the simultaneous events of Mahmoud's death, and the battle on the Euphrates. It seems very much as if the death-knell of the Turkish empire was sounding, and the waters of the Euphrates drying up. I was told to-day that the Turks had a prophecy amongst themselves, which led them to expect that this year their Sultan would die, and next year their empire would be overthrown; and it is singular that all the tribes in these countries, Turks, Greeks, and Jews, look forward to the year 1840, as a year full of portentous changes. The Jews say that if their Messiah does not come then, they shall expect him no longer. The Greeks expect troubles that will lead to the re-establishment of their empire, and the triumph of their orthodox church, preparatory to the fulfilment of our Lord's words, that there shall be 'one fold under one Shepherd.' May the events in preparation all tend to the furthering of God's kingdom."

REVIEW OF NEW PUBLICATIONS.

THE LIFE OF SIR RICHARD HILL, BART.

The Life of Sir Richard Hill, Bart., M.P. for Shropshire. By the Rev. EDWIN SIDNEY, A.M., Author of the Life of the Rev. Rowland Hill, the Rev. S. Walker &c. 1839.

IN addressing ourselves to a notice of the Life of Sir Richard Hill, we may pass over much prefatory matter, which it might have been very necessary or desirable to premise thirty years ago. There is a much better public understanding of the character and principles of

those excellent clergymen and laymen, who, during the reign of George the Third, were instruments in the hands of God in promoting a revival of piety in this and other lands, and especially in our own church. Much misconception has passed away; and above all, the absurd misconception that in resuscitating the truly Scriptural doctrines of the Reformation, they were sapping the foundations of morality, and teaching men to sin that grace might abound. The Oxford tractators are quite as bold as Dr. Daubeny; but they would not dare, in the face of public conviction as well as of truth, to assert, as he did in his "Guide to the Church" (see our review of it, in our vol. for 1805, p. 162), that "Sir Richard Hill and Mr. Wilberforce *decry* good works." If they did they were superfluously wicked, for few men did so many of them.

We are equally relieved from the necessity of rebutting the charge, that those who coalesce with such clergymen as Whitfield, Wesley, Walker, Venn, Newton, Harvey, Romaine, Fletcher, Adam, the Milners, Robinson, and Simeon, or such laymen as Thornton and Sir Richard Hill, in those fundamental articles of doctrine, and those duties of piety, in which, notwithstanding all their mutual differences, they cordially concurred, are responsible for all their sayings or doings; and are forced either to accept them as party leaders, or to reject them as heresiarchs. We see much to love, to admire, to venerate; we see also not a little to lament and to avoid. All could not be right in their doctrinal disputations with each other; nor could we, as Christians or Churchmen, call any man master: for One is our master, even Christ; though so far as they followed him we are not to part company from them.

But least of all is it necessary to make ecclesiastical professions, because some of these excellent men, whose memory we highly venerate, mistook, as we apprehend, the path of duty in matters of church discipline. The circumstances under which they did so are now well known; the general apathy caused the zeal of some to be misinterpreted, and of others to flow into irregular channels, from a mistaken apprehension that the accustomed bounds were not wide enough for its due exertion. Much that was then accounted very indecorous—such as a clergyman's "unseasonable" preaching and praying, his expoundings in the cottages and school-rooms in his parish, and his laborious visitings, tract-distributings, and the like—would now be better appreciated; and as to what was *really* inconsistent with ordination obligations and church discipline, its amount was greatly exaggerated; and, be it what it might, there is no obligation to imitate or defend it.*

* The Rev. T. Binney, in a recent discourse upon the duty of "nonconformity" (appropriately delivered at the opening of a chapel for Mr. Ridley Herschell, exhi converted Jew," who so adv; that he can bits this glorious princ teacher, not a mi only be an unordair chapel, as he cannot nister, in his ow conscience with any exunite himself i Christians, Episcopalian, isting body o or Independent; Pædo-Presbyterian Anti-pædo-Baptist; being Baptist or " to a *sui generis* phase of "converte y) states that "the advocates Christia elical religion," in the days we of Ev en referring to, "were not perhave the best churchmen,"—he is speakhap of their doctrines,—"but they were ir best Apostolicals." He adds: "Dis enters willingly rejoiced in their success, and overlooked in their conduct what they did not understand, for the sake of that in their character which they did. So far, however, has the Puseyite doctrines imbued the minds of the Evangelical party, that it is difficult to know whether the exclusive and unscriptural side of the above-mentioned points, is not now ge-

Sir Richard Hill was an attached member of the Church of England; and being a layman, is not subject to the charge of ecclesiastical inconsistency which lay at the door of his excellent, though erratic brother, Rowland. He was a fine example of an English country gentleman; he was firm, frank, manly, generous, courteous; no member of the House of Commons was more respected, beloved, or confided in; and to say that he was an ardent constitutional patriot and loyalist, would be superfluous, for unless his blood ebbed and flowed differently to that of the unsullied stock of his ancient and venerable house, five brothers of which fought at Waterloo, and one of whom has long filled and adorned the post of commander of her Majesty's forces, the institutions of his country in Church and State could not but be entwined with his dearest feelings. We shall have occasion to exhibit him in some of these aspects in the course of our remarks and quotations, of which we hope not to be sparing, for his biographer has afforded us a bountiful supply of matter both profitable and entertaining. We only add at present, that which gave colour and tone to his whole character, that his heart was pervaded by true religion; he determined to know nothing among men contrary to, or in comparison with, Jesus Christ and Him crucified, as his most blessed Lord and Master, to whose glory he lived, and in whose faith and fear he died, after a long life of piety, charity, and active usefulness. Mr. Sidney has not dilated much, and we shall dilate less, upon some things in his opinions, speeches, and writings, which were not to be commended or admired. His racy humour was sometimes coarse (we mean broad, not licentious), sometimes satirical, and often misplaced; his doctrinal statements were strongly Calvinistic; and he did not always do right things in the wisest mode; but whatever might be his mistakes or imperfections, he was "a burning and a shining light" in the important station of life which he occupied; a blessing to the generation in which he lived; and a man whose name ought to be handed down to posterity as a faithful servant of Christ in the midst of a crooked and perverse generation.

---

nerally advocated by its adherents." It seems then that Dissenters rejoiced in the conduct of those who, professing to be churchmen, were inconsistent with their professions; while they denounce as "imbued with Puseyite doctrine" those who are what they profess. We deny that the body of clergymen alluded to are imbued with "Puseyite doctrine;" which they dread, deprecate, and oppose, as contrary both to the word of God and the formularies of their own church. And as to the remark, that "time was, when evangelical clergymen recognized, or were thought to recognize, Presbyterian, Independent, and other ministers, as ministers of Christ; to admit that the Episcopal was not the exclusive and only church;"—we do not know, or believe, that there has been any change either as to recognition or non-recognition; we presume that individuals form their opinions on such subjects much as they always did; that the persons in question are quite right in firmly upholding and adhering to the doctrines and discipline of their own "Apostolical" church, without going out of their way to unchurch every body else; and if there has been any practical breach of charity, as we fear there has, it has chiefly originated in the harsh words or wrong doings of those who consider that the church of England ruins more souls than it saves, or have united politically with popery, socinianism, infidelity, and radicalism, for its overthrow.

Mr. Binney's discourse being in our hands, we feel tempted to hold an argument with him; but as he postulates that the "terms of conformity" to the Church of England are "perfectly terrible," and our clerical subscription "simply ridiculous," we are too far off in first principles to arrive at any common ground of discussion in a passing note.

Sir Richard Hill was born at the patrimonial seat of his ancient family, at Hawkstone in Shropshire, in the year 1732. The beauties and sublimities of that celebrated domain have employed too many glowing pens to render it necessary for us to attempt to depicture them. And yet if it be true that the associations of childhood and youth have often a powerful effect upon the human character, the biographer of a man nurtured amidst such scenes, and surveying them from infancy as heir by birth to their possession, could not fail to offer some notice of them. Mr. Sidney has enlivened his narrative with sundry antique legends, stretching back nearly a thousand years, as wild as the craggs and castles which suggested them :—

"Nature has lavished her choicest beauties on that lovely spot; and nowhere can we find an equal variety of all that gives interest to the landscape, within the limited compass of a single park. It is never traversed without surprise and admiration; but it has the still higher attraction of having been the home of the pious and the brave.

"Though I felt yesterday," says a popular tourist, (Tour of a German Prince) writing from Hawkstone, "perfectly *blasé* of parks, and thought I could never take any interest in them again, I am quite of another mind to-day, and must in some respects give Hawkstone the preference over all I have seen. It is not art, nor magnificence, nor aristocratical splendour, but nature alone, to which it is indebted for this pre-eminence; and in such a degree, that, were I gifted with the power of adding to its beauties, I should ask, What can I add?" So commanding is the situation of this enchanting ground, that from the lofty column erected to the memory of a distinguished ancestor of the Hills, the first Protestant Lord Mayor of London, the eye can wander at pleasure over fifteen counties, or rest upon the curious rocks and woods mingled with the richest pasturage, immediately beneath it. 'Three sides of this wide panorama rise and fall in a constant change of hill and dale, like the waves of an agitated sea, and are bounded at the horizon by the strangely formed jagged outline of the Welsh mountains, which at either end descend to a fertile plain shaded by thousands of lofty trees, till, in the obscure distance, it blends with a white misty line—the ocean.' From the height before mentioned, the spectator looks down upon fantastic groves of trees mingled with the boldest rocks, which seem to have been thrown up at intervals, by some vast effort, from the bowels of the earth. Between these grassy valleys form the most luxuriant meadow land, harmonizing beyond all expression with the gigantic masses of grey stone, streaked with pale coppery green, which tower majestically all around. Out of a hanging wood of venerable beech trees crowned by a thicket of black firs, rises the celebrated 'Grotto Rock,' on whose caverns Sir Richard Hill expended much of his ingenuity. Its summit is reached by a long winding path in the steep wood, which conducts to the door of a dark passage in the rock, and he who has courage to grope his way for nearly a hundred yards in perfect darkness, through this narrow entrance, is suddenly rewarded by finding himself in a vaulted chamber incrusted with shells and minerals, sparkling in a thousand hues, shed on them through coloured lights placed in the fissures of the rock above. The interior of this grotto spangled over with crystals and imitative jewellery, seems almost a realization of the cave of precious stones described in the pages of Oriental fiction. At no great distance from this strange and illusive cavern, stands a fantastic summer-house called the 'Temple of Patience,' where visitors have to wait for the guide who is to conduct them to the 'Swiss Bridge,' which is thrown over a dizzy chasm, and trembles as it is crossed to a dark rock, twined about with branches of old trees and festoons of ivy, giving it the look of an ancient fortress impervious to the shocks of time, and bidding defiance to the elements. It is called 'Reynard's House,' having been the abode of a fox, who is said to have found a secure retreat in this castle of nature. Upon the same level, and not far off, the smooth verdure of the 'Terrace' invites to a gentler walk, after the fatigues encountered in climbing the steeps which lead to it; and here the eye may range across a vast expanse of country, strikingly varied in its features and rich in cultivation. Descending from this verdant spot, and passing the 'Menagerie,' the 'Green House,' and other curious adornments of the place, the next object reached, after traversing a region as singular as any before mentioned, is the sublimely situated ruin called the 'Red Castle.' This extraordinary place is thus described by the traveller, whose notice of Hawkstone has been before al-

luded to. 'The decayed walls and the hewn rocky sides are of great extent. You can reach the interior only through a winding passage blasted in the rock. Out of this tunnel you emerge into a picturesque alley of rock with smooth high walls, over-arched with mountain ashes. On the side you perceive a cavern, the mouth of which is still closed with a rusty iron gate. Climbing rude steps in the rock, you reach the upper part of the ruin—a high roofless tower, in whose walls, fifteen feet thick, many trees, centuries old, have struck their roots, and in the interior of which is a well, which appears to sink down to the entrails of the earth. The massy and unshaken barrier around it, the lofty tower, through which the sky appears above, and the bottomless depth beneath, where reigns eternal night, produce an effect I never remember to have experienced. You see Hope and Despair allegorically united in one picture before you. The tower, and the rock on which it stands, look down from a giddy height, in a perfectly perpendicular line, upon the valley, in which the huge trees appear like copse wood.' This extraordinary ruin is not without its curious traditionary legends of the deeds of the fabulous knights of the castle."

Even Dr. Johnson, who loved the amenities of Gough Square and Bolt Court, and the neighbouring avalanche of Fleet Street, far better than picturesque or romantic scenery, yet was overwhelmed with the "striking scenes and terrific grandeur" of Hawkstone:—

"He declares that it excels Dovedale —though it certainly has no river like the Rippling Dove—'by the extent of its prospects, the awfulness of its shades, the horror of its precipices, the verdure of its hollows, and the loftiness of its rocks.' 'The ideas,' he adds, 'which it forces upon the mind, are the sublime, the dreadful, and the vast; above is inaccessible altitude, below is horrible profundity.' So struck was he with all he saw amidst these precipices and caverns, that he called his 'walk an adventure, and his departure an escape.' To crown all, he said, 'Hawkstone should be described by Milton.' When this eminent man explored the scenery of Hawkstone, 'art had proceeded no farther than to make the succession of wonders safely accessible.' But in after times, Sir Richard Hill placed in almost every spot some device he thought appropriate to the romance of the situation. He multiplied inscriptions also, and set up tablets in various places. In the 'Tower Glen,' he placed an urn to the memory of an ancestor, a zealous royalist, who was concealed in its fastnesses, while his house was pillaged and ransacked, in the days of Charles I. He was at length discovered, and imprisoned in the Red Castle, which was soon afterwards reduced to its present imposing state of ruin. Whatever may be the various opinions of the ingenuity displayed by Sir Richard Hill in his diversified erections, all concur in admiring his taste in the choice of their situations, and the way in which he opened the extraordinary scenes they respectively present to those who have climbed the heights, or descended to the glens in which they are severally placed. Indeed, such is the variety of this unique demesne, that almost every member of the family claims the credit of having discovered some fresh view of its beauties."

We think from Mr. Sidney's allusion to the "various opinions" respecting Sir Richard Hill's "ingenuity," that he is not prepared altogether to defend his good taste. He is quite right; for the excellent baronet occasionally forgot the genius of the place in his embellishments. We remember hearing in our childhood some of his humorous or oracular responses, uttered through the lips of an automaton hermit which he had placed in his grotto, and supplied with some acoustic machinery by which the hermit was made to address the company, the speaker being concealed. But it was nothing, said our informant, unless Sir Richard himself acted the hermit. A lady, we were told, of court-fashion, with her hair loftily elevated on a cushion, after the manner of the time, was one day one of the party; and Sir Richard Hill, slipping aside, secreted himself, when she tripped forward and said to the hermit, "Well, old gentleman, can you tell fortunes?" "Yes, madam." "Then, tell me mine." "Madam," said the figure, with sepulchral solemnity, "that high high head shall soon be laid low." The lady was terrified; and we think

the story ended in her being led to serious thought and religiously considering her ways; but we mention it as characteristic of the man. But Hawkstone was not a place for the petty artifices of the popular exhibition of Merlin's Cave, where upon paying your halfcrown you were clasped by a wheel-barrow rampant, or sitting down upon a chair were alarmed by the well-imitated cries of a crushed cat. Mr. Sidney tells us of a more substantial and agreeable surprise which the worthy baronet afforded one of his illustrious foreign guests, mingling it with a national compliment which some years after became well known in England, when among the illuminations at the general peace, "Orange boven" was among the popular inscriptions:

"Sir Richard Hill became acquainted through Judge Kenyon, with many other eminent lawyers, particularly Lords Thurlow, Alvanley, and Baron Eyre, who found a happy respite from the toils of public duty in his hospitable mansion. He was not only favoured with the company of these distinguished judges and statesmen, but several bishops, as well as Dr. Moore, Archbishop of Canterbury, accepted invitations to Hawkstone, and were his frequent guests in London. No man of his day had a more extensive acquaintance, or succeeded better in drawing round him the talents of his age, all of whom, whether opposed to his views of religion or not, united with one consent in appreciating the excellence of his unbending and devoted character. At the same time that he was surrounded by persons of the first rank and ability, he was proud of being the friend of any humble and despised minister of the Gospel, who was zealously employed in the sacred duties of his office.

"Sir Richard Hill had not only the satisfaction of receiving, as his visitors, the most distinguished of his own fellow-countrymen, but also entertained with great hospitality many eminent foreigners. When the Stadtholder and his consort were in England, they found a kind welcome at Hawkstone, and were exceedingly delighted with the wonders of the place and the hospitality of its owner. They came there without any parade, travelling in the quietest way; but Sir Richard Hill treated them in a manner most gratifying to their feelings. His hot-houses were celebrated for the prodigious grapes which they produced; and having at that time a most extraordinary bunch, he saved it with great care for the visit of their Highnesses. To their astonishment they beheld on his table this single bunch of grapes, suspended by an *orange* ribbon from an ornamental frame of wood-work; and their surprise was extreme, when they were told that the whole mass depended upon a single stalk, although its weight was then sixteen pounds and a half. It had weighed seventeen before some decayed berries were removed, and was probably the largest ever grown in this country. What they saw at Hawkstone greatly pleased this amiable pair, and their stay was rendered very agreeable to all parties by their unaffected and affable deportment, to which they added the most unequivocal demonstrations of real enjoyment of the natural beauties as well as domestic comforts of the place. And in truth men of all descriptions who came there, expressed the same feelings. General Paoli, when he wandered over the varied and enchanting scenes it displays, exclaimed, 'Well, truly it was worth while to have come all the way from Corsica, only to see Hawkstone.'

"Beautiful as Hawkstone is in itself, the recollections of a few days' wanderings amongst its woods and rocks, were made doubly pleasant by the cheerful spirit of its truly kind and hospitable host, who, while he loved religion, hated all that was morose. He had a perpetual fund of innocent humour, and was fond of giving vent to it in a way that the most austere could scarcely disapprove. Not only did it impart a lively tone to his conversation, but it appeared in the inscriptions he placed on remarkable spots in the wild scenery of the park, which, nevertheless, had a tendency to convey some useful moral lesson. Like all other men, he was not faultless; but it is the opinion of those who had the best opportunities of knowing his real character, that this country has not seen a nobler example than the one he presented, of the Christian gentleman."

But now for more serious matters. Sir Richard Hill from his childhood was remarkable for great vivacity; but blended with very serious religious emotions, which did not prove transient, but ripened as he grew up into life. It was to his fraternal exhortations, under the Divine blessing, that his

brother Rowland owed his religious impressions. Mr. Sidney has embodied in his narrative a very remarkable and interesting paper written by himself when a young man, giving an account of the workings of the Holy Spirit in his soul. We will copy with great pleasure as much of it as we can. Besides its direct purpose, it will give a condensed narrative of the life of the writer up to about his thirtieth year:—

"It would not be an easy matter for me to ascertain the time when the first dawnings of divine light began to break in upon my soul; but I remember particularly that when I was about eight or nine years of age, being then at a neighbouring school, and repeating the Catechism one Sunday evening, with some other boys, to the master, I found my heart sweetly drawn up to heavenly objects, and had such a taste of the love of God, as made everything else appear insipid and contemptible. But this was but a transitory glimpse of the heavenly gift; and I was no sooner withdrawn with the rest of my schoolfellows, than my religious impressions vanished, and I returned to folly with the same eagerness as before. But God did not leave me to myself; I had frequent checks of conscience, and the thoughts of death sometimes came forcibly into my mind. I remained about two years at the school before mentioned, after which I was removed to Westminster, where my convictions still pursued me, and forced me to several superficial repentances and resolutions; but these being all made in my own strength, soon came to nothing."

"When I had been about four or five years at Westminster, I was to be confirmed with several more of my schoolfellows. I looked upon this as going into a new state, and therefore made the most solemn resolutions of becoming a new creature. But, alas, my happiness and conversion were far from beginning here, as I had fondly imagined. The adversary, now finding that he was not likely to make me continue any longer in a state of practical wickedness by his former stratagems, began to attack me on another side, viz. by suggesting horrible doubts concerning the very fundamentals of all religions,—as the being of a God,—the immortality of the soul, and the divine origin of the Scriptures. I endeavoured to reason myself into the the belief of these truths, but all in vain. However, I thought I might easily get some book that should convince me of their certainty. Accordingly, I borrowed Dr. Beveridge's Private Thoughts, of a clergyman's widow with whom I boarded, she having first read to me a few pages in that excellent work. It was, to the best of my remembrance, whilst she was reading, that such glorious, instantaneous light and comfort were diffused over my soul, as no tongue can express; the love of God was shed abroad in my heart, and I rejoiced with joy unspeakable and full of glory. However, these comforts, I think, did not last above half an hour at most, but went off by degrees, when the same doubts succeeded; upon which, I had again recourse to Bishop Beveridge's Thoughts, or to conversation on the subject of religion: and for several times as I did this, I experienced the same manifestations of Divine love, which were sometimes of longer, sometimes of shorter duration."

"At length, I began to be tired of this state of uncertainty, especially as the comforts I had before felt began to be few and faint. Add to this, the bad example of my school fellows, and the despair I began to be in of obtaining satisfaction of the truth of what is called natural as well as revealed religion, contributed not a little to make me lay aside my inquiries, and to fall into many sins that youth and strong passions prompted me to; and this I did with the more eagerness, as I was desirous of laying hold of every opportunity of turning my thoughts from within myself.

"I believe I might now be about eighteen years of age, when having gone through the school at Westminster, I was entered at Magdalen College, Oxford, where I continued between four and five years. After which, I went abroad for about two years more, returning to England in 1757, being then about the age of twenty-three or twenty four. During my residence at Oxford, and in foreign parts, notwithstanding all the wretched pains I took to lull conscience asleep, still my convictions pursued me; yea, the more I endeavoured to put from me the thoughts of my soul by drinking deeper draughts of iniquity, the more strongly did the insulted Spirit plead with me, and often in the very act of sin, would so embitter my carnal gratifications and strike me with such deep remorse, that,—oh! horrid to think!—I have even been ready to murmur, because God would not let me alone, nor suffer me to sin with the same relentless satisfaction which I observed in my companions."

"But He that hath loved me with an everlasting love, had all this while

thoughts of mercy towards me, and would not take his loving kindness utterly away from me. He therefore waited that he might be gracious unto me, and followed me with such loud and constant convictions as often brought me upon my knees, and sometimes forced me to break off my sins for a month, or a quarter of a year together; for, though I still remained full of doubts as to the truth of religion, yet I thought that if there was a God and a future state, and that if Jesus Christ was indeed the true Messiah and the author of eternal salvation to those who obey him, that I could by no means be saved in the state I was in; and that, being uncertain whether these things were so or not, it was the highest infatuation to leave the eternal happiness or misery of my soul at a peradventure, especially as I could be no loser by admitting the truths of religion, and living under their influence; whereas, were I to continue in sin under the supposition of their being false, I might find myself fatally mistaken when it would be too late to recant or retrieve my error. But, notwithstanding I came to this conclusion and plainly saw its reasonableness, yet were my religious fits of no long continuance, but every temptation that offered itself hurried me impetuously away, and I became seven times more the child of hell than before. Nevertheless, every new fall increased my anguish of spirit, and set me upon praying and resolving; insomuch that I frequently bound myself under the most solemn imprecations."

"But alas! alas! I was all this while as ignorant of my own weakness, as of Him on whom my strength was laid; and therefore no wonder all my attempts to make myself holy, were attended with no better success than if I had tried to wash the Ethiopian white, and answered no other end than to distress my soul a thousand times more than if I had never made such solemn vows; for all this while I had no other notion of religion, than that it consisted in something which I was to do in order to make God amends for my past sins, and to please him for the time to come, in consideration of which I should escape hell and be entitled to everlasting life.

"In this manner I went on vowing and breaking my vows, sinning and repenting, till my most merciful God and Saviour, seeing that all his gracious calls would not overrule the horrible perverseness of my will, instead of giving me up, as in just judgment he might have done, or pronounced against me that dreadful sentence, 'Cut it down, why cumbereth it the ground?'—I say, instead of this, he began to deal with me after a far more violent method than he had hitherto done, filling my soul with the most unimaginable terrors, insomuch that I roared for the very disquietness of my heart. The arrows of the Almighty stuck fast in me, the poison whereof drank up my spirits, and the pains of hell gat hold upon me.

"From this time, which was about October, 1757, I may say that sin received its mortal blow (I mean its reigning power, for God knows the body of sin yet is far from being done away), and I set myself to work with all the earnestness of a poor perishing mariner, who is every moment in expectation of shipwreck. I fasted, prayed, and meditated; I read the Scriptures, communicated, and gave much alms. But these things could bring no peace to my soul; on the contrary, I now saw, what I never had seen before, that all my works were mixed with sin and imperfection. Besides this, Satan furiously assaulted me with suggestions that I had committed the unpardonable sin against the Holy Ghost; and had let my day of grace slip; that therefore my prayers were cast out of God, and were an abomination to him, and that it was too late to think of mercy when it was the time of judgment."

"It is beyond the power of conception, much more of expression, to form an idea of the dreadful agonies my poor soul was now in. What to do, or to whom to have recourse, I knew not; for, alas, I had no acquaintance with any body who seemed to have the least experience in such cases. However, those about me shewed the greatest concern for my situation, and offered their remedies for my relief, such as company, physic, exercise, &c., which, in order to oblige them, I complied with; but my disorder not being bodily but spiritual, was not to be removed by these carnal quackeries, as they were soon convinced."

"I recollected, however, that once, if not oftener, the Rev. Mr. Fletcher, then tutor to two neighbouring young gentlemen, but since vicar of Madely, in this county, had in my hearing been spoken of in a very disrespectful manner, for things which seemed to me to savour of a truly Christian spirit. I therefore determined to make my case known to him, and accordingly wrote him a letter, without mentioning my name, giving him some account of my situation, and begging him for God's sake, if he had a word of comfort to offer to my poor, distressed, despairing soul, to meet me that very night at an inn in Salop, in which place I then was. Though Mr. F. had four or five miles to walk, yet he came punctually to the appointment, and

spoke to me in a very comfortable manner, giving me to understand that he had very different thoughts of my state from what I had myself. After our discourse, before he withdrew, he went to prayer with me; and among other petitions that he put up in my behalf, he prayed that I might not trust in my own righteousness, which was an expression that, though I did not ask him its import, I knew not well what to make of.

"After my conversation with Mr. Fletcher, I was rather easier, but this decrease of my terrors was but for a few days' duration; for, though I allowed that the promises and comforts he would have me apply to myself, belonged to the generality of sinners, yet I thought they were not intended for me, who had been so dreadful a backslider, and who, by letting my day of grace slip, had sinned beyond the reach of mercy. Besides, I concluded that they could be made effectual to none but such as had faith to apply them, whereas I had no faith, consequently they could avail me nothing. I therefore wrote again to Mr. F., telling him, as nearly as I can remember, that however others might take comfort from the Scripture promises, I feared none of them belonged to me, who had 'crucified the Son of God afresh, and sinned wilfully after having received the knowledge of the truth.' I told him also, that I found my heart to be exceeding hard and wicked; and that, as all my duties proceeded from a slavish dread of punishment, and not from the principles of faith and love, and were withal so very defective, I thought it was impossible God should ever accept them. In answer to this, the kind and sympathising Mr. F. immediately wrote me a sweet and comfortable letter, telling me that the perusal of the account I had given him had caused him to shed tears of joy to see what great things the Lord had done for my soul, in convincing me experimentally of the insufficiency of all my own doings to justify me before God, and of the necessity of a saving faith in the blood of Jesus. He also sent me 'The Life and Death of Mr. Haliburton, Professor of Divinity in the University of St. Andrews,' which book I read with the greatest eagerness, as the account Mr. H. therein gives of himself seemed in a very particular manner to tally with my own experience..... I therefore thought that what had been might be; that the same God who had shewed himself so powerfully on the behalf of Mr. Haliburton, and delivered him out of all his troubles, was able to do the same for me."

"You will wonder how I could hold out under all these pressures, the half of which, I might say, has not been told; and indeed it was impossible I could have held out, had it not been that at those very times when I thought all was over with me, there would now and then dart in upon me some comfortable glimmering of hope, which kept me utterly from fainting.

"In this situation I continued from September, 1757, to January, 1758, when the Vinerian Professor of Oxford being to read a course of lectures upon the Common Law, I resolved to set out for that place, not through any desire I had to attend the lectures, for I had no heart for any such thing, but because I knew I should have chambers to myself in College, and thereby have an opportunity of being much alone, and of giving way to those thoughts with which my heart was big, as also of seeking the Lord with greater diligence, if peradventure I might find him. Accordingly, when I arrived at the University, though to save appearances I dragged my body to several of the lectures, yet my poor heavy-laden soul engrossed all my attention; and so sharp was the spiritual anguish I laboured under, that I scarcely saw a beggar in the streets, but I envied his happiness, and would most gladly have changed situations with him, had it been in my power. O, thought I, these happy souls have yet an offer of mercy, and a door of hope open to them, but it is not so with me; I have rejected God so long, that now God has rejected me, as he did Saul; my day of grace is past, irrecoverably past, and I have for ever shut myself out of all the promises.

"All this while, one thing that greatly astonished me was to see the world about me so careless and unconcerned, especially many that were twice my age amongst the Doctors of Divinity, and Fellows of the College. Surely, thought I, these people must be infatuated indeed, thus to mind earthly things and to follow the lusts of the flesh, when an eternity of happiness or misery is before them, when they know not how short a time they have to live, and their everlasting state depends on the present moment."

"It was now the season of Lent, the first or second Sunday in which the sacrament of the Lord's supper is always administered in Magdalen College Chapel. I therefore besought the Lord with strong cryings, that he would vouchsafe me some token for good, some sense of his love towards me and willingness to be reconciled to me, that I might wait upon him at his table without distraction, and partake of those blessings which that ordinance is instituted to convey to the souls of true believers.

"And, O, for ever and for ever blessed be his holy name, he did not reject the prayer of the poor destitute; he heard me what time the storm fell upon me, and I make no doubt had heard, and in his purpose at least answered me, from the first day that he inclined my heart to understand, and to seek after him. But he knew better than I did myself, when it was meet to speak peace to my soul, and therefore waited that he might be gracious unto me; first, in order to convince me the more deeply of the exceeding sinfulness of sin, and of the desert thereof; secondly, to shew me more experimentally my own weakness and the insufficiency of any righteousness of my own to recommend me to his favour; thirdly, to make me prize more highly, and hunger and thirst more earnestly, for Jesus Christ, and the salvation that is in him. These ends being in some measure answered, on Saturday, February 18th, to the best of my remembrance, the night before the Sacrament, it pleased the Lord, after having given me for a few days before some tastes of his love, first to bring me into a composed frame of spirit, and then to convey such a thorough sense of his pardoning grace and mercy to my poor soul, that I, who was just before trembling upon the brink of despair, did 'now rejoice with joy unspeakable and full of glory. The love of God was shed abroad in my heart through the Holy Ghost that was given unto me,' even that 'perfect love which casteth out fear; and the Spirit itself bore witness with my spirit, that I was a child of God.'"

"For some time after these sensible manifestations of God's love were withdrawn, my mind was composed and my hope lively; but I had still at seasons secret misgivings and many doubts as to the reality of my conversion, which put me seriously to examine my state, whether the Scripture marks of a work of grace were really to be found in me, or not; and in these examinations I had great help from those excellent books, Guthrie's Trial of a saving interest in Christ, and Palmer's Gospel New Creature. Add to this, that being now in London, I had there the opportunity of hearing that faithful minister of Christ, the Rev. Mr. Romaine, whose discourses were so exactly descriptive of and adapted to my own experience, that they afforded me a good confirmation that I was indeed 'passed from death unto life, and from the power of Satan unto God.' During my stay in London, it pleased God to make me acquainted with many of his people, to whom my heart was immediately knit with the closest affection; yea, so great was my love to all those in whom I discerned the Divine image of the Lord Jesus, that the yearnings of Joseph's heart towards his brethren will but very faintly express it. Be they who for what they would, high or low, rich or poor, ignorant or learned, it mattered not; if I had reason to believe they were born of God and made partakers of a divine nature, they were equally dear to me; my heart was open to receive them without reserve, and I enjoyed the sweetest fellowship and communion with them, whilst all other company was insipid and irksome."

"For about two years after this I was in good measure relieved from those piercing terrors and that deep distress with which I was before overwhelmed. This, you will say, was living upon frames and experiences, more than upon the exceeding great and precious promises made to returning sinners in Christ Jesus. It is true it was so, and of this God soon convinced me; for I now began to doubt whether these great comforts I had set so high a value upon, might not be all delusion, or proceed from the workings of my own spirit; and if so, my case was just as bad as ever. My day of grace might still be past, and nothing yet remain for me but 'a fearful looking for of judgment and fiery indignation.'"

"This was in April, 1759, soon after my return from London into Shropshire, where I had not been long before I wrote to Mr. Fletcher, giving him an account of my state. After this it pleased the Lord to remove my burthen, and to exchange these sharp terrors of the spirit of bondage, for the sweet reviving comforts of the spirit of adoption, shewing me the rich treasures of Gospel promises, and that they, and not my own frames, were to be the ground of my hope and my stay in every time of need. Since this time I may say with Bishop Cowper, that my soul has never experienced the like extremity of terror; and though I have had many ups and downs, many grievous temptations and sharp conflicts, much aridity of soul, deadness, and strong corruptions to fight against, yet have I always found the Lord to be a very present help in trouble; his grace has been sufficient for me in every hour of need, and I doubt not but all his dealings with me, however thwarting to my own ideas of what was fit and meet for me, have some way or other been subservient to my spiritual interest, since his most sure promise is engaged to 'make all things work together for good, to those who love him and are called after his purpose.'"

The above auto-biographical account brings us to the close of Mr. Sidney's first chapter. The second is entitled "Mr. Richard Hill the instrument of the conversion of his brother Rowland. His letter to his brothers Rowland and Robert at Eton, and to Rowland at Cambridge." These were written in the years 1762—4. They are admirable letters; warm, energetic, truly evangelical; and, what some persons might not have imagined, solid and sober-minded. Many who admired Sir Richard's piety, might not have expected to find him giving such advice as the following on the duty of attending to academical pursuits.

"Be diligent in your studies. However human learning may prove a snare to such as are vainly puffed up in their fleshly minds, yet in a gracious heart it is very desirable; and if it is your prayer and endeavour that whatsoever attainments you make in profane literature may be subservient to the nobler end of rendering you instrumental to the good of souls, and useful to the church of Christ, there is no fear of your being hurt by those detestable maxims and principles with which the most admired classical authors abound; but rather will they be the means of discovering to you the blindness and depravity of human nature, and the necessity of seeking that only true wisdom that cometh from above, and without which all other wisdom will prove in the end to be only refined folly."

In these letters Richard Hill warmly eulogises the writings of Archbishop Leighton, which, such was the temper of the times, were so scarce that Rowland could with difficulty procure a copy. Beveridge's Sacra Privata was another of Sir Richard's most esteemed books, and he used to give copies of it to his friends. The memoir of Halyburton, recommended to him by Mr. Fletcher, had been of singular benefit to himself; but he might not think it equally suitable for all persons and under all circumstances. Hannah More, we remember, says of it in one of her letters:

"January 12, 1803. Finished reading 'Halyburton's Life.' It is so ill-written, so full of Scottish idioms and vulgarisms, and so uncouth, that, together with the gloomy state of his mind, it was a heavy labour to get through the first half; but the second made rich amends; it exhibits the most consolatory view of a soul having struggled with and conquered habitual sin; all ending in such a vigorous unshaken faith, and such a triumphant death-bed, as must animate the coldest heart, and leave the most cheering impression of the truth of Christianity. It would be well worth while to abridge, polish, and reprint, this ill-written but striking testimony to the truth of religion."

Our incidental allusion to Hannah More, reminds us of another of Sir R. Hill's favorite writers, Bishop Hopkins, in connexion with a little incident which she once related to us, as illustrative of Sir Richard's habitual eccentric humour. She was one day, she said, at Bishop Porteus's, when a servant announced "Sir Richard Hill and Bishop Hopkins." The company wondered who this Bishop was, thinking that some Right Reverend prelate had been announced by his name in mistake for his title: when in stalked Sir R. Hill with the most provoking gravity, with a large volume under his arm, which he respectfully introduced to the Bishop of London. It appeared that in a former conversation with his lordship he had referred to Bishop Hopkins, and he now brought the good bishop to speak for himself. We observe in an extract given by Mr. Sidney in the chapter before us, from "A memorandum of books lent out," that "Bishop Hopkins' Sermons" were among the number. He placed them in the servants' hall at his father's mansion when a very young man, together with Alleine's Alarm; Shower on Time and Eternity, and on Heaven and Hell; Doolittle on Love to Christ; and a BIBLE. A Bible in a servants' hall is happily now no rarity; nay, in most decent fami-

lies every servant has a private copy of the Scriptures: but in those days, which some divines speak of so gloriously, you might have travelled through Shropshire, and most other counties, many an hour "by Shrewsbury clock," before you would have found "a great hall Bible," as a necessary requisite for the use of servants; and have seen but a scarce sprinkling either in cottages or well-furnished houses.

As we have wandered from Sir Richard Hill and Mr. Sidney, to Hannah More and Bishop Hopkins, we will lengthen our excursive chain by introducing the name of Mr. Wilberforce in connection with Sir R. Hill and Hawkstone. We can make a very good link by quoting, from the invaluable memoir of him by his sons, the following entries in his diary. "August 24th, 1789, Left Cowslip Green [then the residence of H. More and her sisters] for Bristol. [Exactly fifty years ago while we are writing; and we may add, exactly eighty from the day of Mr. Wilberforce's birth, August 24th, 1759.] 25th, Over the water, Old Passage, with my sister and Miss Hannah and Patty More; dined at Chepstow. 27th, Miss Mores returned to Bristol; I and my sister on our way. 29th, Reached Hawkstone. Lady Montague, — Bryant, [Brian, Sir Richard's youngest brother] magnetizes Sir Richard, &c. Sept. 3rd, Walked with Sir R. Hill over his beautiful place. 4th, Left Sir R. Hill's. Most kindly sorry to part with us. More solitude suits me, though it is pleasing to see this family of love and peace. Arrived at Buxton at night. 5th, For the last week at Sir R. Hill's. He is indeed a good man; but how much time does one waste even in such a house. Let me as often as possible retire up into the mountain, and come down only on errands of usefulness and love." The mention of Bishop Hopkins in the very next paragraph, furnishes us with another link; "Serious reading; Hopkins;" especially as we think it quite as likely that the volume was put into his hands or his post-chaise at Hawkstone, as that he brought it from London, or found it in the circulating library at Buxton.

It appears then that Mr. Wilberforce as far back as the year 1789, when he was about thirty years of age, was on sufficient terms of friendship with Sir R. Hill, who was about fifty-seven, to pass a week under his roof; and their mutual regard continued to the end of Sir Richard's life, nearly twenty years after. It might have been as handsome, therefore, if Mr. Wilberforce's filial biographers had not gone out of their way, in one of their volumes, to insert a note respecting Sir R. Hill, which, being episodical, gratuitous, and ungracious, might quite as well have been omitted. Speaking of Bishop Heber's introduction to Mr. Wilberforce in 1807, they remark; "Heber had entered the room with a strong suspicion of his principles, but he left it saying to his friend John Thornton, 'How an hour's conversation can dissolve the prejudice of years.'" This is very proper; as might have been a note to shew how grievously many a candid mind was abused by the false—let us say erring—accusations put forth in "Anti-Jacobin" Reviews, British Critics, polemical pamphlets, and even grave books of divinity, and Visitation and University sermons and bishops' charges, against a Wilberforce or a Hannah More, because they dared to uphold, in the face of opposition and obloquy, the doctrines of the Bible and the Church of England. But instead of this, the biographers drag in as follows the name of Sir Richard Hill, to

whom there had not been the slightest allusion (that we recollect, or that the index points out,) from the entries above quoted up to the year 1807. They say, "Heber had resided in the same parish with Sir Richard Hill; and he had imagined that his sentiments, which he deemed disaffected to the Church, were shared by Mr. Wilberforce." The amiable Heber, it seems, had for years had "a strong suspicion of Mr. Wilberforce's principles;" and the biographers, passing by the widespread misrepresentation and abuse of which their illustrious father was the object for more than a third of a century; forgetting the invectives and falsifications which had been so pertinaciously urged against him in the circles with which young Heber (he was only twenty-four years of age) was chiefly conversant; are pleased to say that Heber's suspicion arose from his imagining that Wilberforce "shared the sentiments" of an aged country gentleman, then retired from public life; and that the character of those sentiments was "disaffection to the Church." As we cannot find a single line in Mr. Sidney that alludes to Bishop Heber's having so stated, and as the biographers adduce no proof of their allegation, we can only say that they impute to Heber a shallowness of understanding, or an unkindness of heart, which ought to be demonstrated before they are postulated. We doubt not that Heber, in his rides from Hodnet to the neighbouring town of Monmouth, often thought of the Fluellian logic connected with its name and river; and probably Mr. Wilberforce himself, as he passed from Chepstow to Hawkstone, in gazing on the beautiful scenery which opens on the delighted eye as you approach Monmouth from the hills on which winds the road, smiled amidst his raptures at the recollection of the initial M. of Monmouth and Macedon, and of their respective rivers with "salmons in both." But we do not think that Heber imitated the logic by arguing that Hill and Wilberforce were both called "Methodists," and were both members of parliament, and that therefore they were "all one," and that there were bad principles in both. If it was a fact, and not a conjecture, that he did thus argue, let us have the proof of it; let the words be quoted in which he said, "the baronet of Hawkstone, in his rages, and his furies, and his wraths, and his cholers, and his moods, and his displeasures, and his indignations, and also being a little intoxicate in his prains, is, look you, disaffected to the Church; wherefore upon this sole and simple ground, without any other reason, I have had for many years a strong suspicion against Mr. Wilberforce. 'Tis so like as my fingers is to my fingers." Let us see this notable argument in Heber's words, and we shall know how to deal with it.

Mr. Wilberforce, we are sorry to say, had to suffer much reproach for the mistakes, or worse, of many persons whose piety did not render them infallible in doctrine or practice. While either ignorance or party-spirit remains in the world, no degree of wisdom, or amiableness or soundness of principle, or consistency of life, can prevent "suspicions" and "prejudices." Mr. Wilberforce's politics were absurdly decried as democratical, his piety as cant, his theological creed as puritanical hyper-calvinism, and his holy and benevolent life as sheer hypocrisy. The day has not long passed when he, in common with many other excellent men, lay and clerical, unaddicted to any flightiness of opinion, or irregularity of practice—devout Christians and consistent

churchmen—were assailed even in high places with epithets of contumely; and were held responsible for all the opinions, squabbles, and misdeeds, of every weak good man, every acrimonious controversialist, every furious doctrinalist, and every religious impostor. Even the powerful mind of young Heber was not proof against such "a continual dropping;" but he corrected his estimate when he had an opportunity of judging for himself. We have seen this in the case of Wilberforce; he confessed that his long-rooted opinion was but a prejudice; and when he went out to India, and acted upon his enlarged and more just convictions respecting what were called "parties in the church," he was himself maligned with extreme bitterness, in circles and journals affecting to be peculiarly Anglican and orthodox. Mr. Wilberforce and Hannah More, though they did not heed being called enthusiasts, fanatics, and so forth, were very sensitive at being called Calvinists; because, upon the most serious conviction, they thought the peculiarities of Calvinism unscriptural; but their repugnance did not prevent the name being fastened upon them. It was equally in vain that they not only professed, but proved, themselves attached friends to the Church of England; for little did such party-spirited defamers as figured in the Blagdon controversy heed their words or deeds, their holy doctrines or exemplary lives. Heber had been nurtured in "prejudices;" it was to his honour that he outgrew them. It was not necessary that he should have lived at Hodnet (where shortly after his incumbency Sir Richard was carried to the tomb of his ancestors in his church, inscribed "Sepulchre of the Hills; ab anno 1500") in order to imbibe suspicions against Mr. Wilberforce's principles as anti-church and demoralising; and indeed as he had only just arrived from his continental travels, after leaving school and college, his premature judgment was much more likely to have been formed from the current opinion in certain academical and ecclesiastical circles, than from the Fluellian deduction ascribed to him. Dr. Daubeny, almost the Coryphæus of the party which fomented such absurd prejudices against Mr. Wilberforce, had probably never seen the towers of Hawkstone, or entered Sir R. Hill's schools, or heard him talk to his tenants about their temporal and eternal concerns; yet from reading some of his writings, and also those of Mr. Wilberforce, he puts the two men in the same category both doctrinal and ecclesiastical. He affirmed that they both decried good works; and that Mr. Wilberforce railed at the clergy; whereupon, says Sir Richard Hill in his reply,

> "The same expressions of railing against the clergy of the establishment which you have thrown out against Mr. Wilberforce, will much more be brought against me. But permit me to say that the accusation will not be founded in truth. I honour the clergy, and I honour their office; but the more I do this, the more I lament even the least inconsistency amongst those who in all things are called upon to be ensamples of the flock of Christ."

From this it would seem that Heber had no need to go to Hodnet to collect—most illogically—a prejudice that Mr. Wilberforce was "disaffected to the church;" nor could the Anti-Jacobin reviewers have denounced more strongly the writings of Sir Richard Hill, than they did (we quote their words) "the senseless and unscriptural gibberish of Wilberforce;" in doing which they affirmed that they spoke the opinion of the large majority of the bishops and clergy, of the two universities (in one of which Heber

was residing), and of ninety-nine hundredths of the Church of England laity. It was surely more reasonable to suppose that Heber picked up his prejudice in these regions, than to lay it to the account of Sir R. Hill.

We say this in justice, though we entertain more than "prejudices" against Sir R. Hill's writings; both in some serious matters of doctrine, and in regard to their too frequent ill-judged and indefensible spirit; whereas Mr. Wilberforce's spirit was as lovely as his doctrines were sober-minded. Mr. Sidney justly laments Sir Richard's pressing his opinions upon predestination in the manner he did upon some occasions; when even if they were as perfectly scriptural as he believed them to be, they were, to say the least, not that "milk for babes" which the case required. Nor were his satirical remarks, though usually good-tempered, or his jocoseness in writing or speaking upon serious things, justifiable; but let us hear some of his own explanatory, apologetic, or penitential acknowledgements. A few passages from Mr. Sidney's account of his letters to Dr. Daubeny, and his reply to Bishop Tomline's Charge (though the circumstances belong to a later period of his life than that which we have as yet reached in sequence) will suffice for the purpose.

"Sir Richard Hill considered it a duty he owed to the Christian world, to endeavour to controvert the opinions contained in Daubeny's 'Guide to the Church,' a production which was sent forth towards the end of the last century, with the view of arresting the progress of evangelical opinions. He conceived that the doctrines contained in this work, were calculated to lower the establishment in the estimation of the people, if it were supposed that all its members acquiesced in them. He felt it also due to his friends Mr. Wilberforce and Mrs. Hannah More, whose sentiments were objected to by Mr. Daubeny, to avow his own entire concurrence in their views, and to defend them."

"To prevent all misapprehension, he declared himself in the preface, 'a steady member of the Church of England;' and assured his readers, that as far as Mr. Daubeny's profession of love for the doctrines of that Church went, he 'met him with open arms;' but he confessed that a 'mighty difference' existed between them in the mode of interpreting those doctrines. He was also desirous to assert his right as a layman, to form and announce his own opinions on questions of theology, agreeing with Dr. Knox, that it is 'every man's concern and his duty, to study it according to his abilities and opportunity.'"

"The seriousness of mind with which Sir Richard Hill wrote his 'Apology for Brotherly Love,' is evinced in the concluding paragraph of his preface. 'For my own part,' he said, 'I glory in bearing this, most probably my dying testimony in behalf of that pure religion of our Lord and Saviour Jesus Christ, which has been my only support in the house of my pilgrimage, for a great number of years, under various trials of various kinds; and feeling as I do, that this earthly tabernacle must soon be put off, I am the more anxious to declare the whole counsel of God: neither do I count my reputation, or even my life itself, dear to me, so that I may be found faithful, and finish my course with joy.'"

"In explanation of the object of his taking up his pen, Sir Richard Hill added, 'As I must ever esteem the doctrines of our Church to be of greater consequence than her walls, I shall take but little notice of what you have advanced, however large a part of your performance it has taken up, on the subject of externals; confining myself principally to the defence of those evangelical truths, which have borne the test of so many ages, stood the shook of so many heretical earthquakes, and, like the ark of Noah, risen triumphantly above all storms and billows which threatened their overthrow, either from avowed enemies without, or from false brethren within: for, as our Lord asked the Pharisees of old, 'Whether is greater, the gold, or the temple which sanctifieth the gold?' so permit me to enquire which is of most consequence, the outward polity of the Church, or those sacred verities for the sake of which that outward polity was instituted? If the clothing of the king's daughter was of wrought gold, yet her grand excellence consisted in this, that she was all glorious within.' After some other

remarks on the positions taken by his opponent, lest he should be misconstrued, he proceeded, 'As a member of the Church of England, I avow my sincere attachment to that Church, in doctrine, in constitution, and in discipline. I believe her to be the most pure and apostolical Church upon earth, and therefore I communicate with her, and with her only. I pray for an increase of her borders and faithful ministers, and that all who attend her worship 'may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.' These, Sir, are my real sentiments as a Christian and a Churchman.'"

"It was not likely that Sir Richard Hill should coincide with Mr. Daubeny, in his giving over all who belonged to any Church not constituted as ours is, to the uncovenanted mercies of God. And he asked him whether Bishop Hall, whom he so much commended in his 'Guide' as the firm friend of episcopacy, would have crossed the sea to the Synod of Dort, to sit in a convention, and to unite in examining the opinions sent forth by the members of the university of Leyden, with Arminius at their head, if he had looked upon the deputies of the various churches then assembled, who differed from him in notions of Church government, in the light of heretics to be condemned with such a censure as this? On the contrary, he quoted the entirely different persuasion of this great and admirable man, from his treatise on the beauty and unity of the Church. 'The Church is *columba una*—one dove; whether ye consider it as the aggregation of the outward visible churches of Christian professors; or as the inward, secret, universal company of the elect, it is still one.'"

"At the same time, however, that Sir Richard Hill approved the sentiments expressed by this eminent prelate, and stated his firm belief that Churches whose respective polities differed from ours, were not to be condemned on that account, if sound in the faith and not constituted in a way directly opposed to Christ's positive commands, he was most desirous to repeat his unalterable opinion of the superior excellence of our own ecclesiastical constitution. While also he placed the acceptable worship of God in spirituality, he was anxious to declare his unqualified commendation of our liturgy, as compared with the extempore prayers of the dissenters, which he could not approve: 'I would say a few words more, relative to these only spiritual worshippers in the true Church, and observe, that although it is their high privilege to pour out their hearts before God in secret prayer, in that way, and in those words which may best suit their particular cases, yet I am decidedly of opinion with you, that in the public congregation a scriptural form is far superior to any extempore effusions whatever; and I know of none equal to the excellent liturgy of our Church—so sound, so devout, so plain and simplified, yet suited to the different states and conditions of the believer, under his various trials and exigencies, and not liable to be deformed by graceless, weak, or empty ministers, in a way which frequently disgusts or hurts the feelings of a congregation, where only extempore prayer is used, and where, when one sentence is finished, we know not whether we can conscientiously join in the next. But when I say this, I neither condemn those who may differ from me, nor see any reason why, before or after the sermon, a short occasional prayer for a blessing on the word preached, may not be used when the preacher has grace and ability.'"

"In his second and third letters to Mr. Daubeny, Sir Richard Hill vindicated the statements of Mr. Wilberforce on the leading doctrines of the gospel, and declared his own."

"Upon one point he made very serious remonstrance in these words:—'I complain of your representing me as inimical to our most excellent ecclesiastical establishment, notwithstanding all I have said in my 'Apology' of my steady attachment to it, as well in constitution as in doctrine; and notwithstanding both in town and country, throughout the whole year, I attend the regular ministry of the clergy of the Church of England, and receive the communion from their hands, and from no others, and have part of the Church service, with a portion of Scripture, daily read by a clergyman in my family.'"

Such was the manner in which Sir R. Hill replied to Dr. Daubeny. We will now notice his answer to Bishop Tomline.

"The part taken by Sir Richard Hill was characterized by high moral courage. He was ready to contend with the opponent of evangelical truth under any apparent disadvantage, and was totally fearless of opprobrium when religion was the subject of his exertions. I am now about to give a remarkable instance of this in his defence of the evangelical clergy, against the strictures on their doctrines contained in the charge of Dr. Tomline, bishop of Lin-

coln, in the year 1803. No one can deny the learning and ability of that well-known prelate; but he was an example of the extreme misconception and prejudice to which the most lettered minds are subject, when relying on the wisdom of this world, so often proved to be 'foolishness with God.' His Lordship commenced his charge thus:—'My Reverend Brethren, at our last meeting I endeavoured to warn you of the danger which threatened the general cause of Christianity, by the alarming growth of infidelity and atheism. At present I wish to call your attention to a subject which relates more particularly to the safety of our own Established Church. Upon that occasion, indeed, I briefly mentioned the mischievous effects of what is miscalled evangelical preaching; but the late progress of the opinions which it professes to inculcate, and the recent attempts of its advocates, seem to demand more full and immediate notice.' The Bishop then proceeded to assert that the essence of evangelical doctrine was Calvinism. A great mistake this was in the outset; for there is nothing more certain than that evangelical preaching is by no means grounded either upon the tenets of Calvin, or those who differ from his views, but upon certain truths and experiences without which there can be no right knowledge of the plan of salvation, nor any vital Christianity. His Lordship, in the midst of much loose argument and still looser divinity, used this true expression—'Our Church is not Lutheran—it is not Calvinistic—it is not Arminian—it is Scriptural.' So are the doctrines of the evangelical clergy as a body.

"Sir Richard Hill thought the tone of our Thirty-nine Articles Calvinistical; several of his pious friends thought them much more Arminian; but they were perfectly united in their opinions as to the work of grace in the soul and its effects upon the life. Neither of these views prevented those who adopted one or the other, from being equally good Churchmen and equally pious Christians."

"Sir Richard Hill commenced his first letter to Bishop Tomline in these words:—'My Lord, it would afford me the most sensible concern, if even my veneration for, and attachment to, the Church of England, were to cause me for a moment to forget the exalted station your Lordship holds in that Church, or the learning and abilities you are confessedly possessed of. To steer clear of offence, is my sincere wish, and shall be my endeavour in giving your Lordship the trouble of reading the following pages.' After making some remarks on the opening sentences of the Bishop's charge, relative to evangelical preaching, he proceeded: 'The term evangelical preaching, when properly used, means gospel preaching, or the preaching glad tidings; and thus it stands contrasted with, and in opposition to, legal preaching, or holding forth obedience to the law of works, more or less, in whole or in part, as the ground of a sinner's acceptance with God.' In contradistinction to such teachers, whose tenets were entirely misrepresented, the Bishop called the others the regular clergy—certainly, as Sir Richard Hill observed, 'a very vague term.' From the former the Bishop declared he believed the Church to be in danger; but Sir Richard replied, 'They who have the misfortune to differ from your Lordship, are fully persuaded that the perilous state of the Church is to be attributed to preachers of a direct contrary stamp.'"

"'That,' said he, 'I have the happiness of being particularly acquainted with several of the clergy, whether rightly called or miscalled evangelical, I glory in avowing; and the more so as I know them to be men of real grace and true humility, attached by every principle to our excellent constitution, both in Church and State; men who have strained, and are still willing to strain, every nerve for the defence and preservation of both, and who only want to be known, in order to be loved and respected. Yet these are the persons who are now held up to public odium, branded with names of reproach equally unjust and ignominious, insomuch that whosoever ventures too near them, is supposed to be in danger of catching the infection of Puritanism, Methodism, Schism, Enthusiasm, Fanaticism, Jacobinism, and almost every other *ism* that can be thought of. Without laying claim to the spirit of prophecy, it is easy to foresee, that if this phantom of prejudice be suffered to stalk throughout the land, in the daring manner it has done for some years past, that the Church will indeed be purged, and melted down too, with a witness; but it will be in such a crucible, as will let out all the gold and retain only the dross. The dissenting interest will of course continue to gain ground in every part of the nation, as it now does in a very great degree; sinners will flock to hear the sound of evangelical truth wherever they can, whilst the Church herself will sit as a desolate widow, bemoaning her faithful sons all forced into banishment.'"

"The same spirit which caused a Tomline and a Daubeny to oppose Reformation principles yet remains, though the shape it assumes is framed to meet the change of the times. But happily for us, to use the language of Sir Richard Hill, 'The thirty-nine Articles stand firm as the walls and bulwarks of our Sion; and it is not in the power of all the arts of twisting, torturing, wire-drawing, false glossing, and subterfuging, which sophistry and duplicity can muster up, to evade the force of them as they stand in their original simple dress, in the Book of Common Prayer.'"

"In addition to the unfair inferences drawn by the Bishop of Lincoln, from what he considered to be characteristics of evangelical preaching, his charge contained equally wrong deductions from the doctrine of justification by faith, and misrepresentations of what he called 'sensible impulses.' He asserted that in our Book of Common Prayer, 'good works are never represented as unnecessary to salvation; and sensible impulses of the Spirit are no where acknowledged in our liturgy.' With regard to the former of these assertions, Sir Richard Hill inquired—'And pray, my Lord, who ever said that they were so?' He assured the Bishop that he was positive that no evangelical preacher whatever would affirm any such thing. 'That,' continued he, 'they have no part in procuring the pardon of sin and acceptance with God, which is by faith only, as apprehending the righteousness of Christ, every faithful minister will constantly maintain; but that good works are the necessary fruits and evidences of lively faith, and that they follow after justification, every sound divine will not only admit, but will earnestly contend for them in that view. This sort of general charge, however, seldom wants the effect which misrepresentation is calculated to produce; but it is grievous to see how frequently these stale cavils are brought up, though as often contradicted and replied to.'

"The remark on sensible impulses he called 'a gentle blast of odium by a side wind.' 'Yet the expression,' he said, 'may certainly be used both in a good and in a bad sense. So far as it means that the Holy Spirit operates on the heart by powerful incitements and persuasive motions, drawing up the mind to high and heavenly things, and conveying a feeling sense of divine consolation to the soul; so far, I say, the expression 'sensible impulse' is perfectly warrantable. And I should humbly suppose your Lordship admitted at least thus much, when you declared yourself inwardly moved by the Holy Ghost to take upon you the sacred office of a minister of Christ; as also when you subscribed to the seventeenth Article, which affirms that they who are predestinated to salvation, do feel in themselves the working of the Spirit of Christ; and not less when you join in prayer with the Church every Whit-Sunday, that you may evermore rejoice in the Spirit's holy comfort.' 'There is also,' he observed, 'a bad sense in which the words 'sensible impulses' may be used, or rather abused, which is, when made the pretence for enthusiastic raptures or imaginations that have no warrant in Scripture, but proceed from a heated brain, leading the unhappy persons who give way to such impulses, into all sorts of extravagancies, and swelling them up to the highest pitch of delusion and spiritual pride.' The good sense of these remarks will be obvious to every pious reader, and will vindicate the memory of their author from the unmerited aspersion of enthusiasm."

When Sir Richard Hill wrote these passages, Heber, who was more than half a century younger than himself, was at school or college; and, as we said, he afterwards went abroad, and had only recently returned when he was introduced to Mr. Wilberforce; so that we suspect he knew mighty little of Sir Richard's doctrines, except what he gathered from hostile pages or hostile lips. Wilberforce approved Sir Richard's particular-election views as little as Heber could have done; but he could not have penned more strong and explicit statements with regard to his own predilections and his practice as a Churchman, than did Sir Richard. As Hill died the year after Heber was presented to the benefice (namely, in 1808, aged 76), there probably was not opportunity for much intercourse to grow up between them; but Heber became very intimate with Brian Hill (the quondam magnetizer) of whom Mr. Sidney gives the following notice; which is the more interesting as it is connected with the habits of Heber:—

"While Sir Richard Hill was thus actively employed in what he considered his public duties, he was in his own domain a model of private benevolence. That the children of the poor on his estate might have the advantages of religious knowledge and industrial training, he erected a building about two miles from his mansion at Hawkstone, which he called 'Industry Hall.' Instruction was there given in reading and work of various kinds, 'so as to enable' the pupils 'to procure a livelihood, and fit them to be good and useful servants.' The discipline and rewards of the institution were extremely well regulated; and each child, on quitting it, received the gift of a Bible and Prayer Book, if not forfeited by misconduct. The school opened with prayer, and all possible attention was paid to sound religious teaching, as the only safe basis of instruction. The principal work done in the institution was the manufactory of wool, to which certain hours were devoted."

"Mr. Brian Hill was very active in his attention to this school. He was a man of elegant mind and of engaging manners; and to these attractive qualities were added the graces of true piety and warm benevolence. His residence was at the village of Weston, adjoining the park of his brother, where his memory is still cherished with the fondness it well deserves. Reginald Heber, first rector of Hodnet, and then the laborious Bishop of Calcutta, was his neighbour and intimate friend. Whenever he had written any thing new, either of poetry or prose, he generally carried it to Weston, where he was welcome at all hours, and read it to Mr. Brian Hill, of whose literary judgment he had a high opinion. This accomplished scholar passed some of his happiest hours in that way, giving full vent to those charms of conversation by which he was so eminently distinguished. The few favoured individuals, who saw him in the freedom of spirit to which he abandoned himself in these social moments, describe the charm of his manner as beyond all conception. The gentleness of Mr. Brian Hill's disposition set him at perfect ease; he told his anecdotes, recited his poetry, unfolded his opinions of the events of the times, and criticised the authors of the day with an animation and frankness peculiarly his own. It was not, however, till roused by the noble project of doing the work of an evangelist in India, that the latent energies of his soul appeared in their full power. His spirit seemed to expand under the deep impression of duty, while it pleased God to enlighten him with clearer views of doctrinal religion than he had possessed before. The prospect of becoming a Missionary Bishop at once humbled and ennobled his mind, as was evident to all who heard him utter with an unequalled pathos and dignity, the expression, 'other foundation can no man lay than that is laid, which is Jesus Christ.' Resting on this only safe basis, he went forth, laboured, and died. How he felt, is expressed in his unrivalled missionary hymn, which was probably, as were his beautiful lines on Jerusalem, first recited in the house of Mr. Brian Hill."

We have considered it our duty to write as above, because Mr. Wilberforce's sons seem to represent much of the persecution which befel their father as being attributable to a mistake of his accusers, who supposed that he held opinions quite foreign to his bosom, and countenanced practices which he disapproved. We have admitted that there was much ignorance, and not a little misrepresentation; our own pages were exposed to an ample share of it; we were hyper-Calvinists, Sectaries, Antinomians, Jacobins, and we know not what; and we doubt whether Bishop Heber, when he laboured under such gross mistakes respecting our revered and beloved correspondent and co-adjutor, would have selected our work, as he did not many years after, as the channel for giving to the world those admirable effusions of the sacred muse which have since gained such deserved celebrity. But whatever Mr. Wilberforce had to sustain as a supposed knight of the shire who represented all the opinions, writings, and actions of what was called "his party;" yet the head and front of the offending, in the eyes of the Daubenys and Tomlines who assailed him, were his own undoubted principles and practices. He bore the offence of the Scriptural doctrines on which the Church of England is grounded—the doctrines of the Protes-

tant Reformation; and had Sir R. Hill never lived, or lived only like an honest country gentleman of his day, to drink port, shoot partridges, commit poachers, and dance at the assize-ball, Wilberforce and his "Practical View of Real Christianity" would not have been the less decried as hostile to good works and disaffected to the Church of England. He suffered persecution for righteousness' sake. He has a note upon M'Laurin's "Essay on Prejudices against the Gospel," in which he shews that he neither expected, nor wished, to escape the effect of those prejudices. In opposition to the theology of his day which was to preach justification by the sacraments instead of by faith; and to make the preaching of Christ crucified, as the Oxford Tracts do, to mean "mortification," or as it was then expressed moral virtues, justification being sanctification, and sanctification a decent life, he says:

"Maturely estimate the force of those terms whereby the Apostle designates and characterizes the whole of the Christian system: 'We preach Christ crucified.'—'We determined to know nothing among you, save Jesus Christ, and him crucified.' The value of this argument will be acknowledged by all who consider, that a system is never designated by an immaterial or an inferior part of it, but by that which constitutes its prime consideration and essential distinction. The conclusion suggested by this remark is confirmed by the Lord's Supper being *the rite by which our Saviour himself commanded his disciples to keep him in remembrance;* and, indeed, a similar lesson is taught by the Sacrament of Baptism, which *shadows out* our souls being washed and purified by the blood of Christ. Observe, next, the frequency with which our Saviour's death and sufferings are introduced, and how often they are urged as practical motives."

Again, having stated his views of what "Christianity was in its best days," and shewn how much it had been lost sight of, he says:

"This was the religion of the most eminent reformers, of those bright ornaments of our country who suffered martyrdom under Queen Mary; of their successors in the times of Elizabeth; in short, of all the pillars of our Protestant church; of many of its highest dignitaries; of Davenant, of Jewell, of Hall, of Reynolds, of Beveridge, of Hooker, of Andrews, of Smith, of Leighton, of Usher, of Hopkins [Sir Richard Hill's favourite], of Baxter, and of many others of scarcely inferior note [not a word of Laud, or Heylin, or the like]. In their pages the peculiar doctrines of Christianity were every where visible, and on the deep and solid basis of these doctrinal truths, were laid the foundations of a superstructure of morals proportionably broad and exalted. Of this fact, their writings, still extant, are a decisive proof; and they who may want leisure, or opportunity, or inclination, for the perusal of these valuable records, may satisfy themselves of the truth of the assertion, that, such as we have stated it, was the Christianity of those times, by consulting our Articles and Homilies, or even by carefully examining our excellent Liturgy."

He points out the contrast with the doctrines inculcated by "the divines of the Established Church" of a subsequent age:—

"They professed to make it their chief object to inculcate the moral and practical precepts of Christianity, which they conceived to have been before too much neglected; but without sufficiently maintaining, often even without justly laying, the grand foundation of a sinner's acceptance with God, or pointing out how the practical precepts of Christianity grow out of her peculiar doctrines, and are inseparably connected with them. By this fatal error, the very genius and essential nature of Christianity was imperceptibly changed. She no longer retained her peculiar characters, or produced that appropriate frame of spirit by which her followers had been characterized. *Facilis descensus.*"

"Thus the peculiar doctrines of Christianity went more and more out of sight; and, as might naturally have been expected, the moral system itself also, being robbed of that which should have supplied it with life and nutriment, began to wither and decay. At length, in our own days, these peculiar doctrines have almost altogether vanished from the view. Even in the greater number of our sermons, scarcely any traces of them are to be found."

It was for statements like these that Wilberforce was vilified, as a depraver of the Gospel, a scorner of the sacraments, and a reviler of the Church of England. The extracts from Whitfield or Wesley's journals; or R. Hill or Toplady's controversial pamphlets; were mere garnishings, make-weights, and *argumenta ad invidiam*.

We now return from this digression to the course of Sir Richard's history. We left him writing letters to his brothers at Eton and Cambridge (Rowland published the staple of them); but the series is followed by another from Miss Jane Hill to Rowland at the same places, which is admirable for talent, piety, wisdom, and sisterly affection. There is a beautiful letter in the series, upon the death of a pious domestic—a married man-servant belonging to Richard Hill, whom all the family appear to have esteemed and regarded with the affectionate solicitude of the olden days. His master's diary contains this note respecting him:

"Feb. 6th, 1766. This day, being Thursday, about a quarter past twelve at noon, my dear, humble, faithful servant Giles Archer sweetly fell asleep in Jesus. His disorder was a fever, which lasted exactly three weeks. The Lord enable me to follow him as he followed Christ.' In another memorandum relative to the same occurrence, he says, 'He was about thirty-five years of age, six or seven of which he had known the grace of God in truth. He had just begun his sixth year's service with me, and I believe nothing but death could ever have parted us. I may truly say that in him I lost a judicious, valuable friend, as well as a most excellent servant. The Lord can supply his loss if he sees good.'"

An unaffected dignity, mixed with winning tenderness and an air of respect to their dependents and inferiors, as exemplified in Sir Richard and his brother Rowland, seems to have been natural among the Hills. Lord Hill, whose brilliant career in the service of his country had commenced when his uncle died, and whom Sir Richard calls in his will "My much esteemed nephew and godson," was distinguished by the name of "Father" among his soldiers; and to this day the mention of his name among any of the survivors who served under his command, calls forth the most respectful and grateful testimonies.

The personal demeanour, character, and habits of Sir Richard are described as follows by Mr. Sidney:

"His stature was about the middle size, and his whole demeanour that of a highly-refined gentleman. In conversation he abounded with anecdote and ready humour, combined with demonstrations of singular affection for his friends. There was a fervour in his welcome his visitors never forgot; and people of every class felt at ease in his society, while they were impressed with the proper respect due to his situation. At the same time that his house was a favourite resort of the greatest men of his age, he managed at a period when intemperance was much in fashion, to regulate his table and his parties as became his Christian profession. It is no slight credit to him to have attracted the society of the most distinguished persons of his day, without the seemingly indispensable frivolities and amusements of the fashionable world."

"He was one of those open-hearted cheerful Christians, whose smile brought all companies into the pleasant mood; and whether he addressed the House of Commons, or the less formidable assembly of a meeting of country gentlemen in his own county town, while he was speaking, gloom and ill temper fled away. He was liked by all classes of persons; for he had always some good-natured speech ready for every one, the effect of which was greatly increased by his well-known honesty, and his very gentlemanlike address. I heard an aged and most respectable magistrate of Shropshire say, 'We thought nothing of any public meeting at Shrewsbury, if Sir Richard Hill was not there, and were all on the look-out for him till he came; and when he arrived, there was such shaking of hands, and so much pleasant talk, that every one was in good humour.' All this, mingled as it was with the truest piety, caused even those who sneered at his religion to say of him, 'he is a good and

'agreeable man.' But besides these qualities, which always made the House of Commons willing to listen to him, he possessed the art of laying open in the most original manner, the weak parts of the arguments of those from whom he differed, which, added to the conviction of every man who heard him, that his words expressed the honest opinion of his heart, made it natural he should be attended to."

"At times, his religious zeal and constitutional vivacity carried him too far; but the instant he perceived his error, he at once avowed it with almost unequalled candour. Yet when he saw that it was his religion alone that gave offence, he defended himself with admirable power and boldness, and did not scruple to tell the wealthiest and most talented of his fellow-senators, that without a knowledge of the way of truth, their riches were poverty and their acquirements vanity. Such was the plainness of speech he allowed himself on these occasions, that he startled even his pious friend Mr. Wilberforce."

We must now address ourselves to some remarks respecting Sir Richard Hill's publications; though we have anticipated a part in our notice of his replies to Daubeny and Tomline. Mr. Sidney says of them in sum:

"His use of the pen was incessant, and he wrote always with extreme facility, frequently with great power and piety; but sometimes without sufficient caution. Almost all the numerous works he was continually sending to the press, displayed considerable reading, illustrated by great originality of thought; and had he carefully corrected what he threw off with spirit and rapidity, he would have been a very powerful writer. As it was, whatever he published attracted much attention, and was often instrumental of good, though he frequently adopted a mode of argument it was impossible to justify."

His "Present for your Neighbour," and "Deep Things of God," are among his best permanent writings; and the latter has had an extensive circulation. The melancholy controversy in which Whitfield, Wesley, Fletcher, the Hills, Toplady, and others, were engaged, is best forgotten. The following brief specimen of its spirit—though it elicited much that was really valuable on both sdes, but blended with worse than trash—will suffice for ordinary appetites; those who wish for more must seek it elsewhere.

"Unquestionably, in the contest many things escaped Sir Richard, which he afterwards regretted and frankly acknowledged to be wrong; which was the truest proof that he could have given of his real design, and of the Christian integrity of his heart. His brother Rowland also, as well as Toplady and Berridge, were not justifiable in many expressions they hastily gave way to, nor in some of the names of their various productions, such as 'An Old Fox Tarred and Feathered'—'The Serpent and the Fox'—'Pope John,' &c.; yet Mr. Richard Hill's 'Farago Double-Distilled,' though a title scarcely defensible in so serious a discussion, had some force in it; for never was there such a medley of conflicting statements as its pages exposed. The worst heat of the fray was between Wesley and Toplady. They were both wrong. Two specimens of their mode of proceeding will suffice, as proofs of my assertion, and warnings to contending Christians. Wesley thus analysed an old Latin treatise on predestination revised and published by Toplady. 'The sum of all this is:—One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader! believe this or be damned. Witness my hand. A. T.' (Augustus Toplady.)

"Toplady was justly indignant at such a conclusion as this, the furthest possible from his notions, and accused Wesley as a forger, and told him he ought to be transported. Wesley made no reply, but set on Thomas Olivers, the Welchman, to oppose his antagonist, which raised the anger of Toplady to the highest pitch, and made him call on the chief to fight his own battles, and not leave them to his low preachers. 'Let his cobblers keep to their stalls; let his tinkers mend his brazen vessels; let his barbers confine themselves to their blocks and basons; let his blacksmiths blow more suitable coals than those of nice controversy: every man in his own order.' He had recourse even to the most doggrel verse."

Sir Richard mourned bitterly over his own share, as well as that of others, in this unbrotherly warfare. Thus he says to his old

friend Fletcher, between whom and himself some gall had flowed from pen to paper, and from paper to press:—

"'I desire to crave forgiveness, and to take shame to myself for whatsoever has appeared to savour too strongly of my own spirit: for, however I may disapprove of Mr. Wesley's doctrines, I still find it very hard to give up the favourable opinion I was wont to entertain of him.' Soon after, feeling that perpetual strife was both injurious to his own mind and to the cause of religion, he made every effort to suppress the sale of his various polemical pamphlets. Upon this Wesley wrote him 'a short and civil letter, in which he avowed his intention to cease from controversial authorship,' and expressed a hope 'that all would be peace for the time to come, and that they should think and let think, bear and forbear with one another.'"

The drift of the contention was, that the Calvinistic side thought their brethren opposed the free grace of God; and the Arminian, that the Calvinists opened a door to Antinomianism. Had the discussion commenced, progressed, and concluded, in the spirit of the following extract from a letter of R. Hill to Fletcher, (dated Dec. 1773), if truth had not been found at least love would not have been lost.

"REV. AND DEAR SIR,

"I take the liberty of requesting you to distribute among the poor of Madeley, the enclosed two guineas, in such way and manner as you shall judge fit and proper.

"I sent your last letter to my brother Rowland, who is now at Tottenham Court chapel, and suppose he received it. However, I wave saying any thing of the subject of it, as it is my design to have totally done with the controversy, which I am firmly persuaded has not done me any good, (excuse me if I say I wish you to examine closely whether it has done you any) and therefore for my own part I desire to be humbled before God, as well as to ask your forgiveness and Mr. Wesley's, (to whom I purpose making a visit of peace and love when I go to London) for every thing that has savoured of wrong or of my own spirit, in what I have written relative to his Minutes; and though I believe your sentiments to be erroneous, yet I esteem and honour you for all you have said against sin; and for the stand you have made for practical religion in this Laodicean, Antinomian age; and truly concerned should I be, if any expressions have dropped from my pen, which might make the readers think lightly of sin, under the notion of honouring the Saviour from sin. But as God can bear me witness that I had no intentions of this sort, so I am certain that whosoever makes Christ all his salvation, can never at the same time make him a minister of sin; and I trust the hour will come, when under a deep sense of your own sinfulness and nothingness, you will be glad to lay hold of some of those comfortable gospel truths, which now you even look upon as dangerous poison."

The Minutes alluded to in this extract, were those of the Methodist Conference of 1770, of which the following is the substance.

"'We have received it as a maxim that 'a man is to do nothing in order to justification.' Nothing can be more false. Whosoever desires to find favour with God, should cease from evil and learn to do well. Whoever repents, should do works meet for repentance. And if this is not in order to find favour, what does he do them for?"

"1. Who of us is now accepted of God?

"He that now believes in Christ, with a loving obedient heart.

"2. But who among those that never heard of Christ?

"He that feareth God, and worketh righteousness according to the light he has.

"3. Is this the same with 'He that is sincere?'

"Nearly, if not quite.

"Is not this 'Salvation by works?'

"Not by the merit of works, but by works as a condition.

"5. What have we then been disputing about, for these thirty years?

"I am afraid, about words.

"6. As to merit itself, of which we have been so dreadfully afraid: we are rewarded according to our works, yea, because of our works. How does this differ from for the sake of our works? And how differs this from *secundum merita operum*? As our works deserve? Can you split this hair?

"I doubt I cannot.

"7. The grand objection to one of the preceding propositions, is drawn from matter of fact. God does in fact

justify those who by their own confession neither feared God nor wrought righteousness. Is this an exception to the general rule?

"It is a doubt God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own saying so is not proof: for we know how all convinced of sin undervalue themselves in every respect.

"8. Does not talking of a justified or of a sanctified state tend to mislead men; almost naturally leading them to trust in what was done in one moment? Whereas we are every hour and every moment pleasing or displeasing to God, according to our works? According to the whole of our inward tempers, and outward behaviour."

After much controversy, Mr. Wesley and his friends were induced, in the Conference of 1771, to explain these official statements as follows:

"Whereas the doctrinal points in the Minutes of a Conference held in London, August 7, 1770, have been understood to favour 'Justification by works,' now the Rev. John Wesley and others, assembled in Conference, do declare that we had no such meaning, and that we abhor the doctrine of 'Justification by works,' as a most perilous and abominable doctrine. And as the said Minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare in the sight of God, that we have no trust or confidence, but in the alone merits of our Lord and Saviour Jesus Christ, for justification or salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer, and consequently cannot be saved, who doeth not good works where there is time and opportunity; yet our works have no part in meriting or purchasing our justification from first to last, either in whole or part."

As men ought best to know their own meaning; and as Mr. Wesley and his friends admitted that the statements, so justly objected to, were not sufficiently guarded, and did not do justice to their sentiments; we accept the explanation, but we cannot wonder that the litigants in the controversy were not satisfied. Sir Richard certainly gave a home-thrust in publishing a singular dialogue held with the Superior of the Benedictines, at Paris, upon these exceptionable Minutes.

"No person expressed a stronger sense of indignation than Mr. Richard Hill. He adopted a singular and original method of testing the Wesleyan opinions. In the summer of 1771, he went with his friend Mr. Powys and a clergyman to Paris, carrying out with him a copy of the Minutes. While there, he was curious to see what impression they would make on a Roman Catholic, so he took his friends to the convent of English Benedictine Monks, when the following conversation took place between two of them and Father Welsh, the Superior:—

Clergyman. Sir, I suppose you have often heard of the different sects amongst the Protestants in England?

Superior. Very often, Sir.

C. Have you ever heard of the Methodists?

S. Yes, Sir, very often.

C. I can shew you their tenets, settled by some of their chiefs at their last Conference at London. Here they are.

After the Superior had carefully perused them, he was asked by the clergyman;

C. Do you agree with that doctrine, Sir?

S. No, indeed, Sir, we do *not* hold such principles as those.

C. What fault do you find with them?

S. They are too near Pelagianism.

Mr. Hill. The principles of the Roman Catholic Church are nearer the Church of England than those?

S. A great deal, Sir. Those of that paper are too near Pelagianism; the author is a Pelagian.

C. What do you think of the author's asserting that those who are convinced of sin undervalue themselves in every respect; do you think sinners can undervalue themselves?

S. No, by no means; having too high thoughts of themselves makes them live in sin.

C. Can we have any good in us before Justification?

S. Certainly not; our justification is by Christ alone; for if St. Paul says, that we are not sufficient of ourselves to have a good thought, how much less to perform good works?

C. Can we cease to do evil and learn to do well, before faith?

S. No, we cannot.

C. St. Paul saith, whatsoever is not of faith, is sin.

S. Undoubtedly.

C. I wish, Sir, you would favour us with strictures upon that paper in writing?

S. Sir, I am so taken up that I have not time, or I could say a great deal upon it.

Mr. Hill. Your doctrine is nearer that of the Protestants?

S. O, Sir, a great deal; that is Pelagianism."

Sir R. Hill was engaged in another remarkable controversy, that respecting the six young men expelled from St. Edmund Hall, Oxford, in whose defence he published his Pietas Oxoniensis and other works. The facts are so well known that we need not detail them; but we cannot but express our deliberate conviction that the sentence was harsh, unjust, and disgraceful to the University. The young men had certainly offended against ecclesiastical and academical discipline; but they pledged themselves to be regular in future; and the whole course of proceeding was marked by party-spirit and the grossest unfairness. Sir R. Hill defended them ably and nobly; though with the characteristic faults of his writings.

We wish we had space to add a few particulars of his parliamentary career, the tenour of which may however be inferred from the remarks already quoted from Mr. Sidney. His speeches were often powerful; generally humorous; frequently blemished, like his writings, by the faults already specified; but always on the side of religion, morality, and ardent patriotism.

We find no account of his dying hours. Mr. Sidney merely says:

"After passing two years in this tranquil enjoyment of rural life, he was taken ill upon one of his favourite excursions, and returned home to the chamber of his last sickness. He died on the 28th day of August, 1808, and was buried in the vault at Hodnet church."

Whether this illness was long or short, painful or easy; and whether his intellect was bright or clouded, and his soul anxious or peaceful, cast down or rejoicing, we are not told. But it does not matter. He had lived the life of the righteous, and his end was in the highest sense peace, whatever might be its external concomitants.

VIEW OF PUBLIC AFFAIRS.

THE session of Parliament is closing, and before our remarks reach our readers, will have closed. It is everywhere iterated as a great national loss, that the legislature has done little amidst its much talking; but the essence of the grievance is not so much the adoption of some bad measures, or the rejection of some good ones, as the existence of party contrarieties which prevent the efficient carrying out of any solid steady course of public policy. Her Majesty's government, which ought to be the centre of national wisdom and strength, is not able to effect anything; being itself retained in power, not because it has decent support even in the Commons, while it is powerless in the Lords, but because its Court intrigues have rendered the accession to power of any other body of men for the present impracticable. The Duke of Wellington, whose genuine patriotism and dignified forbearance elevate him far above party strifes, has strikingly observed that what he desires is "a government;" an executive competent by talent, and character, and influence, to transact the public business; which the present weak and deserted cabinet cannot do. He has very reasonably advised Lord Melbourne not to put into speeches from the throne, what he has not duly worked out in his own mind, and embodied in bills with a fair expectation of carrying them through parlia-

ment. Lord Lyndhurst also, in a speech of great ability, has shewn how impotent the cabinet has proved in its efforts to accomplish various measures which it declared to be essential to the national welfare. Its Irish municipal bill was so altered in the House of Lords, that it has been relinquished: the Canada bill, the Church-discipline bill, the Law Reform bill, all represented as of pressing urgency, have been put off; and no bill has been carried which the conservative opposition determined to arrest. Surely this is not a satisfactory state of government or legislation.

And what are the consequences? Why this among others, that the weakness of the cabinet has been the strength of the lawless opposers of peace and good order. The government which, to use too gentle a word, had connived at, we might say patronised, political and other agitators, has been bearded by Chartists, Socialists, and anti-Poor-law factionists; the manufacturing districts are convulsed with riots; Birmingham had well nigh been desolated by fire and slaughter; and had the rising in any one place been for the moment successful, the whole body of organised and armed conspirators would have started up simultaneously throughout the land, and nothing short of the special providence of God could have prevented direful mischief in the unprepared state of the country for such a conflict; a conflict which must have proved in the result, fearfully disastrous to the unhappy men who had provoked it; yet in the meantime alarming and dangerous to the peaceful part of the community; and this, however prompt and effective might be the public determination to quell the disturbance.

Lord Melbourne and Lord John Russell have at length felt that there must be a government for business, as well as a cabinet for state etiquette. The unpopular demand for five thousand additional troops for home service shews their sense of the urgency of the danger; as well as the several Police bills which have been hurried through parliament to meet the emergency. These bills are not unexceptionable; and the whole question of police centralization, to which they partially tend, requires to be well considered before it advances farther: for as was observed in the House of Commons in Sir R. Walpole's time, "a standing army is still a standing army by whatever name it may be called;" and blue uniforms and truncheons under a Secretary of State, may be perverted to objects hazardous to liberty, as much as red ones and firelocks. But in these days the balance of danger is not on the side of legislative or administrative coercion; but of popular tumult—of faction turning to its purpose the elements of discontent which exist in all communities; the real suffering which, alas! must always pervade vast masses of mankind; and the honest ignorance which believes that legislatures can banish poverty and sorrow from a land. Sir Robert Peel, in voting for the Birmingham Police bill, justly remarked: "The real question is, shall we, or shall we not, protect the peaceable inhabitants of the country from the arbitrary despotism to which they are at present subjected day after day? We may talk of despotism, and all the terrors and oppressions that it may inflict; but there is no despotism half so grinding—half so oppressive—as that to which those are subjected who day after day find their persons and their property exposed to danger from the violent aggressions of physical force, without there existing any power on the part of the law to afford them protection. Indeed, I very much doubt whether any despotism, whether any oppressions, come home so closely to men's bosoms, and to all the details of their domestic feelings, as when they find themselves, and their families, and their property, daily exposed to this kind of tyranny."

We would hope that the strength and confidence of these anti-English confederacies have been materially reduced by the trial, conviction, and punishment, though lenient, of so many of the offenders. The profane invasion of churches, and mockery of divine worship, by the Chartists, though intended to exhibit their strength, has in most cases shewn their weakness; and the proceeding is so obviously offensive to all decent classes of the community, that we should not think their numbers would be augmented by the demonstration. Such revolutionary conspiracies have, however, like Whiteboyism in Ireland, been allowed to advance too smoothly; but the eye of the nation is now upon them, and they ought to be effectually repressed. That the laws of the land, if duly carried into force, have power to put them down, cannot assuredly be doubted; for self-preservation is the first principle of every social body; and England is not quietly to submit to have her constitution overturned by force of arms, and liberty, property, and life put into peril, because conspirators may have the cunning to abstain from open violence till the time is ripe for the execution of their avowed projects. Their whole banding together, their arming, their training, their

inflammatory speeches, are one continued course of sedition and treason, even had no partial out-breaks of violence taken place in particular instances, as in Birmingham, Manchester, Newcastle, and elsewhere. The community ought not to be exposed to the terror and danger of sudden risings, attended with bloodshed, conflagration, plunder, and anarchy; while honest men are silently watching the preparations, and not venturing to oppose them till it is too late to prevent their mischievous effects. It is well that, even though tardily, the law is beginning to exert its authority; that many both of the ring-leaders and their deluded followers have been convicted, and that others are about to be arraigned: but a system of prevention ought to be adopted; and instead of Chartist meetings being all but encouraged till they proceed to acts of open violence, they should be prevented or dispersed at the outset, by a constant system of precaution and vigilance. To take the case of the tumultuous invasion of churches; ought such an outrage to be permitted in any country which boasts of its laws, liberties, and municipal regulations? Why are peaceable and devout worshippers to be put to flight by a revolutionary mob, which is only more dangerous because trained to obey the word of command, and to be silent and orderly till the signal is given for simultaneous attack? Assuredly such outrages might be easily and legally prevented, if the well-disposed inhabitants of every town and parish where they are likely to occur would resolutely address themselves to their duty. At first such proceedings are only laughed at as ridiculous; but they afford portentous precedents and examples. It is absurd to say that Chartists have as much right to go to church as other people; and that if they proceed thither in an orderly manner, they cannot be legally dispersed, any more than a school or a benefit club. It is thus that, under the technical phrases of liberty, true liberty is violated. Chartists have a right to go to church, but not as Chartists; as worshippers, but not as invaders; nay, even in the strictest technicality of law, any person dispossessed of his legal right of pew or sitting, by force or terror, in consequence of their incursion, may indict the whole body present, or abetting, for a conspiracy. But we speak not of such technicalities; but of the undoubted right and duty of every body politic to preserve its own peace, and to punish wrong-doers. There has been too much laughing at riot, coquetting with sedition, and tampering with treason. We trust that the nation is at length aroused to a sense of its danger and its duty. Some of the sermons addressed to the Chartists have contained excellent instruction and advice; and we think that much more might be done than has been attempted, to shew the misguided portion of the confederacy—the victims, not the ringleaders—the sinfulness and the folly of their conduct.* When we think of the physical wretchedness of vast masses of our dense population, we cannot wonder that they are open to the seductions of designing men, who take advantage of their necessities to inflame their minds with anti-social principles, under the preposterous fancy that a revolution would better their condition; more especially when we consider that for want

---

* We do not however recommend political sermons. Some of the discourses delivered at churches into which Chartists have intruded, or in places where they are rife, have been very ill-judged. One clergyman so far forgot discretion and good feeling as to display his wit in taking for his text, "My house shall be called the house of prayer, but ye have made it a den of thieves." The Chartists quitted the church in a body upon its announcement; and thus far he triumphed; but he lost an excellent opportunity of addressing to them what might have benefited their souls. In most cases we believe that most good would be done by preaching as though no Chartist was present; avoiding all topics of secular strife; speaking to men as fallen, guilty, and sorrowing creatures; guilty and needing pardon and cleansing; sorrowing and needing consolation; and shewing how the Gospel of Christ, the glad tidings of salvation, meet these exigencies. Many of the religious poor endure severe privations, yet they do not become Socialists or Chartists; for they find in the instructions and comforts of religion that which guides and consoles them amidst their difficulties. Of the Chartists many probably are avowed and hardened infidels; and many more are utterly ignorant upon the subject of religion; a word spoken in season might, by the Divine blessing, be of great utility to the latter if not the former: some who came to scoff, might remain to pray; a countenance more in sorrow than anger might soften down hostile feelings; and the hope set before men in the Gospel be seen to be a brighter prize than the delusive phantoms of political perfectionism.

of churches and adequate means of religious training they have been allowed to grow up in a state of vice and ignorance, which prepares them to be the tools of infidels and political demagogues. Let it be remembered also how much these evil doers have been encouraged by some who, to say the least, ought to have known better. The recent presentation of Mr. Owen, the Socialist, to the Queen—a young and maiden Queen—by the prime minister, as the bearer to the royal ear and eye of an address from "The Congress of the Universal Community Society of Rational Religionists"—the abettors of a system which inculcates republicanism, levelism, avowed deism, and the most brutal licentiousness—even to the extinction of marriage, and the substitution of concubinage in its place, was an offence against public decency and national feeling, so gross and unpardonable that Talleyrand would have told Lord Melbourne that it is worse than a crime—that it is a blunder. And this when Chartists are parading our streets; and Unionists, invested with municipal authority, are seeing the dire conclusion of their own schemes; and the riotous scenes in Birmingham, Manchester, Newcastle, and elsewhere, are preluding the too natural results of that tampering with evil instead of repressing it, which has been among the most marked features of the policy of her Majesty's present advisers. These things are very distressing and very alarming; our best hope, under the merciful overruling of the Most High, is that the nation is becoming sensible of the impending perils, and is arousing itself to avert them.

We will now mention in brief a few other matters.

Preparations are making for carrying into effect the Uniform Penny Postage act. The measure will be a great public benefit; nor do we believe that there will ultimately be any serious loss to the revenue, as the enlargement of correspondence will be incalculably great.

In the New London Police act there is a clause forbidding the sale of spirituous and fermented liquors between the hours of twelve o'clock on Saturday night and one on Sunday afternoon. We cannot admit any principle which distinguishes one part of the hallowed day from another; but we are thankful even for this partial boon. Only one Sunday has elapsed since the Act came into effect; but the newspapers tell us that the streets of London were never seen in so tranquil a state on a Sunday morning.—We earnestly wish we could add that Sunday travelling by rail-road were restrained, either legislatively or by the respective companies; but, with a few partial exceptions, the crime is persisted in, and its extension is fearfully enlarging, notwithstanding the earnest remonstrances of the religious portion of the nation, and of many concientious shareholders who have exerted themselves to prevent it. But even the testimony is of great value; and if duly sustained may in the end prove effectual; or if not, may lead to a better observance of the Lord's-day in other ways.

We lament to say that our legislation has been equally barren in regard to church extension; but Sir R. H. Inglis has given notice of a motion on the subject for next session. The Hon. and Rev. B. Noel has addressed a letter to Lord Melbourne full of important facts and arguments; and a cheap tract also has been issued by the Christian Influence Society, urging a general application to parliament by petitions; and the speeches delivered at the Church Extension meeting in Freemason's Hall have been published. Good use may be made of these and other publications; more especially in aid of the Queen's letter, which we trust will be responded to throughout the land with a warmth of zeal proportioned to the wide-spread religious destitution of the country.—The check given to the exceptionable education plans of the cabinet has been of great service; but let it not be forgotten that the apparatus is fitted up, and that constant vigilance will be necessary to prevent its application to injurious uses.

We are much concerned to state that the House of Lords, chiefly at the instance of the Duke of Wellington, rejected a bill for enabling her Majesty to repress the Portuguese slave-trade, according to treaties: but the error has been retrieved by the adoption of a second bill for the same object, notwithstanding the continued remonstrances of the illustrious duke. The Bishop of London made a truly humane, Christian, and British speech upon the question.

We are sorry to say that on another recent occasion his Grace took the wrong side, by opposing the motion of the Right Reverend prelate just mentioned, for papers relative to the coerced attendance of the East India Company's Christian servants upon idolatrous rites. His Lordship's address was eminently able, eloquent, and Christian; and we venture to hope that, after this debate, the East India Company will take measures to carry into

immediate effect its violated pledges. Deeply do we grieve to find such a man as the Duke of Wellington expressing his doubts as to the existence of such abominable enormities as the Bishop of London alluded to; and throwing out unkind and unjust words against the missionaries. His Grace probably knew very little personally of the matter, when a young man in India, and he may have heard much misrepresentation from others; and he does not seem to have taken the pains to supply his lack of knowledge, or to rectify his misconceptions. We may safely venture to say that he never heard of the recent intelligence from Kishnaghur; or read the Bishop of Calcutta's letter in which he says: "It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree; they stretch to the north and north-east of Kishnaghur on the Jelingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism—in various measures, of course—are between 3000 and 3500. The archdeacon assisted himself at the reception of about 500 souls." The Duke of Wellington had never heard of the missionaries except as disturbing the peace of society, and endangering the British empire in India to no purpose, for they altogether failed in their objects. We might have thought that his Grace had been familiar with the then recent name and proceedings of that eminently honoured and successful missionary Swartz, whose agency with the Indian powers the Company were glad to avail themselves of, as the native princes and people said they could confide in his integrity, but not in that of the civil rulers. But his Grace only perpetuates the exploded prejudices of a past generation, when the Company forbad the location of any Christian missionary within the limits of its authority; so that the venerable Carey and his companions were obliged to seek, and happily found, a resting-place in the Danish settlement at Serampore. Our earlier readers will remember how many hundreds of columns we expended in proving not only the duty but safety of sending out bibles and missionaries; and what was thought still more dangerous and quixotic, of extending the episcopate to India. But we should think it waste of paper and print to spend a single paragraph now on the subject; all that we have to say is, that the duty, the safety, and, by the divine blessing, the immeasurable utility being proved, it becomes us to pursue the work with renewed and increased vigour. The Church Missionary Society alone has favourable openings for scores, nay hundreds, of devoted missionaries, if they could be obtained; but it is crippled for want of funds and labourers. We rejoice that its earnest appeal for enlarged aid is successful; but all that has been done is little compared with British ability and duty, and Indian exigency.

To the honour of China, and the deserved loss and disgrace of the East India Company, and not a few British and Indian merchants who have followed its example, the Chinese government has confiscated a large quantity of opium, smuggled into its ports, against its known and established laws, which make that poison a contraband article, the introduction of which is punishable with death. In exchange for tea, the Company and private merchants have inundated China with smuggled opium; the whole trade being illicit, and conducted under the most nefarious circumstances. In vain has the Chinese government, during a long series of years, prohibited the traffic as incalculably injurious to the health and morals of its subjects; in vain have missionaries and philanthropists protested against it; mercantile cupidity has been too powerful for justice, humanity, religion, and the law of nations; and now that the Chinese authorities have asserted their just rights, not however for the first time, but after numerous misunderstandings during many years, which were compromised by chicane and bribery—the British superintendant has pledged her majesty Queen Victoria to be responsible for the value of the confiscated property. We have no fear that England will redeem this unjustifiable and unhallowed pledge. Smugglers (why should we use a softer word, to describe wicked conduct?) have no right to expect that their fellow-countrymen will reimburse them for their justly-confiscated cargo. We must quit the subject for the present; but we recommend our readers to peruse Mr. Thelwall's highly valuable collection of facts upon this abominable traffic; and also the recently published life of Dr. Morrison, who was well-nigh broken hearted at the mischiefs caused by it. It is opium more than all other cause together, that has sealed China against British merchandise and Christian missions.

ANSWERS TO CORRESPONDENTS.

One of your Readers; Pax; W. B.; F. S.; Phœnix; J. E.; Civis; L. X. X.; T. W. S.; J. H.: A Firm Friend; T. A.; R. M. M.; E. D. R.; and H. E.; are under consideration.

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 22. OCTOBER. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

JOSHUA'S PIOUS RESOLVE.

For the Christian Observer.

THE object of my last paper was to suggest the intimate connexion which subsists between the two clauses of Joshua's pious resolution; in fact, between personal and family religion: so far, at least, as the agency of the parent is considered in its production. I continue my remarks as an address to parents. In endeavouring, then, very briefly, to assist your judgment in forming the general outline of such a system of education as may render your children good and happy; a blessing to society, and the comfort and honour of your own declining years—I will not, in the first instance, say, Teach them to "cease to do evil, and learn to do well:"—to fear and love the God who made, the Saviour who redeemed them: to venerate His day and word: to pay a cheerful and implicit obedience to His laws: to respect His ministers: to love His people. But I will say to you, Learn and practise *yourselves* all these things. Cultivate personal piety. Let the very first item of expenditure on your children's education be the sacrifice of your own besetting sin,—your irreligious levity—your compromising veracity—your fraudulent gains—your profligate or ungodly companions. Remember that you are responsible to those who are taught by nature and by God to respect your authority and example, not only for the untainted purity of your own character and conversation, but for that of all with whom you voluntarily associate; and every child of God knows and feels this. Every man, who has learned that self respect which a knowledge of the relation into which it has pleased his heavenly Father to take him never fails to inspire, knows this. Every one, in whom there is not a total prostration of moral feeling, knows this; and, in the presence of his child, would blush with a conscious sense of guilty participation, at the base principles; the low, worldly maxims; and still more, at the indecent jest, the slanderous conversation, the bold impiety, of those with whom he intimately associated.

Let your house, then, be a temple of the Lord. Be yourself the priest of its sanctuary. And need I to say, Defile not this temple of the Lord by any vicious indulgence, any intemperate excess, any tur-

bulent or vindictive passion; any corrupt communication out of your mouth? No! even heathen philosophy could teach that "the greatest reverence is due to youth." Even the heathen moralist, who had never heard of "Jesus and the resurrection;" who had never seen "virtue embodied" and incarnate; who had never seen "God manifest in flesh"—even he could demand, that "nothing foul or base should pass the threshold within which a child dwelt." How much more then may the minister of that Gospel which brings to light "life and immortality," appeal to every Christian parent, and say, "Let your whole conversation be as becometh the gospel of Christ,"—serious, charitable, edifying, "meet to minister grace to the hearers." Let no careless indifference to religious duties, public or private; no light jesting with the things of God; no profane ridicule of the people of God, whatever may be their sect or denomination; place you, in the eyes of your family, on the side of God's enemies, and pour contempt upon religion; but shew them, by word and deed, that you possess an unfeigned respect for the institutions, the ordinances, the people of God. And whatever opinions you may deem it your conscientious duty to express on religious matters and religious professors, ever approach the subject with that solemnity and composure which indicate a mind deeply impressed by a feeling sense of its vital importance; and sincerely desirous to attain or to impart the knowledge of the truth. "If it be possible, as far as lieth in you, live peaceably with all men." Separate yourself not only from those deeds of violence, but from that "strife of tongues," in which all who engage sink a portion even of their worldly respectability; and which, by exhibiting you in the degrading attitude of an angry disputant, insulted perhaps and despised, bring into contempt all that should be venerable and sacred in the character and authority of a parent.

But, for this purpose, it is by no means sufficient that you wish for peace, and shrink from the actual scuffle and turmoil of hands, or tongues, or tempers. If you would reap the harvest, you must cultivate the soil and sow the seed. If you would maintain, you must "seek peace and ensue it" by a holy discipline of your conduct and conversation. You must let no slanderous report, no malicious insinuation, escape you; but judge charitably, and speak kindly, of all. Let wisdom be a watch upon your mouth: let truth—let charity keep the door of your lips.

Thus qualifying yourself for the important office of your children's instructor and guide, rule them with that gentle yet firm authority, which a supreme love for their *souls* will never fail to inspire; and which will preserve an even and steady course, between the excesses, on the right hand and on the left, of fond indulgence and peevish displeasure. Beware of instilling into their tender minds, by precept or by example, the calculating spirit and base principles of a worldly policy. Do not engulf them in a system which rests its whole authority upon the censure or applause of man—seeks no higher reward than the perishable dross of earth—aims at no higher mark than the fading honours of time. Let the word "expediency," the idol of worldly politicians; the modern Moloch, to which every thing venerable and sacred is now-a-days immolated, be heard from you but to be reprobated and abjured. Bid them never to ask "What is expedient?" but always, "What is right?" "Fiat justitia, ruat cœlum,"—let this be your motto: "What shall it profit a man if he

gain the whole world, and lose his own soul?"—let this be your motive and text. Then let the gospel's high-toned morality be the rule of life which you propose to them, and by which, too, you practically *govern* them. Let your sanction and authority be God—your reward, eternity.

In days like the present, of rebuke and blasphemy—days of pretended reformation, and real licentiousness; when Satan, as an angel of intellectual light, seems about to anticipate God by the introduction of a diabolical millennium—a reign of knowledge without the fear of God; of liberty, without holiness or self control; of civilization and mental improvement, without Christianity:—when he is collecting about his standard the most heterogeneous levies; leading forward, side by side, as if fascinated into monstrous union, the infidel and the bigot; the devotee and the profligate; the learned and the ignorant; the prince and the pauper; in the name of Reform, but to the real work of rapine and destruction; and, as he points to each time-honoured or sacred pillar of the social edifice which nursed our infancy, or shelters and solaces our declining years—cries to this mixed and Babylonish multitude, Down with it, down with it, even to the ground! In days such as these, cautiously avoid the dangerous precipice. Lean not towards but steadily resist the downward tendency of the times. Be assured that a spirit of insubordination is the worst inheritance a parent can transmit to his children. A restless spirit of innovation and meddling reform, in what should be sober age, will generate in rash and mettlesome youth a daring spirit of revolution and infidelity. Encourage not then, whether by precept or example, that malignant envy which hates all that is elevated, venerable, and sacred; which would desecrate shrines, trample upon thrones, and beard aristocrats. Never cheer forward that infidel and rabble rout which would pull down every thing, civil and ecclesiastical, to its own base level, only that it may ascend one other step on the platform of society by the ruins—a spirit which, in its impiety and selfishness, would "defile God's holy temple, and make Jerusalem an heap of stones!" On the contrary, teach your children, by precept and by example, to give "honour to whom honour is due;" to pay proper respect to their seniors in age; their superiors in station and circumstance: not in any of the relations of life civil or religious, human or divine—to mistake anarchy for liberty, the confusion of all ranks and orders for personal respectability; or in the Christian humility and amiable condescension of those whom God and man alike recognize as their superiors, to forget themselves.

Such is the spirit in which I would exhort you to address yourselves to the high and arduous duties of training souls for heaven; and I may also add, of training your children to be happy and useful members of society, and a comfort to yourselves. It is not the school to which you send them, or the books which you put into their hands: it is not the reading even of the Divine Word, or hearing it frequently commented upon—perhaps often with unaffected weariness, or hypocritical attention—which, abstracted from circumstances, can form the moral character to holiness, and mould it into the image of Christ. All this is a machinery too gross to operate directly upon the delicate spirit of man. It is those minute circumstances, those light touches, those transient impressions, frequently repeated, which

form the habit of the mind. And a word, a look, a motion, especially in those whom nature and God have taught them to venerate, according to the peculiar spirit which it breathes, may open traces in the infant soul, which will stamp upon it a moral character, and which will deepen to eternity.

So intimately has it pleased God to connect, from the very constitution of things, the moral character of the child with that of the parent, that should the child perish, the parent, if not upon the side of God, must almost inevitably have been accessary to its ruin, and consequently must be a sharer in its torments. And what a field of awful contemplation does this thought open upon the soul! Many a parent, who is now lavishing upon an idolized child all the fondness of a carnal affection, who compasses sea and land for its aggrandisement; and, in the toils that wear out his body, and the cares that consume his soul, is like the pelican, feeding it from its own bowels: but who has not—because he refuses to have—the spirit of grace to minister to it, is co-operating with the great enemy the eternal ruin of his child; and, if it perish, has been but fostering in his bosom the vulture which to eternity must gnaw upon his soul.

But let me turn from this gloomy presage to a pleasing fact, which should afford strong encouragement to every pious parent, and cheer, in their labour of love, all those who are anxiously endeavouring to infuse into the nature of a child that spirit of piety which animates their own bosoms. In the pastoral intercourse with the military, which constant opportunities, though on a small scale, have permitted to me, I have made frequent inquiry, and almost as uniformly found, that in some instances of strong, and I trust permanent, religious impresssion which I have witnessed,—and, in many other instances, of awakened attention to divine things—the blessing of early religious training has been fully demonstrated. The immortal principle, when thus aroused as from a trance, looked hastily across the gloomy void of a vicious or a careless life, and fixed a look of consciousness upon the days of childhood. With awakened sensibility, and deep and softened penitence, the wanderer brought back, dwelt upon that hour, when, like the prodigal, he first turned his back upon a pious father's home; and closed those ears, which since then have ceased to hear, upon his exhortations and warnings—or upon that hour, when, through the allurements and deceitfulness of sin, he first steeled his heart, which, since then, has been "seared as with a hot iron," against the affectionate entreaties, and prayers, and tears, of a tender and pious mother.

I have here limited this observation to the military, not because I doubt, or have not witnessed, its occurrence in other cases also; but because among the former I have been uniformly, and most frequently, struck by it. When a soldier is brought into contact with the gospel, the operations of Divine grace are defined, in his experience, with a peculiar clearness little confused or marred by doctrinal prejudices; or by that Gospel proof-hardness and stupid insensibility, which result from often heard, and often rejected, truth. There is no class in society which has fewer religious means and opportunities than the British soldier. Every pastor who is not dead to his high responsibilities, is in some degree acquainted with, and looks after, his particular flock. Even popery is abundant in the supply of its superstitions. Its confessions and absolutions; its

stations, and penances, and holidays, and anointings, keep up some sense of religion, base and corrupt though it be. But the soldier, like the heathen gipsey in a Christian land, is by profession a wanderer, has no stated and responsible pastor, and few men care for his soul. And it is an awful feature of this infidel age, that against these few the door of access is sometimes barred by the military authorities. In some instances, officers in command evade, or even directly refuse, to permit religion, except in its formal Sunday garb, to be introduced among those under their command, even by the parish clergyman, who, in the absence of a military chaplain, is, *ex officio*, chaplain to the Protestant portion of the detachment. This they do on the infidel principle of expediency, lest, if the men became anxious about their souls, differences of creed might bring in among them controversy and dissension. The same infidel spirit which systematically excluded Christianity from the East and West Indies, and wilfully abandoned them to their several modes of heathen superstition, has laboured also to exclude Christianity, in spirit and in truth, from our army, and has given it up to nominal religion, but real infidelity. Hence, unsophisticated by superstition, the mind of a soldier is, so far, a *tabula rasa*—a blank sheet, on which Christianity may, at once, endeavour to write its truths and duties; and when brought under the influence of vital religion, its experience is peculiarly simple and well defined.

The fact which I have stated is this:—that I have always made it a subject of careful inquiry, and have almost uniformly found, that the converted or awakened soldier was the son of a pious parent; or trained up in the way that he should go, by some pious pastor, teacher, relative, or friend.

This is indeed encouraging; still it is not to be denied, that, in this "work of faith and labour of love" to which we exhort, you may experience keen and cutting disappointment. God, in his providence, for the sanctifying purposes of his grace—to wean your affections more thoroughly from earth, or as the consequence and punishment of early life of careless indifference to religion; when you sought, in preference, the society of those who were ignorant of Him; when you cultivated your intimacies, and formed your connexions in that world which is at enmity with Him—may now permit you to be linked by the bonds of a natural or providential relation to an enemy of God; and thus refuse you to see of the travail of your soul, and be satisfied. The parent or child, the brother or sister, the friend that sticketh closer than a brother, the partner of your bosom, may baffle and disappoint your tenderest anxieties for their spiritual welfare, and for the salvation of their perishing souls. But these are the sufferings which conform you most nearly to the image of Christ. These are the trials which compel you to seek the deepest refuge in the Divine bosom. "Be not, then, weary in well doing; for in due time you shall reap, if you faint not." You shall reap a rich harvest of blessing, if not to the object of your tender and pious solicitude, at least to yourself. "If the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." In the mean time, indeed, life may be full of sighs and tears. No matter—eternity is before you. In its realms of bliss, a cup of cold water to one of these little ones, in the name of Christ, shall in no wise lose its reward, much less the tears which piety has shed over a perishing

soul. But even in those deep waters, and amid all the tossings of life's troubled sea, there is in Christ an ark of refuge, which will bear the soul, not only in safoty, but in present peace, even that "peace of God which passeth all understanding," and which the world can neither give or take away, until it lands it upon the shores of eternal and unalloyed felicity. The storm indeed may beat; the clouds may lower; the sighs of compassion may heave the breast; the tears of charity may bedew the cheek; but the storm will soon blow over; the clouds will soon vanish away; soon, a brighter sky will canopy a brighter and far lovelier scene; and those tears and sighs will prove but the mellowing showers, the refreshing breezes, which gave birth to the flowers of paradise.

J. M. H.

SIR R. HILL AND THE EXPELLED OXFORD STUDENTS.

To the Editor of the Christian Observer.

You say, in your last Number, respecting the six young men displaced from St. Edmund Hall, Oxford, in the year 1768, that the sentence pronounced upon them was "harsh, unjust, and disgraceful;" and this, notwithstanding you admit that they had "offended against ecclesiastical and academical discipline." Be pleased to consider whether your own remark is not "harsh, unjust, and disgraceful." Would you wish to see the Universities made conventicles and hot-beds of fanaticism? If not, why blame those who conscientiously discharged a very unpopular and irksome duty, in order to forefend such evils.

VIGIL.

*** We would not encourage in ourselves or others the use of unnecessarily strong words; but we must say, upon the maturest consideration, that the proceeding towards the St. Edmund Hall young men was inequitable, unacademical, un-English, and cruel. The offenders were youths of undoubted piety and irreproachable morals; they gave over, and promised not to repeat, the irregularity of expounding the Scriptures and praying in private houses, as soon as they were informed that it was contrary to the will of their governors; and they pledged themselves in future to conform strictly to academical and ecclesiastical discipline, which they said they were not till then aware they had been violating. Under these circumstances, a very slight punishment was amply sufficient to satisfy academical discipline, and the justice of the case; and indeed, as the young men had acted from mistaken ideas of duty—as their offence was not of an immoral character, such as gambling, or getting drunk; and as, so far from being contumacious, they had abstained from all cause of offence as soon as their proceedings were objected to, and, in point of fact, had not been guilty of irregularity for a long time previous to their being cited to have their conduct investigated—a word of kind admonition. and even that softened by due allowance for their upright motives and commendation for their prompt obedience, would have been all that was requisite. But instead of this, the most severe sentence was peremptorily inflicted upon them, to the utter ruin of all their prospects through life; while numerous offenders of a very different class were allowed to pursue their anti-religious, anti-moral, and anti-academical courses, with lax scrutiny or inadequate punishment.

But the chief reason why we wrote so strongly was not merely that the punishment was vindictive, but because the proceedings were conducted with manifest injustice. We know not how to exhibit this more clearly and briefly, than by transcribing Mr. Sidney's narrative; and we do so the rather with a view to the grave inquiry, whether the time has not arrived to expunge from the academical records this most unjustifiable sentence. We ought however to observe that, strictly speaking, neither the University nor St. Edmund Hall was responsible for the misdeed. With regard to the latter, its Principal, Dr. Dixon, zealously defended his young men against the charges of their ill-tempered and crotchety tutor; and the investigation was not conducted before him, or the sentence pronounced by him; or by a domestic tribunal; the proceedings being instituted before the Vice-Chancellor, as Visitor, who summoned to his aid, as his assessors, the Margaret Professor of Divinity; the Provost of Queen's college, with which St. Edmund Hall is connected; and the Public Orator and Senior Proctor; but these individuals were not the representatives of the University; nor do we see what the University had to do with the matter. The Visitor and his assessors expelled the youths from the Hall, and as a matter of course they were no longer members of the University; and even if the University had wished to oppose the sentence, it was, we conceive, powerless to do so, it having no right to interfere in such an affair with any of the private societies which compose it. Popularly speaking, the proceedings were disgraceful to the University; for the perpetrators of the wrong were among its most elevated and influential officers; and we fear that they were abetted by not a few of its members: but still it was not a University act; it was the act of a few individuals, holding indeed official stations, but not on that account empowered to exercise this jurisdiction; nor do we doubt, if the question had really come before the University, that some friends of justice and judicial regularity would have been found, to have prevented such breaches of both as this accusation and sentence exhibited to the astonished gaze of the nation. Our deliberate opinion is, that if the suffrages of the Fellows of colleges, and of the whole body of the Masters of Arts and higher grades, had been collected, they would have preponderated against those of the Vice-Chancellor and his assessors; and sure we are, that if they would not then, they would now; for small indeed is the number of those who in the present day would sanction such proceedings.

The *gravamen* of the charge was, that the young men were what was vaguely called "Methodists;" but both the accusation and the sentence embraced indictments which the tribunal had no right whatever to take cognizance of. We will mention distinctly three.

First, the charge of having been "originally brought up" to plebeian occupations. If plebeian extraction, or having been originally brought up to plebeian occupation, were a disqualification for becoming a member of the University, why was not this urged at their entrance or matriculation? But it could not be urged; for the University acknowledges no such disqualification; it has a column, as have the colleges and halls, for "Pleb. Fil.," as much as for "Gen. Fil." or "Cler. Fil.," or higher titles; nay, it makes its boast, that its precincts are open to students of every rank; and we constantly hear it iterated as the just praise of our civil, academical, and ecclesiastical institutions, that a man may rise in them from the lowest to the highest walks of society; nor would even the writers of the Tracts for the Times complain, because Oxford found Wolsey the son of a butcher, and left him a cardinal. At this very moment there are distinguished individuals filling high stations in every department of life, and not least in the Church—aye, and in the Universities—who were "originally brought

up to" plebeian occupations. It was therefore grossly unjust to make a count of indictment, that some of the young men had been guilty of plebeian employments before going to college; for if this was a disqualification, why were they admitted? Mr. Higson, their tutor and chief accuser, if he matriculated them, could not plead ignorance of their "conditio"; nor could the Vice-Chancellor; for the former must, upon his oath of fidelity to the University, have inquired into, and truly reported, it to the latter. "Una cum Matriculando," says the statute book, "accedat ipsius Tutor, qui fide suâ datâ Universitati, conditionem Matriculandi (utrum scilicet nobilis, equitis, doctoris, armigeri, generosi, an *plebeii*, filius sit), Vice-Chancellario bonâ fide prodere tenebitur; quod si Tutor recusaverit, tutoris munere ipsi interdicatur." If therefore the ungenerous, unacademical, and unjust charge of low occupation had been at all relevant, the tutor ought to have been ejected from his tutorship for presenting the young men for matriculation. To take their fees and caution-money, and to allow them to pass a portion of their terms, and then to bring such a charge against them, was base and unjust. When a youth originally intended for plebeian pursuits, is enabled to overcome his disadvantages, and to find the means of obtaining academical education, it is highly to his honour; and to make it, years after, a ground for his expulsion, would be, if possible, more contemptible than unjust. But we are reasoning upon what will not bear the weight of an argument; for no person would for a moment maintain that the son of a yeoman, or tradesman, or even of a mechanic or labourer, can be, or ought to be, excluded, as such, from the University of Oxford; or that—to take an instance most honourable to the individual—the learned orientalist Lee could have been expelled from Cambridge, or from his professorship, or from his well-deserved prebend, or from holy orders, because he once handled the plane and mallet while pondering upon radicals and serviles. The adduction of such a charge into the accusation, was unjust and base; and the Vice-Chancellor and his assessors ought to have refused to hear any evidence upon it; and its adoption by the judge in pronouncing sentence vitiated the whole proceeding; for whatever weight it had in influencing the decision, was contrary to academical law. Had the court been deciding whether a candidate for a fellowship at All-Souls college was "Bene natus, bene vestitus, et mediocriter doctus," as its statutes require, the topic would have been germane; but in the case before them, it could only have been introduced with a view to prejudice the cause of the young men, and to expose them to ridicule. The unjust judges doubtless enjoyed their joke and their triumph, but no manly or honourable mind would envy their mirth, or wish to share their feelings.

With regard to the crime alleged against some of the young men, of having been too illiterate to be entered at college, if it were so, the parties who admitted them were alone to blame. The candidates were not their own examiners; and if they laboured under any disqualification, they ought to have been rejected; but to admit them, to take their money, to keep them on the books, and then months or years after to send them away in disgrace, as persons who ought never to have been there, was a proceeding diametrically opposed to justice and common decency. This item therefore being included in the sentence pronounced upon them, vitiates it; for so far forth as the judge, in decreeing their expulsion, was led to award that punishment upon the ground that they were illiterate before their admission, he was punishing them for what the laws under which he acted did not regard as criminal.

Nor was it less unjust to make a count of the ecclesiastical misdeeds of the young men before their coming to Oxford. It is the usual suggestion of our

prelates, when dissenting ministers apply to them to know if they can obtain holy orders in the Church of England, to enter themselves at one of the Universities; and if, after the academical course, and three years' due probation, they are found in all respects qualified, there is no bar to their ordination. But what would be said, if, at the end of a year or two, the college tutor of one of these gentlemen should libel him before the Visitor of the college, as a person who ought to be expelled, because before he entered it, he had been guilty of ecclesiastical irregularities?

We will now insert Mr. Sidney's narrative; only repeating, that in protesting against what was unjust, and blaming what was vindictively severe, we do not make ourselves responsible for the conduct of the young men, or the spirit or arguments of some of their defenders. The discipline of the University had been violated; there is no question upon that point; the only question is, whether those who undertook to vindicate it discharged their duties rightly. We assert that they did not do so wisely, temperately, equitably, or statutably, but quite the contrary; and that their proceedings ought to be expunged from the academical records. They are not, we presume, to be found in the University books, as the Vice-Chancellor was acting only as Visitor of a particular society; but if they are, they ought to be erased, in order that the University may not be implicated. If they are on the books of St. Edmund Hall, we submit to the authorities of that society, to consider whether they ought not to bring the circumstances under the scrutiny of their Visitor, that he may give such directions upon the subject as he may think proper. His decision we think must be, that the young men had committed faults; that the Visitor had power to expel them; that with his exercise of that power, whether mercifully or not, or wisely or not, or even justly or not, the present Visitor had nothing to do; but that the accusations above enumerated, and the introduction of them into the sentence, were contrary to justice, and to the laws and usages of the Academy, and ought to be obliterated as furnishing an evil precedent. There is a clear line of distinction in this matter. An equity judge could not unhang a man who had been wrongfully hanged; but he could set aside a precedent which was manifestly contrary to law and justice. As long as the proceedings in question remain on the books at Oxford as an authoritative decision, it may be argued against any man as a cause of expulsion, that his father originally intended him for a tradesman, or that he had once been a Methodist, or that he was not a ripe scholar when he entered; all which is as just, reasonable, and academical, as if Mr. Vice-Chancellor and his assessors had said, because he is six feet high, or has a long nose, or red whiskers—or at least once had.

The following is the substance of Mr. Sidney's account:

"The originator of the various accusations brought before the authorities, was a Mr. Higson, tutor of St. Edmund's Hall, and the persons accused were six students of his own College. This individual professed a sudden alarm at discovering that there were in that society 'several enthusiasts,' who ventured to talk of 'regeneration, inspiration, and drawing nigh unto God!' In a state of great ignorance, or at least forgetfulness, of the prominence of these terms in the Book of Common Prayer, he went, apparently much excited, with the charge now mentioned, to Dr. Dixon the Principal, who quietly observed that he could see no cause to consider these gentlemen as enthusiasts, for having adopted expressions that were Scriptural, and authorized by the offices of our own Church. Mr. Higson was much dissatisfied with the answer of Dr. Dixon, and determined to proceed further against the youths whose opinions he had denounced in vain to the head of his own hall. How far he was an instrument in the hands of others does not fully appear; but it is very certain that his efforts were acceptable to men of high station at Oxford. He began to make most assiduous inquiries relative to the objects of his complaint, and at length brought distinct articles of accusation

against six of his pupils, named James Matthews, Thomas Jones, Joseph Shipman, Benjamin Kay, Erasmus Middleton, (afterwards Curate to Messrs. Romaine and Cadogan, and author of the 'Biographia Evangelica,') and Thomas Grove. The charges were heard before the Vice-Chancellor and his assessors. Their names were David Durell, D.D., Vice-Chancellor of Oxford, and Visitor of St. Edmund Hall; Thomas Randolph, D.D., President of Corpus Christi College; Thomas Fothergill, D.D., Provost of Queen's College; Thomas Nowell, D.D., Principal of St. Mary's Hall, and the Rev. Thomas Atterbury, A.M., of Christ Church, at that time Senior Proctor. These gentlemen having heard the evidence brought before them, declared the six students to have been guilty of 'crimes' worthy of expulsion, and thereupon the Vice-Chancellor pronounced sentence that they be *expelled*. There can be no question, and it is only fair to admit it in the outset, that these young men had in some degree deviated from the course prescribed by the Statutes of the University, but not in a way, except for the hatred then prevalent of spiritual religion under any form, that could have brought on them more than an admonition from their superiors. This the history of the case will prove. No event of the day produced a stronger sensation, and never was such a string of accusations before exhibited to the world, to excite surprise and indignation. Before these are alluded to, it is proper to mention that they were accused, in addition to religious irregularities, of disobedience to the authority of Mr. Higson, their tutor. They were, however, fully acquitted of this in the eyes of their Principal, Dr. Dixon, who spoke of them in the highest terms before the Vice-Chancellor and his assessors, and afterwards assured Mr. Richard Hill in private, that he 'never remembered in his own, or in any other College, six youths whose lives were so exemplary, and who behaved themselves in a more humble, regular, peaceable manner.' A declaration to this effect from such a quarter, plainly proves that the disobedience to their tutor was not a little exaggerated. All their actions were distorted and magnified into monstrosities, by being viewed through the medium of prejudice against their piety.

"Just previous to their trial, and ten days before the sentence of expulsion was pronounced, Mr. Richard Hill wrote in the following terms to Mr. Jones. A portion of this letter remains among his papers, and is called by him 'Part of my letter to Mr. Jones, before his expulsion from the University of Oxford for the sin of praying.' The letter itself is extremely creditable to his judgment.

"'*Wigmore-street, March* 1, 1768.

"'Dear Sir,

"'Your letter, together with that of Dr. Dixon to Mr. Middleton, came to hand last night. As I know Mr. Middleton intended I should see the Doctor's letter, I ventured to open it, and to communicate the contents of it to Lord Dartmouth, who joins with me in the entire approbation of Dr. Dixon's sentiments and advice, and in the propriety there would have been in shewing it to the Archbishop, in case Mr. Middleton had offered himself for ordination; but that design upon the most mature deliberation being laid aside for the present, I have enclosed the letter to you, and desire you will give it to Mr. Middleton. With regard to yourself, let me entreat you by no means to desert your post, but keep in the way of duty, and look up by faith and prayer to Him whose cause it is for which you are called in question, and who is engaged to make all things work together for good to his church and people. The Act of Parliament, the Canon, and University Statute against Conventicles, were originally compiled to prevent seditious assemblies against the Church or State by Papists, or other Dissenters from the Establishment, as the Preamble prefixed to the Act of Parliament, and the words of the Statute and Canon, do fully evince; but none of them do give the least prohibition to members of the Church of England to assemble in private houses, or any other places, for the purposes of prayer, expounding, religious conversation, or any other means of mutual edification which are not contrary to the doctrine, peace, and discipline of the Church. Nay, so far from it, that Mr. Robert Nelson, author of the Fasts and Festivals, (than whom there never was a stronger churchman or more exact disciplinarian), by the approbation of the greatest dignitaries in divinity, himself established many meetings and societies of this sort, an account of which may be seen in Dr. Woodward's book of these Societies, [this work was circulated by the Christian Knowledge Society,] which I will endeavour to get and send to you in a few days; and indeed the very nature of the thing is the fullest proof of its reasonableness; for what sort of a church must that needs be, which, under the notion of an illicit assembling, would forbid its members from joining together in prayer, reading the word, or even speaking of

what concerns their immortal souls? Now, therefore, before you can come under the censure of the Act of Parliament, the Canon, or Statute, it must be proved (at least it ought to be so) that you are dissenters from the doctrines or discipline of the Established Church, or disturbers of the public peace. But that you are faithfully attached to the former, the subscription to the Thirty-nine Articles at your matriculation, and your present willingness to abide by that subscription, do testify; and your ready acquiescence in attending the stated worship of the Church of England, and your desire of being a regularly-ordained minister in that establishment, are the most evident demonstrations of your being well-affected to her discipline; and if you are deemed disturbers of the public peace because you have met a few friends to pray for the welfare of the University, and a plentiful increase of the kingdom of the Prince of Peace within the pale of that church which is established among us, viz., in the pure Apostolical Church of England, then, I say, upon what a sandy foundation must she stand, if her sons are prohibited to build one another up in their most holy faith, or to join in prayer for her prosperity at any other time than when they are within her walls! What a reflection would it cast upon the wisdom of our pious ancestors, to suppose they could compile a statute which should lay every good Christian under such a dreadful restriction. But if every meeting for a religious purpose, among members of the Established Church, should be construed in the light of a conventicle, and if your superiors and seniors in the University should think proper to lay their injunctions upon you not to meet any of the towns-people again, then I would submit to their authority, and tell them that what you did before was done without the least design of offending against the public peace, and the doctrine or discipline of the Church. As to what is urged against Mr. Middleton before he was a member of the University, and consequently not subject to the statutes, I think it cannot affect him any more than what he did twenty years before, yet I hope he will freely acknowledge his error, and declare his future intention of regularity.'

"The expulsion of these six young men took place on the 11th of March, 1768, and early in the following April, Mr. Whitfield printed a letter on the subject, addressed to the Vice-Chancellor; and in June, Mr. Richard Hill published his pamphlet, called *Pietas Oxoniensis*. Whitfield told Dr. Durell plainly, that whatever pretences may have been made for the sentence passed, 'such as disqualification in respect to learning, age, being of trades, &c. &c. (*nugæ tricæque calendæ*), it is notorious and obvious to all intelligent persons, that the grand cause of these young men's expulsion was this, namely, that they were either real or reputed Methodists.' 'But,' after a few more pointed observations, he proceeds, 'Lest any more innocent youths should hereafter suffer barely for the imputation of a nick-name, give me leave simply and honestly to inform you, Reverend Sir, and through you the whole University, what not barely a reputed but what a real Methodist is. "He is [adopting the words of the Seventeenth Article] one of those whom God hath chosen in Christ out of mankind, to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely, they be made the sons of God by adoption: they be made like the image of his only begotton son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain everlasting felicity!" This is the true portraiture of a Methodist, drawn at full length, drawn to the very life, and that, too, not by an ignorant modern dauber, but by those good old skilful Scriptural limners, Cranmer, Latimer Ridley, in the seventeenth Article of our Church.' To this he adds, 'If you should desire, Reverend Sir, a definition of Methodism itself, as well as of a Methodist, you may easily be gratified. It is no more nor less than faith working by love—a holy method of living and dying to the glory of God. It is a universal morality, founded upon the love of God shed abroad in the heart by the Holy Ghost: or, to keep the exact terms made use of in the last collect of our excellent Liturgy, it is the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, which we cannot go to church or chapel on Sundays, holidays, or other common days, without praying, not that it may be driven from, but be with us all evermore.' With peculiar acuteness he also argued, 'If such proceedings be continued, which God forbid, what little credit may we suppose will hereafter be given to future University testimonials, namely, that the bearers of them have behaved studiously, soberly, and piously, and how must we in time be put under a disagreeable necessity of having a new, or at least altering some part of our most excellent ordination office? As it now stands, one of the questions proposed to every candidate for holy orders

runs thus, 'Do you trust that you are inwardly moved by the Holy Ghost?'—but if all students are to be expelled that sing hymns, pray extempore, attend upon, or expound a verse now and then in, a religious Church of England Society, should it not rather, Reverend Sir, be worded thus, namely, 'Do ye trust that ye are not inwardly moved by the Holy Ghost to take upon you the office and administration of the Church?' You will excuse this freedom, Reverend Sir,

Agitur de vitâ et sanguine Turni.

Love to God, love to mankind in general, and love to that University, that *Alma Mater* where I had the honour of being educated, and, what is infinitely more, where I had the happiness of receiving the Spirit of God in my heart, altogether constrain me.' This expostulation is as a whole one of the ablest declamatory productions of its celebrated author; and nothing can be well more severe than his inquiry, why, if some were to be expelled for extempore *praying*, 'some few others were not expelled for extempore *swearing!*' Powerful as this letter is, it does not enter into the history of the case, a deficiency supplied by the *Pietas Oxoniensis*, which was dedicated in very gentlemanlike terms to the Chancellor of the University, the Earl of Lichfield, who had testified his approbation of the re-admission of Mr. Grove to his college, but was actually opposed by the Vice-Chancellor and his assessors. Mr. Richard Hill gave, as far as he was able, a narrative of the entire proceedings, and examined the nature of the articles of accusation, exposing their unfairness, as well as the undue severity of the sentence of expulsion for acts of piety, when it was well known that the grossest immorality, instead of being punished, formed the frequent subject of indecent mirth. He particularly remarked upon the character of a witness named Welling, who was reported to have made some flippant and sneering observations respecting the credibility of the miracles of the Old and New Testament, and who was known in the Hall by the name of 'the Infidel.' It was denied, however, that such was his true character, and an apology was made for him, Mr. Hill asserts, to the Vice-Chancellor, that when he called believers in miracles either 'knaves or fools,' he was unfortunately overcome with wine at the feast called 'St. John's Gaudy.' He was afterwards, it is admitted, convened before the Vice-Chancellor and others, and 'after going through the farce of asking pardon in Latin (this was not correct—his apology and confession of intoxication were made in English) for what he had said, was dismissed with a gentle reprimand!' After canvassing the accusations brought against the expelled students, and giving an explanation of their proceedings, Mr. Hill proceeded in his pamphlet to examine at some length the doctrines for which they were condemned, with a view to prove that, 'they were the very fundamental doctrines of the Church of England, and what they who passed the sentence had in the most sacred manner bound themselves to defend.' I confess that though he proves that the Reformation truths opposed are contained in the pandect of our Church's doctrine, he would have written much more effectively if he had taken them simply on their own broad scriptural basis, instead of calling them by any other name, in order that he might attack the notions of Arminians. He weakened his cause, and prejudiced many of his readers, by this course, as well as by the levity he mingled with his gravest arguments.*

---

* Sir R. Hill carried his love of arch drollery into the House of Commons, where however it often told more effectively than if he had spoken in graver vein; but even there it was too frequently ill-judged and misplaced. The following well-managed apologue upon political coalitions of hostile parties, in reply to Mr. Fox, is among the best specimens of his witty parliamentary effusions:

"There were two neighbouring farmers, Sir, who for many years had regarded each other with such extreme enmity, that they declared they could not trust themselves together in the same room. The name of one was *Whighouse*, the other *Toryman*. At length farmer Whighouse said to farmer Toryman, 'You and I can never thrive in the world by all this jangling and snarling—I have a proposal to make to you by which we may both get money apace, and provide for our numerous and clamorous families. We have both of us a great deal of dirty work to do, and if you will lend me your horses to draw me through the mire, I will lend you mine; so come let us join our teams together.' Says farmer Toryman, 'Why, I like your proposal very well, but I fear our horses will not

"Notwithstanding these drawbacks, Mr. Hill's appeal in behalf of the expelled students was so effective, that it called forth an answer from Dr. Nowell, one of their judges, principal of St. Mary's Hall, and public orator of the University. He commenced with assuming that because Mr. Whitfield was their first champion, 'the complexion and characters' of those young men were so 'strongly marked' thereby, that a conviction from this very circumstance must take place upon 'the sober part of mankind, of the propriety and expedience of that censure which they had incurred.' The spirit of his judgment, and the logic of his reasoning, seem pretty much upon a par here, though he declared that his conclusions were derived solely from the evidence which came before him. He warmly vindicated Mr. Higson, who had received the thanks of the Vice-Chancellor and his assessors; he also defended the refusal to allow the young men a copy of the articles of accusation. These he gave in his pamphlet, with minutes of the evidence that convicted them, in his view, of crimes worthy of the punishment inflicted.

"I have been favoured with Mr. Higson's own manuscript, of the charges brought against the six students of his college, from which it appears they were as follow. [They will be seen in the Visitor's sentence; except that no allusion is there made to the charge of disrespect to their tutor; so that this serious allegation was not substantiated.]

---

pull together.' To this Mr. Whighouse replied, 'Never fear that; we must pat them, and feed them, and coax them, and give them some fine trappings, which will make them as tractable as possible; so that they will carry either of us, though we are not very light weights, or do anything else we want.' So all former animosities were presently forgotten, and on every occasion they called one another 'My good friend,' 'My worthy neighbour,' &c., which, to be sure, made the other neighbours laugh. At length things took a serious turn; for these two men became overgrown and overbearing, and began to encroach upon their neighbours, to break down their fences, and were actually proceeding to try and get possession of their very deeds and leases, when a worthy gentleman in that part of the country thought it right to inform their landlord of their proceedings, who dismissed them from their farms, and put in worthier tenants. Now, without any further explanation of the moral of this my story, I will conclude by saying to old England, *De te fabula narratur.*"

Sir Richard could however speak with powerful effect in a more serious style. His very first speech in Parliament, which was in favour of a bill for the better observance of the Lord's Day, (anno 1781,) contained weighty truths and arguments:

"The principle and tendency of this measure, Sir," he said, "I hold to be highly deserving the encouragement of this House. Six days are enough for pleasure and the world, and the seventh ought to be devoted to divine and solemn purposes; for without a due regard to religion, we can neither expect political nor domestic happiness in the land. Governments in former periods were so sensible of this, that they used to appropriate one day of the six on which they sat, to the discussion of matters of religion. But now not even the Sabbath is passed in a proper manner, but it is become the principal day for paying and receiving visits, and is even spent by some in gambling or travelling. For every reason," he said in conclusion, "I shall give the bill my support in all its stages."

On another occasion he said:

"The House laughs at my quotations from Scripture, but I hope it is unnecessary to apologize for mentioning a book now so obsolete as the Bible! I fear that old-fashioned volume takes up but very little time and attention of this honourable House: permit me to say, I cannot help wishing it took up more. If we were to settle our differences in the spirit which it inculcates, our debates would be much shorter than they are. For instance, with regard to the case of our American captives being dieted as rebels, and not as prisoners of war, if St. Paul had been suffered to determine the question, his principles would have thus decided, 'If thine enemy hunger, feed him; if he thirst, give him drink.' But alas! though we have frequent appeals to other laws, we have seldom any appeals to the law of God."—No laughter followed these remarks; their truth came home to the conscience.

"As the charges are taken from the original manuscript of their accuser, and are found to correspond with those printed in Dr. Nowell's reply to *Pietas Oxoniensis*, there can be no doubt of their accuracy. I have also seen several of the answers returned from various quarters to Mr. Higson's inquiries respecting the characters of these youths and their proceedings, which are truly indicative of the hostile spirit that then prevailed against all who professed the gospel. One gentleman wrote from Newport in Shropshire of Jones, that he had worked in his brother's shop, a barber in that town, 'and there made me a very good periwig which I now wear.' (This was afterwards declared not to be true.) But he added, 'This was not all his employment: I am told he read much, and I know he associated with the people called Methodists, and put on the appearance of a person of great sanctity of manners. Thinking himself, I suppose, wiser than his neighbours, he took upon him to censure some whose sentiments or practice did not correspond with his, and to inform others that would listen to him, *which he took to be the right way.* And yet, notwithstanding this, he had humility enough to apply to the master of Newport school for a little Latin and Greek to pave his way to the gown.' This was refused him, but 'the person he was chiefly indebted to, was the Rev. Mr. Newton, at Olney, Bucks, by whose means, and some other of the same stamp, he may be enabled to keep terms at Oxon.' The same informant also says, that he had expounded a chapter, sung a hymn, and explained part of the Thirty-nine Articles at Wheat Aston; but not one word appears against his moral conduct, nor was it ever inquired into. The other replies to Mr. Higson's questions manifest the same spirit on the part of almost all his correspondents. They contain also like information, varied only according to their respective circumstances, relating to the Methodistical proceedings of the accused, and particularly Mr. Grove. It is, however, by no means worth while to introduce any further extracts from these letters here. The only things considered as proved, were illiterateness and low extraction against some of these students, and Methodism against them all. It is very clear that the first of these points ought to have been settled previously to their admission into the University, and that to charge them with it afterwards, was to impute to their accusing tutor negligence of his duty. But the real cause of the stir he made is plain enough to be seen in a note of his own: 'Ash-Wednesday, Feb. 17, 1768. Mr. Matthews called upon me after dinner, and asked me to sign his testimonial, which I refused, and the reason I gave was, he had not given me in writing what those opinions were he maintained at the evening lecture about the operations of the Holy Spirit.' However, all the charges, except that of misconduct to their tutor, being considered proved, the sentence of expulsion was pronounced, and Mr. Higson was publicly thanked for the exertions he had made.

"In order that a fair judgment may be formed on the history of this case, the sentence of the Vice-chancellor, in which the crimes of the expelled are recited, shall be given entire. It is as follows:

"*Oxford, March* 11, 1768.

"I. It having appeared to me, D. Durell, Vice-Chancellor of the University of Oxford, and undoubted Visitor of St. Edmund Hall, within the said University, upon due information and examination, that James Matthews, of the said Hall, has been originally brought up to the trade of a weaver, and afterwards followed the low occupation of keeping a Tap-house; that, afterwards, having connected himself with known Methodists, he did, without any the least proficiency in school knowledge, enter of St. Edmund Hall aforesaid, with a design to get into holy orders; and that he still continues to be wholly illiterate, incapable of doing the statutable exercises of the Hall, and consequently more incapable of being qualified for holy orders, for which he had lately offered himself a candidate: moreover, it having appeared by his own confession, that he had frequented illicit conventicles held in a private house in the city of Oxford:—therefore I, D. Durell, by virtue of my visitatorial power, and with the advice and opinion of the Reverend Thomas Randolph, D.D., President of C. C. C., and Margaret Professor of Divinity in the University; of the Reverend Thomas Fothergill, D.D., Provost of Queen's College; of the Reverend Thomas Nowell, D.D., Principal of St. Mary Hall, and Public Orator; and of the Reverend Francis Atterbury, M. A., Senior Proctor of the University, my several assessors regularly appointed on this occasion, do expel the said James Matthews from the said Hall, and do hereby pronounce him expelled.

"II. It having also appeared to me that Thomas Jones of St. Edmund Hall had been brought up to the trade of a barber, which occupation he had followed very lately; that he had made but small proficiency in learning, and was incapa-

ble of performing the statuable exercises of the said Hall: and moreover, it having appeared by his own confession, that he had frequented illicit conventicles in a private house in this town, and that he had himself held an assembly for public worship at Wheat Aston; in which he himself, though not in holy orders, had publicly expounded the Scriptures to a mixed congregation, and offered up extempore prayers:—therefore I, D. Durell, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons afore-named, do expel the said Thomas Jones from the said Hall; and hereby pronounce him also expelled.

"III. It having also appeared to me that Joseph Shipman, of St. Edmund Hall aforesaid, had been a draper, was very illiterate, and incapable of performing the statutable exercises of the said Hall:—moreover, it having appeared by his own confession, that he had expounded publicly, though not in holy orders, the Holy Scriptures to a mixed congregation, and offered up extempore prayers:—therefore I, D. Durell, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons afore-named, do expel the said Joseph Shipman from the said Hall; and hereby pronounce him also expelled.

"IV. It having also appeared to me that Erasmus Middleton, of St. Edmund Hall aforesaid, by his own confession, had formerly officiated in the chapel of ease belonging to the parish of Chevely, in the county of Berks, not being in holy orders; that he had been rejected from holy orders by the Bishop of Hereford for the said offence; that he was discarded by his father for being connected with the people called Methodists; and that he still is under his father's displeasure for the same:—moreover, it having appeared by credible witnesses, that he is still connected with the said people, and professes their doctrines, viz., that faith without works is the sole condition of salvation; that there is no necessity of works; that the immediate impulse of the Spirit is to be waited for:—therefore I, D. Durell, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons afore-mentioned, do expel the said Erasmus Middleton from the said Hall; and hereby pronounce him also expelled.

"V. It having also appeared to me that Benjamin Kay, of the said Hall, by his own confession, had frequented illicit conventicles in a private house in this town, where he had heard extempore prayers frequently offered up by one Hewett, a staymaker:—moreover, it having been proved by sufficient evidence that he held Methodistical principles, viz., the doctrine of absolute election; that the Spirit of God works irresistibly; that once a child of God, always a child of God; that he had endeavoured to instil the same principles into others, and exhorted them to continue stedfast in them against all opposition:—therefore I, D. Durell, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons before-mentioned, do expel the said Benjamin Kay from the said Hall; and hereby pronounced him also expelled.

"VI. It having also appeared to me that Thomas Grove, of St. Edmund Hall aforesaid, though not in holy orders, had, by his own confession, lately preached to an assembly of people called Methodists in a barn, and had offered up extempore prayers in that congregation:—therefore I, D. Durell, by my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons afore-named, do expel the said Thomas Grove from the said Hall; and hereby pronounce him also expelled.

"If the prejudices which led to this hard sentence are not sufficiently visible, as I think they are, in the very terms in which it was pronounced, they will appear distinctly enough when put in juxta-position with the record of the Vice-Chancellor's dealings with a young man of very opposite character, and a witness against the expelled students. This was the individual named Welling, mentioned before, of whom it was proved by credible testimony that he had been drunk, and called one William Wrighte 'a fool' for professing belief in the miracles of Moses. He excused himself by saying that he was unhappily in liquor, and declared his unfeigned assent to the whole of Scripture. His apology was accepted; but though the praying students declared their willingness to give up their irregular proceedings if deemed contrary to discipline, they were turned out of the University! The drunken scoffer was admitted to forgiveness on asking pardon; but the sober youths had committed an unpardonable fault in meeting for prayer, and acknowledging the work of the Holy Spirit! Who can deny the fact after this, that the powers that then were in Oxford treated dispa-

ragement of Scripture, under the influence of wine, as much less criminal than Methodism?

"In his answer to *Pietas Oxoniensis*, Dr. Nowell defended the lenity shewn to Welling, while he approved the severity upon the students expelled. Well did Mr. Richard Hill observe, in a pamphlet he called 'Goliath slain,' and in which he replied to Dr. Nowell's Strictures on his former publication:—'You say Mr. Welling expressed concern for his crime, and did not Mr. Middleton express concern for his? Did not all the young men express concern that they had displeased their seniors, and did they not all abstain from the meetings as soon as they were informed that their going to them was contrary to the will of their governors in the University? Yea, had they not all proved the sincerity of their acknowledgments, by abstaining from these meetings, for a long time before they were summoned to attend Mr. Vice-Chancellor and his Assessors? Did they not declare, as well upon their trial as before, that it was their determination not to attend them again? And did not Dr. Dixon, their Principal, urge this on their behalf before the court? Surely, then, if the Reverend Mr. Welling's black and horrible offences were so easily passed over upon his own acknowledgment of his fault, the well-meant mistakes of these youths, against whom no one act of immorality is alleged, might also have been overlooked; or if there had been any expelling in the case, it ought to have begun with Mr. Higson, by whose advice Mr. Jones had acted in attending the meetings, and who had himself (in the religious qualm spoken of in the second edition of *Pietas*) caused one of his pupils frequently to pray by him extempore?

"Again, if we consider the time between the young men's crime of praying and their expulsion, and Mr. Welling's crime of blaspheming and his ordination, we shall find that the former had at least given as long a proof of their regularity as Mr. Welling had of his repentance; since it could not be more than a few weeks, or at least a few months, between that gentleman's first declaration that 'whosoever believed the miracles of our Lord and of Moses, must be a fool,' and his second declaration of being inwardly moved by the Holy Ghost to take upon him the office of the ministry, and of his unfeignedly believing all the canonical Scriptures of the Old and New Testament." *

---

* At the present day, when doctrinal orthodoxy is common even where there is not personal piety, we are apt to forget how much we owe to those of our clergy and laity who were called Methodists, Fanatics, and the like, for their zealous stand for those doctrines of the Gospel and of the Church of England, which (as Secker, Horsley, and other eminent divines attest) had been nearly lost sight of; nay, were too often disparaged as enthusiastic and better forgotten. When we remember how many divines of repute joined the Feathers Tavern Pelagian and Arian association; and contrast this state of things with the auspicious aspect of our church in the present day, when, amidst the wildest outcries of reform, no body of persons among us has urged the "rationalizing" the Prayer-book and Thirty-nine Articles; we feel much gratitude to those who were branded as enthusiasts for maintaining the doctrine of justification by faith and the work of the Holy Spirit. Sir R. Hill had a controversy with a clergyman, who considered that he was speaking the language of his truly moderate and respectable brethren, as opposed to the revived puritanism of the Reformers and their Articles. This clergyman, Dr. Adams, who we remember wrote in reply to Hume so very moderately, that Dr. Johnson complained of his giving his opponent improper advantages, had attacked Mr. Romaine for some statements in a sermon. As the sermon was only preached, not printed, we cannot say whether it was exceptionable or not; but the following particulars of the controversy, as given by Mr. Sidney, will shew the boldness with which latitudinarian notions were put forth by divines professing to be the true sons of the church:

"Dr. Adams failed to state all the points of Mr. Romaine's sermon with which

"However, to remedy all defects in point of time, Mr. Higson solemnly attests to the Bishop, that ever since he had been at College, he had known him to be of sober life and conversation, and that he never held any doctrines but those of the Thirty-nine Articles: and others of his clerical friends as solemnly give a like testimony of his sound principles and holy practice for the space of three years, according to the usual form in such cases required."

"Mr. Hill charged the proctors with most unjustifiable conduct. These officers sheltered themselves under a profession of zeal to put down 'illicit conventicles,' which, after all, could not be proved to be so, but the very reverse; yet their real object is too apparent in proceedings thus exposed by Mr. Richard Hill in one of his addresses to Dr. Nowell: 'But, however the natural enmity of the carnal mind would shelter itself under the notion of suppressing illicit conventicles, yet that the same enmity is equally predominant against all experimental religion, whether in private or in a church, was very discernible, when the Rev. Mr. Haweis was Curate of Magdalen parish at Oxford, into which church the Reverend Proctors have frequently come during the time of divine service, and irreverently driven out before them all the young men, who were weak enough to imagine that they were spending a leisure hour much better in the house of God, than at the coffee-house or billiard-table. *Mirabile dictu! Ejomet hisce oculis vidi.*'

"When a person of such high respectability as Mr. Hill, declares that he saw these proceedings with his own eyes, and when we know that Mr. Higson received the thanks of the Vice-Chancellor of Oxford for his conduct towards the expelled students, we can only tremble at the recollection of the awful danger our Church was in from such demonstrations on the part of persons who ought to have known that the very doctrines they so violently opposed, were what they had actually promised to defend, as sons of their reformed *Alma Mater*."

---

he was offended, professing to forbear to mention particular tenets and unguarded expressions contained in it. The acknowledgment of this omission Mr. Hill called an 'ingenuous confession,' and added, 'I will as ingenuously inform you, that whatever other excuses may have been given for your dislike to that gentleman's sermon, I doubt not but it was chiefly owing to his so strenuously maintaining and defending the Divinity and Godhead of our blessed Saviour.' He founded this surmise on certain expressions uttered by Dr. Adams to Mr. Romaine in the vestry, and a conversation which took place between him and the friends of the latter, on the road home, and in his own house. There, Dr. Adams was pressed hard on these points from the Articles and Liturgy, and particularly from the Communion Service, with the words, 'That which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.' Finding it difficult to evade the force of these testimonies of his own Church, he answered hastily, 'The compilers of the Articles and the Liturgy were only fallible men, and Divinity is much better understood now than at the time of the Reformation.' 'You may remember, Sir,' says Mr. Hill, 'that hereupon the honesty of your confession was much commended; and had you in consequence of your disapprobation of the doctrines of the Church of England, immediately resigned all the rich preferments which you hold by your subscriptions to those very doctrines, in that very Church, the whole kingdom must have echoed with encomiums upon your honest, upright, and disinterested behaviour.' But it seems that not only did Dr. Adams understate, if he did not actually deny, the divinity, and atonement of Christ, but that he became also the strenuous advocate of what is called rational religion. To his arguments Mr. Hill replied in a very convincing manner, but not altogether in the spirit best suited to engage his opponent's deliberate attention. Upon the whole, however, his letter displayed much reading and piety, as well as a bold determination to assist in upholding the truth.

"With some humour he called the Doctor's avowed notions his real creed, and the articles he had subscribed, his convenient creed, whereby he held two livings. He drew up also a comparative view of each, to shew their utter discrepancy. And certainly with such divines belonging to her, the Church was in the lamentable condition described by South with so much feeling—'impugned from without, and betrayed from within.' Dr. Adams went so far as to say, 'It is still pain and grief to ingenuous minds to subscribe to forms, which in their first appearance they cannot approve. I must therefore earnestly join with those who wish to see the ministers of our Church relieved from this burden.' Mr. Hill

ON LAYING UP FOR OURSELVES TREASURES UPON EARTH.

To the Editor of the Christian Observer.

THERE are few passages of Scripture respecting which questions have been more frequently put to me than concerning Matt. vi. 19, "Lay not up for yourselves treasures upon earth." Such interrogatories have been made chiefly by two classes of persons; by those who are "rising in the world," and who shrewdly suspect that the Divine commandment may stand in the way of their pursuing a plan of mere self-aggrandizement; and by those who are conscientiously afraid of transgressing the will of God, whilst laboriously endeavouring to provide "things honest" for themselves and their families. The motives of these two classes, in ascertaining the meaning of "laying up treasures upon earth," is therefore of a very different character. The former wish to know how far the Scripture can be interpreted so as to meet their own wishes; the latter desire to avoid the sin of accumulating unnecessary wealth on the one hand, and of neglecting the proper interests of their household on the other. Now, as the above passage is not the only one which affords us direction upon this important subject, we have it in our power, by "comparing spiritual things with spiritual," to ascertain the "mind of the Spirit" upon the subject.

---

fully acquiesced in the opinion here expressed, that there were many clergymen in those days who did not approve the articles on their first appearance, but yet approved of them on a nearer view, as approving of the good things to be obtained by subscription. In dealing with what Dr. Adams had said about not approving the articles at first appearance, he thus indulged his characteristic love of humour. 'Here I must beg leave to introduce a story, founded upon fact, of one whom I call a real enthusiast. This man's father built a house of stone, and after he had finished it, his son disliked both the materials and the colour of it, and mightily wished that it had been built with red bricks. Well, what should he do? It was too late to alter it, and to effect the change by human art was quite impracticable. Why, truly, he persuaded himself, that if he had but a proper degree of faith to believe it, this white stone house would soon become a red brick house. Accordingly out he goes and views the structure; still nothing appears but whited walls; he chides his unbelieving spirit, and views it a second time; when, behold, the house looks more and more of a reddish cast, and the mortar begins to appear between the joints of the bricks. And now nothing is wanting but the third review to turn the stone into perfect brick.—'Tis done, and the delighted visionary lives as comfortably in his imaginary house of red brick, as if there really were not a white stone belonging to it.

"With such like enthusiasts does this nation abound. Our good forefathers, at the time of the Reformation, builded a Church on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. This Church they walled round with Articles, Homilies, and the Liturgy, in order to keep out Arians, Pelagians, Socinians, &c.; but many of her late born sons who live under her roof, and feed themselves at her table, not well relishing those articles, &c., set themselves to take another view of them, and so view and review them, till they work themselves up into a persuasion that those very doctrines which once appeared in such frightful colours, instead of discountenancing, were really intended as an introduction for every heresy, to which in their plain, literal, grammatical sense, they are so diametrically opposite. And so the poor dreaming enthusiasts at length become happily persuaded that white is black, and black white.' Odd as such an illustration may appear, it contained much of truth; for it is certain that the fury of the (so-called) orthodox party in those days, was excited by the laudable attempts made by the revivalists to bring the attention of the country and its spiritual teachers, to the acknowledged doctrines of the Church."

But let us first examine the import of the words themselves, and the circumstances under which they were delivered. The original meaning of "treasure" is a *heap, accumulation,* or *store;* being also applied to the chamber or repository where goods are laid up for future use. The verb "lay up" is merely a verbial form of the same word; so that, by changing the term into one of more precise import, it might be rendered, "Store not up for yourselves stores upon earth." And if we compare the last expression "upon earth" with the corresponding one "in heaven" (where we cannot literally deposit any substance), we shall see that it manifestly denotes "for an earthly purpose." The passage therefore simply implies, that we are not to accumulate wealth for a mere worldly object, or to store it up for the future with a similar design. And that this is the true meaning of our Lord's command will be made manifest when we compare it with other passages of Scripture.

But here we would remark, that all kinds of accumulation are not forbidden; such as those which have any benevolent or religious object in view, or which are needful for the carrying on of business, or are demanded by the duties that we owe to our families. The former of these accumulations was directly sanctioned by God, with respect to the "treasury" of the temple, and by St. Paul in regard to contributions for the poor. The latter were not required by those persons whom the Saviour addressed. The condition of the Jews as a pastoral people was very different from that of a commercial nation, where it is often necessary to provide for future contingencies, in the "mere way of business." The fluctuating nature of trade, and the frequent dependance of helpless members of a family upon some provision made for them by its head, requires a little foresight, in order to comply with the Apostolic injunction of "providing things honest." Thus also, "if any provide not for his own, and epecially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. v. 8.) The law of inheritance amongst the Jews, and the temporal blessings (of good seasons and increase of corn and flocks) directly promised them by God, upon condition of their faithfully serving Him, not only made all "laying up" an unnecessary waste of the talents committed to their care, but caused it to savour of unbelief in God's providential promises.

But whilst we admit that accumulation is lawful, in so far as necessary to subserve the cause of religion and humanity, and to provide things that are "honest" (that is, decent or befitting), we must beware of stretching this "liberty" into licentiousness. A safe-guard on this dangerous side is to be found in other passages of the Bible. The first we shall advert to is, "make not provision for the flesh, to fulfil the lusts (or desires) thereof." (Rom. xiii. 14.) If "laying up" therefore be practised in order to our living softly or luxuriously, or to increase the provisions of our table beyond that which is a comfortable supply of our wants—if it be adopted in order to flatter "the pride of life" (1 John ii. 16), and to live in a more splendid style than decency requires of us in our respective situations; or if it be used to minister to our own or our children's future indolence, and freedom from honest labour—such accumulation becomes a criminal violation of the will of God: for it is made to fulfil "the desires of the flesh."

Let us advert to these points more particularly:—1. That we are not to seek more than a comfortable supply of our natural wants, is evident from such texts as these: "Having food and raiment, let us therewith be content." (1 Tim. vi. 8.) "Mortify your members which are upon the earth." (Col. iii. 5.) "I keep under and bring my body into subjection." (1 Cor. ix. 27.) "Let your moderation be known to all men." (Phil. iv. 5.) And "temperance" is enjoined upon Christians in many parts of the sacred volume. Pleasing the appetite by luxurious living is thus as definitely forbidden, as are all "revellings" (Gal. v. 21), "banquetings" (1 Peter, iv. 3), and finding pleasure in the "good things" of life (Luke xvi. 25).

2. No provision is to be made for satisfying (or indulging, for it can never be really satisfied) "the pride of life." This is explained by 1 Cor. vii. 20, "Let every man abide in the same calling wherein he was called." Religion thus forbids a man's changing his station in life for the purpose of gratifying his ambition and vanity. And this passage seems directly levelled against those ideas of "rising in the world" which prevail so much in the present day. If a man wish to be eminent according to the Bible, it must be for "good works;" and he will have far more opportunity of doing so, if he remain in that state in which a wise Providence first placed him. We do not thus allude to such a change as may be made in order to avoid any peculiar inconveniences, for this is sanctioned by the Bible (1 Cor. vii. 21); but one which takes place in order to gain the honor which a foolish world gives to the possession of wealth and rank, rather than to the useful application of those talents. And we may boldly say, that no man has ever made himself better or happier by "aping his superiors," or by forsaking his "own friend and his father's friend" (Prov. xxvii. 10), that he might make new ones of a wealthier description. A certain "rise in society" will sometimes of necessity take place through prosperity in business, or the possession of superior mental powers, which is to be humbly and thankfully acknowledged as the gift of God. But this is very different from our asking such an elevation through motives of pride and ambition: or from a wish to be honoured for the mere display or possession of this world's finery or riches. Thus many a tradesman who has had his house decently furnished, and his family respectably dressed, no sooner begins to "rise in his circumstances," than he looks forward to have handsome furniture and *suites* of apartments, and to see his wife and daughters decked out in the tip-top of fashion, and adorned (or disfigured) with trappings of gold and silver, that they may vie with those in a higher grade of society. That which satisfied them before, as being both comfortable and suitable to their station in life, does not please them now, simply because they are laying up treasures on the earth.

3. If property be accumulated, in order to subserve our own or our children's indulgence and freedom from honest labour, it comes under the reprobation of Christ. Many seem to imagine that it is respectable to have "nothing to do." But sound wisdom declares that the idle man is certainly the most disreputable, because the most useless person in the community. There are those who think the badge of their honour to be "the doing nothing," and who will scarcely deign to associate with men of business: but the fact is, their minds are so empty and foolish, that they would be quite unfit com-

pany for persons of sense: and if the whole of them were swept off the face of the earth, no blank would be found in the world in consequence thereof. Others suppose, that to "retire from business" must be a great luxury; but they were never more deceived. Labour is one of the greatest blessings that God has brought out of the primeval "curse." The command of our Lord, therefore, is, "Occupy till I come." (Luke xix. 13.) When a man is accumulating property in order "to retire," that he may enjoy an inglorious ease, he is "laying up treasure on the earth." The approach of age and feebleness would naturally cause him gradually to withdraw from the active toils of life; and such a gradual retirement we think alone to accord with a faithful discharge of man's stewardship. A few exceptions are occasionally found in persons who leave the desk or the counter, to serve society in a more important manner; for doing which, they have the requisite ability, and have previously formed a scheme which shall "occupy" their powers both mental and physical. And when this is the case, they are worthy of double honour: for they have left "making their own fortune" with the intent of blessing those around them. But such instances are necessarily rare. Few men of business have the ability, disposition, and opportunity of thus spending their years of "retirement" in active usefulness; and all others would much more study the will of God, and promote the best interests of themselves and others, by "occupying till he come." If they have already gained enough for themselves and families, let them now work for God, by devoting all their profits to the glory of Him who has favoured them above their neighbours in a providential manner. And so it ought to be with families. No child who is able to labour for himself, has a right to expect more from his parents than a good education, and a suitable "start" in the world. And the parent who "lays up" for such is violating the command of God, and injuring his child by encouraging him to be remiss in his exertions, through a hope of "being provided for." The case is different with those branches of the family that may be unable to labour: yet nothing more than a suitable provision is here justifiable. But great advantage is frequently taken of this point, by a man's bringing up his family in a more expensive style than he once thought to be necessary for his own station, and making these expensive habits in which they have been trained an excuse for laying up more largely for their future wants. God who "seeth the heart and trieth the reins," will judge aright in such cases: and we generally find a Providential judgment overtake these persons or their families in this life, as a warning for others to "obey the word of the Lord."

It is thus, that after much careful thought, I have endeavoured to define and guard the important instruction given by our Saviour: hoping, that if any of your readers can throw more light upon it, they will, by so doing, kindly oblige the public and your obedient servant,

R. M. M.

*** Do not some of R. M. M.'s concluding remarks need to be more clearly "defined and guarded?" It is true that no man ought to be idle, or to bring up his children to idleness; there is appropriate work for all; but it does not follow that a nobleman or gentleman, possessing from his ancestors, or by means of his own industry, a competence, is bound in conscience to make his children

earn their livelihood by the toil of their hands. So again, disparity of ranks, and the differences of habits of life, though they are not to be perverted to pride, jealousy, antipathy, or any unchristian feeling, are yet ordained in the dispensations of God's providence; and it would not conduce to religion or happiness to level such distinctions. Incongruities of habit and feeling are a far greater impediment to congenial association than disparity of rank or property. Civic "men of business" who could talk only of price-currents, would be quite as uncomfortable in the society of rustic men of business, "whose talk is of bullocks, and who are diligent to give the kine fodder," as men of high education or aristocratic notions in theirs. We cheerfully abandon to our correspondent's censure those idlers, of whatever grade in life, who are "so empty and foolish" as to think idleness dignity; but it does not follow, that "men of business" are always more edifying company. True, there would be no blank left in the world by sweeping off supercilious idlers; but there would be a great blank left by sweeping off those who, being exempted from toiling for a livelihood, devote themselves to useful pursuits of other kinds, and shed a grace over human society. We have offered these remarks, lest the good effect of our correspondent's admonitions should be weakened by an appearance of unscriptural levelling which we feel sure he did not intend.

ON THE INFLUENCE OF CERTAIN DOCTRINES UPON MISSIONARY EXERTIONS.

To the Editor of the Christian Observer.

I THINK it is a question worth considering, how much of the defalcation in the Church Missionary Society's income for the past year, was caused by the injudicious sayings of the advocates of a personal reign of the Saviour. I did not feel myself at liberty to lend Mr. Goode's sermon, preached at the Anniversary in 1838, as he asserted that he did not expect those great results to be the consequence of Missionary endeavours, which have been foretold by prophets, and the contemplation of which often arouses the servants of the Lord to increased efforts. I have further felt anxious to draw your attention to this subject, from the remarks made at the formation of a Branch in aid of this valuable Society in my own neighbourhood. When our Clergyman declared to a large audience, most of whom were ignorant of the Missionary work, that he did not look for a very extensive spread of religion *under this dispensation*, his sentiments were responded to by the Secretary deputed from the Parent Society; though they both admitted it was an open question, and that those who agreed with them, and those who expected more than they did, were alike called to the aid of the Lord against the mighty. What I feel is, that the majority of almost any assembly, after hearing such remarks, would think, if the world is to be evangelized by a miracle, why spend so much money and time now for the purpose. Such reasoning coincides with the selfishness of the human heart, and while I am far from supposing that either of these Reverend Gentlemen (who are from the Sister Isle) thought such would be the conclusion drawn from their speeches, I feel urged to draw the attention of yourself and your numerous readers to the importance of the subject;

and I hope some abler pen may be employed in pointing out to Ministers similarly minded, the propriety of abstaining from such observations, when advocating the cause of the Church Missionary Society.

Have we not the promise that a nation shall be born in a day? If one, why not many—yea, even all? Why should the avowed friends of Missions thus make another schism in our already too much divided Church? and is not the positive duty of the Agents of the Society to abstain from remarks that may alienate friends, as well as furnish excuses for the wavering? With earnest desire that these lines may be of use to a cause which I have loved and laboured for during nineteen years, I am

A WARM FRIEND TO MISSIONS AND TO THE CHRISTIAN OBSERVER.

*** We have received, during the last two or three years, various communications to the effect of the above; but have abstained from noticing them, lest the discussion should not minister to peace, charity, or utility. But there is "a time to speak" as well as "a time to keep silence;" and the statements in our correspondent's letter seem to intimate that it is better to open the matter than to keep it smouldering. It would be grievous that the Church Missionary Society, or any other religious institution, should be injured for want of that brotherly explication which alone is required to obviate such alleged impediments.

First then it is right to say, whatever may be thought of the truth or error, the good or ill effects, of the opinions alluded to, that the Church Missionary Society is not responsible for them. They do not influence its committee; they form no part of the examination of its students, or of the instruction in its college; we have never heard that its missionaries have addicted themselves to these views; nor do the Society's reports or other accredited publications uphold them. No Society is answerable for all the statements of its speakers or preachers; and it is within our knowledge that some who considered, and justly, upon general grounds, that the Rev. F. Goode was eminently qualified for the office which he was requested to undertake, would have hesitated, or dissented, had they been aware that he would feel it his duty to implicate the question of missions with controversional speculations upon unfulfilled prophecy. With regard to what our correspondent mentions respecting some Irish gentleman deputed to advocate the claims of the Society, we are not aware that any officer of the Parent Society holds the opinions said to have been "responded to" by that individual; who we presume must be a local secretary. The case is somewhat different of making use of the occasional services at a public meeting, of an individual who wishes well to an institution; and of appointing him an officer in conducting the affairs of the Society. Again: the two cases are very different of originally selecting as an officer a person who entertains peculiarities of sentiment; and dismissing one who is faithful to his trust, because he has subsequently imbibed them. Then also again, the nature of the peculiarities, and their bearing upon the work of a society, vary the complexion of the case.

Let us now see how these considerations affect the matter before us. Among the members of our religious Societies there must of course be diversities of sentiment on many subjects; some of greater, others of lesser moment. With regard to the inquiries under consideration, a few clergymen in England, a larger number (at least in proportion) in Ireland, some laymen, and a considerable number of female students of prophecy, are very assiduous in asserting that

we are living under a sifting, not a ripening dispensation; that all our religious societies, and the whole Gospel mission, either in Christendom, or among the heathen, are only to gather in a few and to fill up the measure of the iniquities of the great mass of mankind; and that it is not till the Millennium, and an actual, personal, literal, not spiritual, reign of Christ upon earth, that his kingdom is to have any signal extension. We pause not at present to discuss these opinions; we spent many pages upon them when they were so strongly urged a few years ago by Mr. Way, Mr. Irving, Mr. Armstrong, Mr. Drummond, and the writers in the Morning Watch; some of whom veered over to Oxford Tractism and other unsound doctrines; while too many waxed cool, if not hostile, in regard to Bible and Missionary Institutions; contenting themselves to wait in indolence for *miracles* where they ought with faith in the Divine promises to be diligently using *means*. We presaged these evil consequences; and are only pleasurably surprised, that, through the mercy of God, they have been more limited than we anticipated; for if, as we are told, all our religious institutions are "only protesting societies, not converting societies;" and the Gospel itself "under the present dispensation" is intended only to benefit a few, and to seal the doom of the many, we might expect that such a chilling hypothesis would well-nigh extinguish all zeal and religious exertion. But as to these opinions being to any noticeable extent the cause of "the defalcation in the Church Missionary Society's income," we cannot believe it. It is true that some persons who have imbibed these sentiments have become lax in works of active piety, reducing their religion to a contemplative rather than a practical character; and it is no less true that the strain of remark of others who do not themselves secede from, but who strongly advocate, missionary objects, has a tendency to damp the zeal and energy of those who are perplexed by their statements, and feel reluctant to embark upon missions under the hopeless or penal aspect given to them by some of our modern expounders of prophecy. But the Church Missionary Society, as a Society, is so far removed from any such peculiarities of announcement; and its missions are so unquestionably undertaken and conducted upon the broad ground that it is the duty and privilege of the church of Christ to make his salvation known to the ends of the earth; and with the joyful belief and expectation that he will accompany his word and sacraments, the written and preached Gospel, with his blessing; and that missionary institutions are among the means which he employs and consecrates to effect his purposes of grace; that we cannot believe this cause of enervation has crippled in any material degree the energies of its friends. We know of no society which has more simply relied upon the word of God, and with less of hypothesis involving fallible disputations upon questions of unfulfilled prophecy.*

---

* The Rev. F. Goode, whose name is mentioned by our correspondent, specially remarked: "And here I must be understood as expressing only my own individual convictions; and not as in any degree pledging the Society, of which I may be thought, in some measure, the representative, on this occasion."

Mr. Goode, we need not add, is zealous for Christian missions, and for the Church Missionary Society; nor, widely as we differ from him in opinion, do we make him responsible for the strong statements of some, who account all such proceedings "carnal" and beggarly," as did the late Dr. Hawker, and on the same grounds. The extent of Mr. Goode's views he himself expresses as follows:

"I am aware, that there are those who look for the universal establishment of the gospel in the earth, the promised enlargement and triumph of the Church in the latter day, as the result of efforts, such as this and other Societies are mak-

A far more likely cause than prophetic speculation would be the recent outburst of Oxford Tract doctrine; the abettors of which have been diligent in trying to raise prejudices against the Church Missionary Society; but though some individuals may have quitted it on this ground, the number cannot have been such as to cause any calculable defalcation. At the same time, so baneful is the influence of the Oxford Tract system, that we feel convinced its progress will everywhere be marked by the wrecks of many scriptural plans and institutions; for the loss of which the liberal zeal of proselytism in promoting more favoured schemes will not compensate. The principles and proceedings of the Church Missionary Society must commend themselves to every friend of the Anglican communion as in accordance with apostolical doctrine and order; and the more strictly they are scrutinized the more clear will be the result. Quite sure we are, that they will not lose their lustre beside those of any other institution.

We do not then believe that the defalcation in the income of the Society has

---

ing, for the diffusion of the light of life. By these they trust that the present twilight of Christian principle will, gradually and imperceptibly, increase into the brightness of that day of glory, and universal blessedness, of which all prophecy is full. My brethren, I should be extremely sorry, on this interesting occasion, unnecessarily to do violence to the prejudices of any; but it is due to truth to confess, that I have no such expectations. I am deeply convinced, that they are grounded on entirely mistaken views of the character of the present Gentile dispensation. The *times of the Gentiles* (Luke xxi. 24), which are now fast running out, are times (as I conceive) in which God (according to that remarkable but little heeded testimony of St. James) is *visiting the Gentiles, to* TAKE OUT OF THEM *a people unto his name.* (Acts xv. 14.) They are times, therefore, of an ELECTION, and of an election ONLY, so long as they last."

"Such HAS BEEN our experience hitherto, and such, I believe, it WILL BE, 'till the times of the Gentiles be fulfilled.' Then, and not before, the present dispensation will be succeeded by a dispensation of glory, introduced by the King himself from heaven, whose name is, *Jehovah, our Righteousness.* (Jerem. xxiii. 6.)"

"I feel that these sober and chastened views of the probable result of Missionary exertion, in the present dispensation, are of the utmost importance, if we would escape discouragement, and mortification, at the supposed failure of legitimate hopes, in the continued prevalence of ungodliness, both at home and abroad. A painful and very injurious re-action must be the consequence of extravagant and unscriptural expectation; as if the universal triumph of the gospel were to be achieved by any instrumentality, such as is now employed. Beloved, *ye are,* indeed, *the light of the world;* but mistake not the character in which ye shine. Ye are the *candle* of the Lord (ver. 15), in the midst of prevailing darkness. Ye may, ye shall ILLUMINE the night; but ye may not utterly DISPEL, and ANNIHILATE it. It is Jesus Himself, who is THE SUN."

Doubtless "Jesus is the Sun," as the church is the moon, which shines only by his light; nor do his servants in hoping for promised blessings put themselves in his place, as if their radiance, not his, was to illumine the world. But Christ is quite as much the light to lighten the Gentiles, and the glory of his people Israel, when he is spiritually present, as though he had returned to earth in a bodily form, wearing a material crown, and sitting upon the literal throne of Palestine.

We do not doubt that Mr. Goode is "deeply convinced" that his expositions of unfulfilled prophecy are correct; but in every age of the Christian church there have been expositors quite as strongly convinced, but whose convictions did not prove to be well founded. Was it then according to Christian wisdom to endanger the welfare of the Church Missionary Society, for the sake of mooting an unauthenticated hypothesis. Mr. Cuninghame, of Lainshawe, is doubtless equally convinced of the truth of the notion expressed in the following advertisement; but to us it seems a very presumptuous and altogether fallacious announcement: "The Scientific Chronology of the Year 1839 (computed as ending on the day after the vernal equinoxial new moon, April 3, 1840), a Sign of the Near Approach of the Kingdom of God. (Luke xxi. 31.)"

been, to any assignable extent, the result of desertion, or even of lukewarmness. The largest and most important item—namely, the contributions through Associations—has not fallen off, as it must have done if the Society's friends had been alienated. The amount under the head of Associations had risen, at the audit of 1837, to £54,210; at that of 1838 it advanced to £61,871; and at that of the present year, it was rather larger, for there had been received £58,522; and upwards of £4000 were due, but which, from "accidental delays," had not been received in time for the balance sheet. The real diminution was under the heads of Legacies and Benefactions. With regard to the first, the Society was richer, not poorer, for not having lost its friends by death; and with regard to the second, it may be amply accounted for, when the following facts are recollected. The income of 1838, from the extraordinary exertions which had been made, had swelled £11,720 beyond the year preceding; and after such a sudden flood, an ordinary tide seems but an ebb; though this ordinary tide of 1839 was higher than that of any former year except 1838. It reached £71,306, without reckoning the £4000, great part of which was promptly paid in; whereas that of 1837 was only £71,727; and this was a very large sum compared with the Society's resources a few years since. Then, further, when it is remembered what exertions the members of the Church of England have been of late called to make at home, in building churches, rendering pastoral aid, promoting education, and also in tendering religious succour to several of our colonies, (as in North America, the West Indies, and Australia) under very peculiar and pressing circumstances, a temporary diminution of benefactions to an old society was a very natural result; and it is only surprising that it did not affect the regular income derived from Associations. The zealous efforts which have been made since the May meeting to enlarge the Society's funds, prove that the defalcation did not arise from impaired confidence, or alienation of feeling; but from extrinsic causes. The funds would be considered very flourishing, were it not that the channels for usefulness which the providence of God is multiplying, require still larger accessions of aid; and if only here and there a Kishnegur outpouring of divine grace should be vouchsafed, the Society would be poor, though spiritually rich, were its income doubled.

The peculiar duties of brethren in our religious societies, under present circumstances, seem to be the following. The conductors should be careful to select as their agents, whether secretaries, missionaries, or other labourers, men not only of solid Scriptural piety, but unwarped by any peculiarities of speculation which might impede the success of the institution. The conductors of the Church Missionary Society have been endued with much wisdom from on high, in this, as in other, respects. The agents of such institutions (whether permanent, as secretaries and missionaries; or occasional, as preachers and speakers at public meetings,) should exercise Scriptural forbearance from bringing forward unessential, controversial speculations, which may pain the minds of many of their brethren, and injure the usefulness of the society. If they cannot advocate the claims of the institution upon the grounds upon which it professes to base them, their intended collateral aid may be a disservice. They should especially be aware of the sin and danger of rending asunder a Scriptural institution, by the introduction of contentions, which might have been spared without any sacrifice of truth or conscience. They ought not, when engaged in the service of a Society, to make the pulpit or platform an arena for the discussion of their own controversial peculiarities; or to commit the institution in the public mind to opinions for which it is not responsible. It would at least only be right, if they feel constrained to quit the ground legitimately occupied by a society, for

the expression of extrinsic opinions, to apprise the conductors of their intention, that they may not take their brethren unawares. The friends of societies, and the audience at sermons and public meetings, ought in their turn to be patient towards faithful brethren, whose extraneous opinions they do not in all things approve; not being bound to adopt their arguments or conclusions, and well knowing that the Society is not answerable for them. They should abstract the Society from the individual advocate; and its writings and proceedings from the writings or doings of any particular member; for its documents agreed on by all, or the majority, not the speeches of isolated friends, are the expression of its opinions. Nor should they be hasty in blaming those who superintend the affairs of a Society, either locally, or at the fountain-head, when its advocates speak injudiciously. Neither the members, the committee, the secretaries, the speakers, nor the preachers, are infallible; and many things must be listened to with pain by the judicious friends of every institution, which form no ground for separation or diminution of confidence.

THE MISSIONARIES, AND THE CHRISTIAN OPIUM-SMUGGLERS IN CHINA.

For the Christian Observer.

We said, in the concluding page of our last Number, that it is opium which, more than all other causes (humanly speaking) has sealed China against British merchandize and Christian missions; that Dr. Morrison was well nigh broken-hearted at the direful mischiefs caused by it; and that missionaries and philanthropists have long protested against the contraband trade by which it is smuggled into China, to the disgrace of the East India company, and all others concerned in or conniving at it, and to the ruin of the health and morals of the people among whom it is introduced, in contravention of the strongest prohibitions, under the penalty of death. The Chinese government, much to its honour, refuses to attach an impost to it, as that would be a sanction to its introduction; and Dr. Morrison states, that that government, though Pagan, never sanctions what it considers contrary to morality or the public welfare, for the sake of revenue.

We did not think it necessary to introduce any quotations from missionary annals, in proof of our remarks, as we considered the fact quite notorious. But since our remarks were published, we have received the Report of the Church Missionary Society for the present year, in which occur the following statements, so important at the present moment that we consider it our duty to extract them.

"The influence of opium," remarks the Report, "in demoralizing the Chinese, exceeds in its horrors the effect of dram-drinking in Europe. Speaking of the opium-shops, Mr. Squire states:—'Never perhaps was there a nearer approach to a hell upon earth, than within the precincts of these vile hovels, where gaming is likewise carried to a great extent. Here every gradation of excitement and depression may be witnessed, from the maddening laugh, through a state of stupefaction and inanity, down to the utter prostration of strength and energy, for which these people—the Chinese—are so remarkable.' He adds: 'Truly it is an engine in Satan's hands, and a powerful one; but let it never be forgotten, that a nation professing Christianity supplies the means; and further, that that nation is England, through her possessions in Hindostan.'

"Writing at a subsequent period, August 14, 1838, Mr. Squire recurs to this pernicious traffic. By the vigilance of the Chinese Government, it had in a great measure been driven from Canton; but it was understood that small vessels, of forty tons'

burden, were being built, for the purpose of conveying the opium from the outside anchorage, to the various ports on the East coast, or on board junks lying off the harbours, according to a preconcerted plan. During the past year, he says—'Many small vessels have been thus employed; and it has been found to succeed so well, that there is now to be a systematic plan. One little vessel, as above described, has already passed this place, on her way to China; and others are hastening on to carry the seeds of death and destruction from the territories of Christian government into Heathen lands. What measures the Chinese will now take, it is impossible to say. They have been out-manœuvred completely; and instead of our being smugglers in one port, we are now employed in this disgraceful trade throughout the coasts of the empire: and I fear it is too prolific a source of gain to the Chinese authorities, at the various towns where it is landed, to expect that they will do more than publish a few bombastic edicts or prohibitions; which have only one effect, that of stimulating the interested to offer higher bribes, which at length find their way into the pockets of these declaimers of morality and virtue.' He adds: 'I cannot but think that public opinion at home will exercise some influence in favour of its abolition: and were expressions given by means of Societies now existing, and public meetings held for the special purpose, it must be productive of good.'"

The Appendix to the Report contains a letter from Mr. Lay to the Secretaries of the Society, in which the writer says:

"The Chinese regard us as a gain-seeking people, with little or no moral sense, and very few of the civilities of life about us:—an opinion too well founded in past experience, and still countenanced by that infernal engine of cruelty and mischief, the opium traffic. It is difficult to convince a Chinaman that we have anything like education at home—any schools, or colleges, or institutes for learned men. This has grown partly out of his ignorance, and partly from observing that we treat his arts, refinements, and opinions, with silent disdain, or the sneer of contempt. He imputes this to a want of taste, which he knows to be the fruit of culture and training; and therefore infers that we have nothing of the kind. It is high time that we should have a better savour among them—that our books and our instructions may have a seal of grace and acceptance upon them. Now, a good report must be sought for here, in the same way as it is in our own country; namely, by wisdom, patience, and good-will toward all. He that will take this method to win a fair name in China will find the pursuit a delightful business, and the first step and preliminary toward the attainment of a higher end—the bringing of this people from the worship of many deities to the service of one true Jehovah, and from the vain dream of a thousand intercessors to the knowledge of one Mediator between God and man, the man Christ Jesus."

ON CHRISTIAN LOVE WITHOUT COMPROMISE OF PRINCIPLE.

To the Editor of the Christian Observer.

"He that dwelleth in love dwelleth in God, and God in him." "Ye know that ye have passed from death unto life, because ye love the brethren." "What is the great commandment?" "Thou shalt love the Lord thy God." "This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself." These, with numerous other passages, shew that the principle of divine love is the one by which, as Christians, our whole mind and conduct should be regulated; and the very heathens anciently attested of the followers of Christ, "See how these Christians love one another!" The principle itself must be begotten in the soul by the power of the Holy Spirit, and then watchfulness and prayer should be in constant exercise for its preservation, and the exhibition of it in the conduct. But in this exercise of love it is not necessary that we should love all persons, or all Christians, alike, so as to exclude

private friendships; for our Lord himself had his preferences, and we must have the same. The love, I apprehend, that is required to fulfil the demands of our Christian profession, and to be a mean of begetting in us a spiritual fitness for the state on which we hope at death to enter, is supreme love to God, as having first loved us; and special love to all those who are beloved of Him, and this whether otherwise allied to us in sentiment or not.

What we call *natural* affection is produced by a great variety of instincts inherent in our constitution. There is the natural affection as to all the different relations of life—agreement in sentiment; agreement in taste; agreement in rank, in circumstances, and other qualifications. Now all these differences may be found, and all their consequent agreements, both with and without the vital Christian principle; and our love towards each other will be called forth in corresponding proportions. But what Christianity claims from us, is fellowship and fraternity in *Christian* love. If I believe a person to be really a member of Christ, I am called upon to own him as such, in spite of differences of opinion on other points. I should own him as a brother; cover his faults with the mantle of generous interpretation; reflect on my own errors in order to excuse his; pray for him, if needful; and above all, never take pleasure in recounting his faults, or encourage myself in those distastes and dislikes to which differences of opinion, or of any other kind, might give occasion. He who left us "an example that we should follow his steps," "when reviled, reviled not again." He even prayed for his murderers, extenuating their crime; and when one of his favourite disciples would have called down fire from heaven on some who refused to receive their Master into their village, he was rebuked by Him in sharp language: "Ye know not what manner of spirit ye are of." If He taught such a lesson by His own example, surely we are bound in an especial manner to attend to and copy it; and how much such a state of feeling would contribute to our self-enjoyment, those only can know who have tried it. "To be spiritually-minded is life and peace;" and nothing more hinders spiritual-mindedness, than to encourage distastes and dislikes to our fellow sinners. It is an old adage that we should "hate the *sin* but love the *sinner;*" which naturally is not easy, but by divine grace to be accomplished; for prayer can effect what nature is unequal to. "The fruit of the Spirit is love, joy, peace:" and does not this make a principal, a promised part of the bliss of heaven?

I will apply these general remarks on love, as the badge of Christians, to the question of differences of opinion respecting National Church Establishments. I cannot doubt the expediency of such establishments, or the excellency of our own. It appears to me that it is both desirable and necessary that a religious establishment should be connected with the State, in order to preserve the outward form and profession of religion, and that a sufficient number of persons should be maintained for its regular propagation and extension. Such an establishment as our own, though not free from objection, is, perhaps, not to be paralleled in Scriptural simplicity of doctrine, and practical instruction; and its Creeds and Articles may form a rallying point at some future time, when, from so many outward divisions, such a standard of Bible-exposition may be required. For though we have Divine promises, and therefore grounds for thinking and asserting

that God will take care of his real people, (those who are vitally united to Christ as their head); yet we have equal grounds for believing and asserting, that He has ordained the propagation of His religion, in order to gather from the mass of created beings an outward and visible Church, from which to select those who are made willing to enter into covenant with Him, not through baptism only, which is but the outward sign, but who, having received the inward spiritual grace, are "made willing in the day of his power," to set their seal to God as a Covenant-God in Christ, forsaking all other dependences, and receiving Christ as "the way, the truth, and the life." Visible churches, established for this end, are as it were the ordering of Christ when he recommended his disciples and apostles to "go into all the world, and teach all nations." They are to be propounders of the glad tidings of salvation; and, when embodied, may be termed churches of Christ, though not in the evangelical sense, or in that sense which gives a title to the divine promises in their enlarged extent. These can only be properly appropriated, or even understood, by those who are the living branches of the true vine.

Of the expediency, therefore, and of the high advantages of a Church Establishment such as our own, I cannot entertain a doubt; and those who are enemies to its principle, are, I think, enemies to themselves, and to the nation. But then "the weapons of our warfare should not be carnal, but spiritual." Nor is it any excuse that our opposers wield unholy weapons; this is no justification of our using the same. Failure of duty in one party does not release the other in cases like this. A husband's or parent's neglect of duty, does not release a wife or child from the obligations of duty; and so in every article of the Christian code. We ought also to allow for differences of opinion even on these subjects, where Scripture is not definitive on the point. But it is not so much the differences that lead to discord, as the spirit in which they are maintained; and herein, alas! much of sin lies against all parties in this controversy. A difference of taste, of education, of rank in society, too often shuts up the channels of our love; and we can scarcely admit the Christian character to exist properly in any but those who think as we ourselves do on Church government. Civil distinctions must be maintained, for it is evident that God designed there should be such; but all are equal in Christ, and the spirit of love should therefore be cultivated apart from associations of this sort. And if there "must be offences," let them not be offences against love. "Let each esteem other better than themselves," and be clothed with humility; and then we shall "agree to differ" in all that is non-essential.

A TAKER-IN OF THE CHRISTIAN OBSERVER FROM ITS COMMENCEMENT.

ON ADMINISTERING RELIGIOUS CONSOLATION TO PRISONERS

To the Editor of the Christian Observer.

The chief argument employed in the late parliamentary debates upon the clause in the Prison Act for appointing paid Romanist chaplains for criminal jails, (not merely admitting them when desired, for that

is already done,) was that prisoners ought to have chaplains of their own persuasion "to administer religious consolation to them." If the argument were of any force, the members of every sect whatever would have a right to have a chaplain paid by the State for every jail in the kingdom, as much as the Roman Catholics; and ten, five, or one prisoner would have as great a right to a special chaplain, as fifty. It was not pretended that the clause was for the behoof of any sect except the Romanists; the Protestant Dissenters affirming that fifty felons of any one of their persuasions are not likely to be found in one year in any one jail; so that the provision was altogether partial and sectarian; and the selection of the golden number was equally so; for if the proposed "consolation" was necessary for fifty, why should it be denied to forty-nine? and if Popery was to be favoured because it furnished its contingent of evil-doers by scores, why were Protestant sects to be excluded which were so unfortunate as to contribute only units? But I need not expose the absurdity of the clause, as, happily, it was rejected by the House of Lords.

But I wish to offer some remarks upon the argument employed by its defenders. The object of appointing a popish chaplain in criminal jails is stated to be to administer consolation to its inmates. What an incorrect, and truly Romanist, notion does this phraseology present of the duties of a Christian minister! No doubt there are some felons who, feeling godly sorrow for their misdeeds, and truly repenting of their sins, are prepared thankfully to receive the consolations of the Gospel, which, while they speak peace, promote holiness; as our Lord himself did: "Thy sins are forgiven thee;" but "Go and sin no more." In such instances the faithful minister of Christ will rejoice to pour in the balm of consolation; and in every case he will feel, even as respects the most hardened offenders, that "knowing the terrors of the Lord," he is to "persuade men;" not expecting to soften their hearts by unrelieved terror, but shewing to them the Lamb of God which came to take away the sin of the world; holding open the door of hope to all who repent and return to God; and beseeching them by his mercies to be reconciled to him. The walls of a prison are not to exclude the most free and faithful exhibition of the love of God in Christ; and dreadful indeed would it be to drive its unhappy inmates to despair, by the appalling doctrine, that there is no scriptural ground of hope for the forgiveness of a second sin after baptism; and that if forgiveness haply be granted, it can only be—and that very doubtfully, and distantly, not with any ground of hope or consolation—through a long course of austerities and macerations, but with no warrant to apply again to the blood shed upon Mount Calvary; to the fountain opened for sin and for uncleanness. Alas! for those who are outside of Newgate, as well as those within its cells, if such were scriptural doctrine!

But while I maintain that not only the terrors of the law, but the mercies of the Gospel, are to be set forth in prisons as well as elsewhere by every faithful minister of Christ; most strongly do I protest against the popish notion that a chaplain of a criminal jail—or indeed of an "unfortunate debtors" jail, or of a ship, or hospital,—or a minister of a parish, has chiefly to "administer consolation." He is rather called upon, in a majority of cases, to reprove, rebuke, and exhort, with all long-suffering and doctrine. The most dangerous medicament to a hardened spirit is the anodyne of popish absolution.

The mass of felons in a prison—though they are objects of pity and sympathy, and many of them may have been led to their evil courses by circumstances which call for tears rather than anger—are not prepared for the scriptural reception of consolation. The stony ground has not been broken up; the heart has not been softened to holy impressions. To speak peace where God has not spoken peace, is not true kindness; to deceive men with fair words to their eternal ruin, is the most horrible barbarity. And this is the master-piece of Satan's devices in popery. I lately witnessed the influx into a Romanist chapel of an assemblage of persons, of which a considerable number (I do not blend them with the respectable portion of the congregation) consisted of men and youths from one of the most wretched and profligate neighbourhoods. They were chiefly Irish labourers; and from their appearance were no strangers to quarrelling, fighting, and intoxication. I never saw persons of the same description entering the walls of a church, or Protestant-dissenting or Methodist chapel. Had I met them casually, I should have concluded they were going to a cudgel-match or dog-fight. My first impression was that of pleasure, that such persons should be found in any place of devotion; for among us Protestants our "rabble" are never seen in our temples;—would that they were! The poor of our congregrations usually consist of the most decent persons of their station in life in the parish. We never calculate upon our aisles being crowded with the refuse of gin-shops and other haunts of profligacy. I was inclined therefore to congratulate and compliment popery for its power of taming otherwise incorrigible spirits: but a second thought dispelled the illusion. I discerned, not a spirit of piety, but of superstition, which might actuate men who were dead to religious or moral feeling; just as the banditti of Spain and Italy are said to be assiduous in their confessions to their priests, and their invocations of saints, while they are committing robbery and murder; as are also the Rockites, Whiteboys, and other profligate marauders of Ireland. I saw further connected with superstition the Letheal institute of the Romanist confessional; and recollected that men, who, loving darkness rather than light, would not go where their deeds would be scripturally reproved, might gladly resort to a tribunal, where, at the cheap expence of a few customary words—or at worst of a bodily penance, an *opus operatum* without that true repentance which is "a change of mind"—they might obtain the absolution of their sins; although even in penance planning them anew. This doctrine of "administering consolation" where there is no scriptur[illegible] other better[illegible]t, is the key-stone of the arch of popery. The Roma[illegible] we shall "a jail may be profligate and hardened; he may not in his h[illegible] andoned any one of his wicked ways; but still conscience [illegible] that he has incurred the anger of God: he forebodes a drea[illegible] atory, from the terrors of which it is in the power of the priest to [illegible] him; will he not gladly hail such "consolation" so easily [illegible] used? and will he not shrink from the faithful minister who tells [illegible] of the necessity of conversion of heart, to listen to the charm of confessional absolution? But is *such* consolation scriptural? Or is it correctly described in the oft-used phrase of "*religious* consolation?" Rather let it be called superstitious consolation; or "untempered-mortar" consolation; but let not Protestants be expected to pay chaplains, to uphold in our jails a system, the genius of which all experience proves is to fill them.

PROTESTANS.

CRITICAL SUGGESTION ON 1 PET. iv. 6.

To the Editor of the Christian Observer.

My attention was lately drawn to the word νεκροις, 1 Pet. iv. 6, and upon referring to Pool's Synopsis I found that the whole of the 6th verse had given much trouble to the commentators, whose remarks are cited by Pool. After attentively examining the context, it appeared to me that much of the difficulty attending the interpretation of the passage in question would disappear, if the 6th verse were taken in connexion with the 2nd, and if the 3rd, 4th, and 5th verses were considered as parenthetical. I shall be glad to have the opinion of any of your readers more skilled in Biblical criticism than myself.

To make my meaning as plain as possible, I subjoin the verses in the order in which I would read them. "1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 6. For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

J. E.

THADY BRADY ON GENERAL AND SPECIAL RELIGIOUS INSTRUCTION.

To the Editor of the Christian Observer.

As there has been a great deal of talk about introducing "general and special" religious education for the people of England; and as a Board of Privy Councillors has been appointed to smooth the way thereto, and Mr. Wyse, the chairman of the Central Society for Education, the pink of advocates of the general and special plan, has been promoted to a government office, in which he will have great power and influence in advancing the said scheme; more especially as Lord Normanby, the general and special champion of all such measures in Ireland, is now to try his practised hand in the Home department of England; I send, for the information of your readers, the memorial of my good friend and countryman, Thady Brady, to the Dublin Board of Commissioners, touching the working of the aforesaid device in Ireland. It is well that all parties concerned, from her Majesty's Privy Council to the village school-master, should be apprized of the difficulties which must ensue in preparing and using general and special religious books, and answering general and special questions, and all other matters thereto appertaining, general and special. My friend Thady tells his story more *broadly* than you Saxons may approve; and to say the truth, he cannot tell it truly without mixing what is somewhat ludicrous with what is very serious; but the more blame to the Education Commissioners who have made the medley, than to honest Thady who describes it. As the object of the scheme was to promote at once "religious knowledge" and "religious peace," Thady's perplexities, and his boys' scuffles, are necessary to be known,

as illustrating the practical results of the measure; and ought to be laid before the general parliament, as we have not *yet* a special parliament in Dublin.

Seriously speaking, I hope neither Thady nor myself will get into the trouble which befel the setter-forth of the far-famed "Letter from the Pope;" for though we do not positively affirm that the memorial reached the Commissioners, or that their "decision" is not apocryphal; sure we are, that Thady only describes the difficulties which every school-master, Romanist or Protestant, has experienced under the hybrid scheme; and that the references to the Commissioners' lessons and notes are correct; and that their assumed "decision" is as good and characteristic a decision as ever emanated from their joint wisdom and joint pens. The lessons are extant; the directions are authoritative; what is the poor school-master to do? and how is he to prevent his scholars, introduced under the same roof, to amalgamate them, proving by their tongues and fists that their acid and alkali do not kindly unite into the expected neutral caput mortuum I am, with good wishes, yours to serve,

THADY'S AMANUENSIS.

The Memorial of Thady Brady to the Commissioners of National Education, Marlborough Street, Dublin,

Humbly Sheweth,

That I am, as you know, Thady Brady, who was appointed Master of the National School of Killmegranny, co. Clare, having been recommended by the Rev Eustathius Finnerty, P.P. And as the Protestant minister, Mr. Pleaseall, joined in the application for building the School, and induced a few of the Protestant children, whose parents live among us, to come to it—I take equal pains to instruct them. It is on the subject of the Scripture Lessons that I now make bold to address your Honourable Board: for being, as you truly say,* not well qualified as a 'teacher of religion,' I am fairly at a nonplus with these Lessons and would be infinitely beholding to you, if, by return of post, you will let me know who is Bootbroyd,† for I asked the minister, and he told me that he was a country gentleman, a sort of a Quaker, that died in England lately; and as I thought that it was very queer to have him set up to teach the meaning of the Bible, that never was baptized, I asked the priest, and he told me he was an Egyptian monk: so I refer it to your Honours for information. And would also be thankful for a clear notion of who Bishop Horsley‡ was, and Kennicott,§ and Griesbach,‖ as we never heard of them before in these remote parts: and some say they were Protestants, and others say they were old saints, only not called so, like Origen, of whom we are not sure whether he was a real saint or a heretic, though you mention his opinion about the Pater Noster.¶ And please to tell me also how many manuscripts there are, and who wrote them, and all about them. As you set me to teach these things, sure you are bound to instruct me, for, as you say, I am not qualified. But if the truth was known, no more is the priest or the minister; for I asked them both, how many manuscripts there were in all, and they looked cross, and one said, 'What's that to you?' and the other said, 'Mind your own business;' so 'Boys,' says I, 'a large proportion** of manuscripts reads so and so.'

Your Memorialist also prays that your Honours will tell him a safe meaning to give of 'justification,' which you bid me 'explain,'†† but which is getting me into scrapes and scoldings on all sides. I do not ask for the true meaning, for I know that, but a meaning that wont give any 'peculiar religious instruction,' for that's what they blamed me for doing in the school-hours, when I gave my own

---

* Preface to Old Testament, No. 1.
† New Test. No. 1, p. 136.
‡ Ib. No. 2, p. 52.
§ Ib. No. 1, p. 60.
‖ New Test. No. 1, p. 60.
¶ Ib. No. 1, p. 60.
** Ib. No. 1, p. 150.
†† Ib. No. 1, p. 139.

explanation of the word. That you may understand my case, I will lay it before you in detail, and relate my grievances in handling these Lessons.

I was teaching one day last month the First Lesson in the New Testament, and after the boys had read it and closed their books, I began to ask the questions printed at the end of it; and in due course, says I, 'How did the Angel address her?'* (meaning the Blessed Virgin.) 'Hail, Mary full of grace,' answers Tim Flanagan. 'As one peculiarly blessed of God,' says Jack Smith, the water-guard's son, 'amn't I right, and may I go up?' 'You are both right,' says I. 'But which is to go up?' says they. 'Jack Smith is more exact,' says I, and accordingly he took Flanagan's place. Well, the school was not broke up an hour, when Mrs. Flanagan—she's a Carmelite,—came to ask me if I had put down her grandson for saying The Angelical Salutation. 'Ma'am,' says I, 'I adhered to the strict letter of the Scripture Lessons.' 'Sir,' says she, 'I'll complain of you to the Bishop for punishing my boy for confessing the true faith. And you are a renegade and an apostate from your religion for doing what you have done.' The next week I was teaching with much fear over me on account of Mrs. Flanagan, when in came the minister, and with him an Evangelical gentleman that opposed the school, whom he thought to win over by shewing him how well the children were taught to read the Scriptures. As ill luck would have it, I was hearing the boys the Lesson in which you have marked the word 'repent,'† to be explained.' So taking your note at page 14 to help me, I said, says I, 'repent means do penance, and that means a great deal; for example, it means peas in the shoes, and a pilgrimage to Lough Dearg, and saying seven hundred Aves and a hundred Pater Nosters fasting.' I saw the minister wriggling as I went on explaining 'repent;' and the Evangelical gentleman grinned. And when school was over, the minister in a high rage set upon me, and rated ot me for teaching Popery, as he called it, in school hours. 'Sir,' says I, 'the Board put down the word "to be explained," and I believe in no other meaning.' 'I won't leave my children here,' says he, 'to be corrupted by you, and I'll report you to the Board for giving peculiar instruction before the proper hour for it is come.' 'Sir,' says I, 'it is not peculiar instruction; I am bound to give an explanation, for the Board has marked it for me to explain, and I will do my duty.' May it please your Honourable Board, I have found it a hard and vexatious thing to do that same.

After Mrs. Flanagan blew me up, I made a rule that in reading the Lessons the children should not take each other's places when they missed. But it was not long till, as I was hearing them read the 19th Lesson, I asked them, as you directed me,‡ 'How must we be justified?' 'By my good works,' says Jem Flynn. 'By faith,' says Bob Jones, 'amn't I right?' 'By faith and works,' says Darby Morris, 'amn't I right?' 'By faith without works, amn't I right,' says Miles Johnson. 'O! you're all right,' says I, 'more or less: but no taking of places, as I commanded you already.' The boys looked at each other, as if they would determine, by a fight after school, which was right, since I would not decide it for them. And I thought to myself, anyhow it is mighty little knowledge they'll get out of these Lessons, if I mustn't help them and put them right. However, as that was one of the days set apart for separate religious instruction, when the school was dismissed, the Protestants went home by themselves, and the Catholics remained to say their catechism, which prevented a fight on that day; and I took the opportunity of telling them that 'justification means sanctification,' and so we are justified by our good works. But five days after, when they came to the 24th Lesson, I asked them 'what does the word Paradise mean?'§ 'Limbo,' says Phil Scratch. 'Heaven.' says Tom Whack. What was I to do now? The boys looked angry, and were waiting for me to decide who was right, when in came Father Finnerty, and, without more ado, Phil appealed to him. 'You are right,' says his Reverence. Tom's eyes flashed fire, and he muttered something between his teeth, that came out afterwards when the school was breaking up. For he set upon Phil as he went out of the door, and said, 'You unmannerly cur, do you mean purgatory?' 'I do,' says he. 'There's no such place in the Bible,' says Tom. 'There is, you bloody Protestant,' says Phil. 'You lie,' says the angry fellow, 'Paradise is Heaven.' 'It is Limbo,' says Phil, and gave him a punch in the ribs. 'Heaven,' says Tom, and hit him a blow in the eye. A ring was now formed by four or five Protestants and about fifty Roman Catholics, and the shouts were loud on both sides,

---

* New Test. No. 1, p. 5.
† Old Test. No. 1, p. 41.
‡ New Test. No. 1, p. 98.
§ Ib. No. 1, p. 133.

one bawling for Limbo and the other for Heaven. And I saw the Evangelical gentleman riding by, and he shook his head, as much as to say our system of united instruction was making fine harmony in the country. He complained of it, however, to the minister, and so he came up along with him next day, and taxed me with setting the boys fighting. 'Sir,' says I, 'I only asked the question which the Board bid me ask: and I gave no explanation of my own. You were angry with me the other day for explaining a word; and now you're angry because I can't keep the boys from controversy, and all the controversy was brought in by the Board.' 'But look at the lesson of love and charity that's hanging upon the wall;' says he, 'why did you not enforce it?' 'Is it with a rattan?' says I; 'am I to flog them to make them love one another? And as to the lesson of charity that is hung up, it's a different lesson they hear at home; and one can't expect all at once that they will give up the old plan, and be persuaded that it is not right to punish a heretic for reviling the true faith.' 'I will not have these Scripture Lessons read any more in the school,' says he; 'they only drag the children into controversy by the notes and questions they contain.' 'The Board "earnestly recommend" the use of them, Sir,' says I. 'And if you do not use the Lessons,' says the Evangelical gentleman, 'you can't have any Scripture read in the school.' 'I will take away my children,' says the Minister, 'and send them to the Bible School in the next parish.' This is the state of the case. And I humbly pray your Honourable Board to tell me how I am to explain 'justification,'* and 'Abraham's bosom,'† without giving a particular religious instruction, and without teaching them what I believe myself to be their true meaning. And

In duty bound, both night and day,
Thady Brady will ever pray.

November 1, 1836.

Minute of the Board on the foregoing Memorial.

Mem.—That the Secretary write to Brady, thanking him for the friendly and confidential manner in which he has consulted the Board in his difficulties, thereby showing that he gives credit to the Commissioners for the good wishes and affection which they expressed for the teachers of schools, in the Preface to the Lessons from Old Testament, No. 1.

Mem.—That the Duke of Leinster will communicate to Brady a brief account of the late "Mr. Boothroyd," and his merits as a translator and commentator on the Bible.

Mem.—That the Archbishop of Dublin will explain to him that "Bishop Horsley" was a Protestant Bishop in England, very famous for making guesses at what might probably be the inspired words of the original text of the Bible, although not yet discovered in any manuscripts.

Mem.—That the Rev. Dr. Sadlier will inform him that "Kennicott" was an English Protestant Clergyman, who examined a great many Hebrew Manuscripts; and that Mr. Carlile, when preparing the Scripture Lessons, forgot that De Rossi had examined many more. Also, that "Griesbach" was a Protestant divine who collated a large number of Greek MSS.; and Mr. Carlile forgot that Scholz had collated a great many more MSS. since Griesbach's time. For which forgetfulness the Board mean to deduct a small fine from Mr. Carlile's salary, as resident commissioner.

Mem.—That Archbishop Murray will write to the respected Roman Catholic Prelate, whose *subject* Brady is, to avert any unpleasant consequences, should Mrs. Flanagan prefer her complaint.

Mem.—That Mr. Blake will draw up a letter of instructions to him respecting "justification," "repent," and other words marked in the Lessons "to be explained,"—intimating that the Board, by thus particularizing them, intended merely to point out that they are words that *require* explanation, but did not intend to convey the impression that any explanation ought to be *given*.

Mem.—That Mr. Holmes will, at his leisure after the next circuit, direct Brady not to allow the boys to cross-examine him in the manner they are

---

* New Test. No. 1, p. 139. † Ib. p. 91.

represented in the memorial as having done—scholars being in the position of witnesses, who are to answer and not to ask questions, and to answer only such questions as are put to them. Mr. Holmes will also instruct him how to proceed in cases of assault being made, such as that detailed of Scratch *v.* Whack.

MEM.—That Mr. Carlile will consider the best mode of constructing a dictionary or glossary with "safe" meanings of controverted theological terms, such as those referred to by Brady; and prepare a draft of a work of this kind for the consideration of the Commissioners.

MEM.—That the Com.....sioners by thus individually communicating with Brady wish to evince still more plainly that they are "a Board that honestly desires to promote the well-being of the teachers of schools, and to be on the most friendly and *affectionate* terms with them." *Preface to Lessons from Old Testament, No.* 1.

MEM.—That, as the general Lesson on Charity hung up in the schools seems to have failed in producing good will among the scholars, a new Lesson will be framed out of Miss Martineau's Works on Political Economy, explanatory of the waste of breath, the useless consumption of strength, and the injurious effect on the health in after life, that result from boys quarrelling and beating each other before the muscles and bones have attained their full growth. And that this lesson be hung up on alternate days with the lesson from the Bible, and that the comparative effect of each be noted in the Report-book of the school, so as to enable the Board to ascertain which is the more effective of the two.

MEM.—That Brady's Memorial and a copy of the Minute of the Board thereon be printed and distributed among the teachers, to shew them the benefit to be derived from the use of the Scriptural Lessons in the National Schools.

LORD BROUGHAM, KING'S COLLEGE, THE UNITARIANS, AND THE UNIVERSITY OF LONDON.

For the Christian Observer.

AT the last anniversary of London University College, Lord Brougham boasted that in the examinations for degrees at the London University, a much larger number of young men from University College had distinguished themselves, than from King's College. Beside his Lordship's statement, I beg leave to place the following advertisement issued by the "Unitarian Association."

"*University of London.*—At the fourteenth annual meeting of the British and Foreign Unitarian Association, It was resolved, That this meeting rejoices in the recent establishment of the University of London, as an institution by which the youth of England are admitted to the honours and distinctions awarded to successful study and intellectual acquirement, free from the imposition of a religious test; and we regard such institutions as eminently favourable to the integrity and improvement of the national character, and conducive to unbiassed scriptural inquiry, and to a sincere and rational devotion."

I think there is no need, after copying this advertisement, to shew why it is that King's College has not distinguished itself so much as University College has done at the London University, without there being the smallest reason for Lord Brougham's insinuation, that it is because the pupils of King's cannot vie with those of Gower Street. The contrary is notoriously the fact; but every body who knows any thing of the matter, knows that King's College being in connexion with the Church of England, and the Somerset House University being more pleasing to "Unitarians," and to all other sects which do not think that places of education should be conducted upon religious principles, there are two circumstances which neces-

sarily give a preponderance in the examination to Lord Brougham's institution.

The first is, that a very large and valuable portion of attainment, possessed by the King's College students, and not possessed by the Gower Street students,* is not called into play in the examination. All that is learned at University College tells; whereas a very considerable part of what is learned at King's College is not inquired into; so that, as respects the two institutions, the new University holds very unequal scales.

But there is a second and still more important reason. The London University is, for the most part, the only one in which the Gower Street students intend to take a degree; so that the prime young men of all the dissenting bodies, and all of those professed churchmen who do not think religious education in such institutions necessary, appear on the lists of these new honours; whereas at King's College, a large number of the students, including most of those of the highest attainments, are drafted off to Oxford and Cambridge, and only a small proportion have been competitors for the new University honours. I intend no disparagement to those who have applied for them; but I mention the fact, that the number has been small; and that it has not included the great majority of the most able young men, of whom considerable numbers have repaired to the old Universities. And how have they fared there? Was Lord Brougham ignorant, that both at Oxford and Cambridge the standard of attainment of the King's College young men at entering, their measure of success during the course, and their final honours, have been not merely marked and decided, but extraordinary and unprecedented? I have not a list of their honours at hand, but ample samples have appeared at different times in the newspapers. And be it remembered, that at Oxford and Cambridge the contest is with several thousands of the most highly-educated and "well-talented" young men of the age; with the sons of the nobility, gentry, and clergy; the sons of professional gentlemen, and the higher classes of the commercial circles; and with the alumni of Eton, Winchester, Westminster, and other eminent schools and colleges throughout the land; and if the King's youths have succeeded so nobly where the competitorship was so wide and formidable, Lord Brougham will find it difficult to convince the public that they would have succumbed to Gower Street, had they entered the lists man to man, and competed under equal advantages. The King of Prussia had two regiments of tall grenadiers. The town of A. annually sent its contingents to it; and a large number of its young men not only passed muster, but were found to be above the standard stature. The town of B. sent no recruits to the giant grenadiers; but it sent a great many to a newly-raised ordinary regiment, to which resorted only a few from

---

* I mean no offence, as some have been charged with intending, by saying the Gower Street students; but the collision of names is perplexing. There is not one reader in many of the newspapers who does not blunder between the London University and London University College; and there is a cross play of perplexities by the former and King's College being both at Somerset House. I used Gower Street for popular distinction; but had I said Somerset-House students, I should have created confusion between King's College and the London University.

the town of A.; whereupon the town-crier of B. boasted that the B. men were a taller race than the A. He forgot the grenadiers.

I have no wish to be satirical or uncivil; and Lord Brougham ought not to have dragged me over such invidious ground. I have no doubt that the University College young men pursue their studies with diligence, and make corresponding progress; as I know the King's young men do; though the line of reading is different. There is at present no fear of there being any lack of talent or attainment in such establishments; there is rather fear that zeal, emulation, the urgency of friends, the love of attainment, and anxiety in regard to the future prospects of life, will induce many young men to labour beyond their strength of body or mind, and to injure themselves by over-exertion. A diligent, but inordinate, prosecution of study, is what is generally desirable; and I dread lest both for rich and poor intellectual pursuits should be pressed beyond their due measure. My argument with Lord Brougham would rather be as to religious instruction than as to intellectual. He doubtless has not forgotten the first answer in the Assembly's catechism, which every Scotchman learns from infancy, that "Man's chief end is to glorify God, and to enjoy him for ever;" and if he could prove that the exclusion of religious instruction from the Gower Street system is calculated to promote this end, I should not heed his decking it with a few jack-daw feathers, except for its own sake when the spoliation was discovered. He would prove nothing to the purpose, even if he could demonstrate, which he cannot, that his young men turn out better-furnished students than those of King's College; for the essential difference between the two establishments is antecedent to any question respecting intellectual attainment. On this matter he has provoked a comparison not by any means to the advantage of his favourite institution; but the absorbing question is, whether such a system as the above-quoted advertisement eulogizes as promoting what Unitarians consider "unbiassed scriptural inquiry and a sincere rational devotion;"—that is, Arianism, Socinianism, Neologism, Infidelity, and the like—is that which is calculated to bring glory to God, and to train up the growing population in the nurture and admonition of the Lord.

PRISCA FIDES.

ANOMALIES OF THE FESTIVAL SERVICES: MICHAELMAS-DAY.

To the Editor of the Christian Observer.

In looking forward to Michaelmas-day, which occurs this year on a Sunday, I am reminded of an anomaly in the calendar which I do not remember to have seen noticed in your pages. My remarks will be too late for any practical purpose this year; but I should be glad if they should lead to a general consideration of the clashing lessons on other festivals, in the hope that the clergy might be induced to adopt, or the bishops to enjoin, one uniform practice. At present, where a Saints' Day and Sunday coalesce, the minister is puzzled which line of service to pursue. The canonists I believe incline to the opinion that he should prefer the Sunday service; giving this among other reasons, that as some of the Saints'-day lessons are taken from the

Apocrypha, and the church never appoints the Apocrypha to be read on Sunday, the Saints'-day service could not be intended to be used on Sundays. To omit just the Apocryphal lesson, and to use all the rest of the special service, is arbitrary and inconsistent. We ought, I think, to take the whole Saints'-day service, or none of it. Yet, on the other hand, the church often gives us no New Testament lesson, except the proper Saints'-day lesson; as if it intended that reference should be made from the daily course to the festival, whether it come on the Sunday, or otherwise. Many clergymen consider the human and lower day absorbed in the higher and divinely-appointed day; and yet I should much lament to lose the special edification of the Saints'-days. Wheatly said long ago, with great justice, that this being a matter touching a diversity of opinion in the construction of the ordinances in the Book of Common Prayer, it were well if the bishops, according to the direction to that effect, would declare what ought to be the practice.

But Michaelmas-day is unusually anomalous, in that two *second* lessons are appointed, both for morning and evening service. The usual plan is as follows. In all the festivals a special *first* lesson is appointed; but in some only is there a special *second*. In the former case four blanks are left in the calendar, which are supplied by the table of proper lessons. In the latter, only two blanks are left in the calendar, namely, for the first lessons, which are supplied in the table of proper lessons. There are four blanks left to the Circumcision, Epiphany, St. Paul, St. Barnabas, St. John Baptist, St. Peter, All Saints, Christmas-day, St. Stephen, and St. John the Apostle. In these cases the church has chosen special second lessons. There are only two blanks to the Purification, St. Matthias, the Annunciation, St. Mark, St. James, St. Bartholomew, St. Matthew, St. Luke, St. Simon and Jude, St. Andrew, St. Thomas, and Innocents; the church considering the ordinary lesson as appropriate as any. In St. Philip and James there is but one blank, namely, for the second evening lesson, and this is supplied in the table of proper lessons.

In no one of these instances, therefore, is there a duplicate second lesson. The choice may lie between the Sunday and the Saints'-day; but in either case the second lesson is fixed and unchangeable. But on Michaelmas-day we have two sets of second lessons—an ordinary and extraordinary; nor can I so much as guess what is the cause of it. It must surely have been an oversight; and yet as blanks are left in the calendar for the first lessons, which are duly supplied in the table, the question was distinctly before the compilers. I think there can be no question that the special lessons ought to be used; for there is no other instance in which a special lesson is given in which we are not tied to it, there being no other. But a clerical friend suggests that for this very reason the choice in this instance is equal; for that if the compilers had preferred the special lesson, they would have confined us to it.

The matter is of no great consequence in itself; but regularity and uniformity are desirable where they can be obtained; and our congregations are apt to make remarks upon the slight varieties which occur in administering the services of the church. Some are offended if we make the Saints'-day prominent, and others if we do not; so that it were well if the question were settled by an appeal to the bishops.

PHILO-RUBRIC.

REVIEW OF NEW PUBLICATIONS.

BISHOP WILSON'S CHARGE TO THE CLERGY OF CALCUTTA.

A Charge delivered to the Clergy of the Diocese of Calcutta, July 6th, 1838, by the Right Reverend DANIEL WILSON, D.D., *Bishop of Calcutta and Metropolitan.*

THIS Charge is excellent, and full of valuable matter. We find in the Daniel Wilson of Calcutta, the self-same man who nearly forty years ago was commencing his devoted and zealous career of ministerial usefulness as the curate of his honoured friend Richard Cecil; and who afterwards at Oxford, at St. John's, Bedford Row, and at Islington, was enabled, by the grace of God, to war a good warfare as a faithful soldier of Jesus Christ;—we find, we say, with the weight and experience of mature years, the self-same man, in unwearied diligence, in straight-forward honesty of purpose, in unremitting perseverance, in undaunted boldness and resolution, all devoted to the glory of God and the salvation of souls; and connected with, and springing out of, the essential verities of Christ's holy Gospel, applied to the soul by the transforming power of the Holy Ghost. The preaching and writings of Bishop Wilson have always been characterized, amidst the fluctuating opinions of the times, by a peculiarly close adherence to the spirit and character of the Gospel dispensation as a combined record of grace and holiness. The cross of Christ—including, in that expressive scriptural phrase, the sacrifice for sin and the ensample of godly life—has ever been his prominent topic; he has not, in urging it in the one aspect, forgotten its importance in the other; he has not, in preaching salvation by grace through faith, derogated from the fruits and evidences of faith; or, while insisting upon the fruits and evidences, detached them from their source; extolling a faith which does not lead to sanctification; or making sanctification the parent of faith. We should be at a loss to say whether the grace of the Gospel, or its power; Christ dying for us, or Christ living in us, is most conspicuous in his writings; except that the former is always scripturally made the precursor and cause of the latter; so that while inculcating the duties of the Christian life, no place is given to that monstrous Popish and Oxford Tract perversion of the whole genius of Christianity, that Christ crucified means self-mortified; that justification is virtually sanctification; and that the Gospel is not—at least after baptism—hope to the guilty, and shelter to the perishing, when they truly turn to God in Christ, but a covenant of works based upon the condition of not forfeiting the alleged privileges of baptismal innocence.

With respect to the questions between the Church of England and her opponents, Bishop Wilson has exhibited similar comprehensiveness of grasp. While gladly exercising expansive affection towards all who love the Lord Jesus Christ in sincerity, he has never shrunk from maintaining the scriptural warrant and practical excellence of that communion in which he is a minister and an overseer. He did this at a time when the spirit of the evangelical dissenters

seemed less harsh than it has been of late; and when they appeared to rejoice in proportion as Christ was preached through the agency of the Church of England; and he has not receded from his position, because under altered circumstances the love of the church is unjustly branded with the names of party-spirit and political secularity.

But our chief reason for reviewing his Lordship's Charge, is to lay before our readers the substance of his sound and seasonable remarks upon the Oxford Tract doctrines; or rather upon that which forms their basis—namely, the setting forth Tradition as a rule of faith. We have abstained of late from renewing the discussions upon these topics, as we feared we had overstepped the patience of our readers; but they have lost none of their importance, and there is still much to say upon them; and we rejoice in adding a warning voice from India to the salutary monitions which have abounded at home. Of these we have already mentioned many in our former papers. Among the more recent ones, which we have not noticed, the reader will do well to weigh the faithful, lucid, and powerful arguments of the Rev. Prebendary Benson, Master of the Temple; and also "Not tradition but Revelation," by Dr. Shuttleworth, Warden of New College, Oxford. The question for examination, says Dr. Shuttleworth, is "Whether we have any reason for supposing that in the Apostolical church, and that which immediately followed, any articles were taught as of Divine authority, independently of those expressly comprehended in the page of Scripture." He proves the negative of this supposition; and shews that it was not till long after, that the notion of the authority of tradition in matters of faith became current. If any reader imagines that dependence may be placed upon the Fathers as safe guides, he will do well to correct his mistaken estimate, by turning to the facts adduced by Dr. Shuttleworth. Fuller and more striking disclosures will be found in a work now in the course of publication, entitled "Ancient Christianity, and the Doctrines of the Oxford Tracts by the Author of 'Spiritual Despotism.'" We reserve any remarks which we may have occasion to offer upon this remarkable and original publication, till its completion, as we are far from being sure how the learned and able writer intends to wind up his conclusion; and he has already disclosed some intimations which we think bear not fairly upon the reformed Anglican communion. His chief drift however is to tell us how early and widely the superstitious, demoralising, and, we may not add, unscriptural notion of the religious virtue of celibacy spread in the ancient church; and to trace to it most of the errors which corrupted, and the evils which afflicted, it; and to prove their inseparable connexion, not only with popery, but with the system adopted by the divines of the Oxford Tract school; some of whom have written of the virtues of asceticism in a spirit akin to that of the most fanatical of the ancients or their modern followers.

To us however it is not pleasing to speak of the mistakes and faults, the superstitions and absurdities, of weak good men of former days; and throughout the whole of our papers upon the practical bearings of the question of Tradition, we have sedulously avoided this exposure; though it is an argument both popularly intelligible, and justly effective. The Oxford Tractators, in publishing the writings of the Fathers, if they select them fairly, will furnish the

best antidote to their own arguments. It is wonderful, however, to observe how blind they are as to the effects of their statements. They seem utterly unaware of the extent of Scriptural intelligence, and we add of common sense, which, with all the faults of the age, are to be found in this Christian land; and hence, after making some astounding declaration, they take for granted that they have proved its truth, or opened the way to its acceptance, if they tell us that some person wrote or believed so twelve or fifteen hundred years ago. Thus, for instance, with most marvellous simplicity they say, in the advertisement to their second volume: "Would not most men maintain, on the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and insensible, however consistently pious and believing in their past lives, was a superstition? and yet both practices have the sanction of primitive usage." The inference of every sound-minded person upon reading this passage would be, not that the unscriptural superstitions alluded to were justifiable because they had the sanction of primitive usage; but that primitive usage is very little to be depended upon, if it sanctioned such unscriptural and senseless superstitions.

Should we be forced, as a supplementary argument, (for the word of God is the only authoritative standard of appeal,) to shew how little too many of the Fathers deserve the character of being even ordinarily perspicacious guides—to say nothing of infallible interpreters—we should not have far to seek for such a mass of absurd and often pernicious fancies, as must shock the mind of ignorant persons, who conclude, because they have been told so, that the Fathers are models of sound doctrine, powerful argument, and apt illustration! But, while we can, we eschew this invidious topic; resting our argument, not upon what the Fathers actually are, but upon what, as men like ourselves, they must be, frail and fallible; and upon the wisdom and duty of leaving the filthy "puddles," as the Homily calls them, of human tradition, for the pure fountain of unerring and eternal truth. We concur with Bishop Jeremy Taylor, where in his Liberty of Prophesying (Sect. viii.)—speaking of some who "press the authority of the Fathers;" and "think they can determine all questions in the world by two or three sayings of the Fathers, or by the consent of so many as they will please to call a concurrent testimony"—he says:

"If I should reckon all the particular reasons against the certainty of this topic, it would be more than needs as to this question, and therefore I will abstain from all disparagement of those worthy personages, who were excellent lights to their several dioceses, and cures. And therefore I will not instance that Clemens Alexandrinus taught that Christ felt no hunger or thirst, but eat only to make demonstration of the verity of his human nature; nor that St. Hilary taught that Christ in his sufferings had no sorrow; nor that Origen taught the pains of hell not to have eternal duration; nor that St. Cyprian taught Re-baptization; nor that Athenagoras condemned second marriages; nor that St. John Damascen said Christ only prayed in appearance, not really and in truth; I will let them all rest in peace, and their memories in honour. For if I should inquire into the particular probations of this article, I must do to them as I should be forced to do now. If any man should say that the writings of the school-men were excellent argument and authority to determine men's persuasions, I must consider their writings, and observe their defailances, their contradictions, the weakness of their arguments, the mis-allegations of Scripture, their inconsequent deductions, their false opinions, and all the weaknesses of humanity, and the failings of their persons; which no good man is willing to do, unless he be compelled to it by a pretence that they are infallible,

or that they are followed by men even into errors or impiety. And therefore since there is enough in the former instances to cure any such mispersuasion and prejudice, I will not instance in the innumerable particularities that might persuade us to keep our liberty entire, or to use it discreetly. For it is not to be denied but that great advantages are to be made by their writings, 'et probabile est quod omnibus, quod pluribus, quod sapientibus videtur.' If one wise man says a thing, is it an argument to me to believe it in its degree of probation—that is, proportionable to such an assent as the authority of a wise man can produce, and when there is nothing against it that is greater; and so in proportion higher and higher, as more wise men (such as the old Doctors were) do affirm it. But that which I complain of is, that we look upon wise men that lived long ago with so much veneration and mistake, that we reverence them, not for having been wise men, but that they lived long since. But when the question is concerning authority, there must be something to build it on; a Divine commandment, human sanction, excellency of spirit, and greatness of understanding, on which things all human authority is regularly built. But now, if we had lived in their times, (for so we must look upon them now, as they did who without prejudice beheld them) I suppose we should then have beheld them as we in England look on those prelates who are of great reputation for learning and sanctity: here only is the difference; when persons are living, their authority is depressed by their personal defaillances, and the contrary interests of their contemporaries, which disband when they are dead, and leave their credit entire upon the reputation of those excellent books and monuments of learning and piety which are left behind. But beyond this, why the Bishop of Hippo shall have greater authority than the Bishop of the Canaries, *cæteris paribus*, I understand not."

Bishop Taylor goes more fully into the subject in his Ductor Dubitantium. There are some admirable remarks upon the Fathers as good witnesses, but bad expositors, and no authorities. He opens Rule X. of Book I. Chap. 4, with the following striking passage, from which the modern church may learn a humbling but salutary lesson.

"*Ancient writers* are more venerable; Modern writers are more knowing. *They* might be better *witnesses*, but *these* are better *judges*. *Antiquity* did teach the *Millenary* opinion, and that infants were to be communicated; that without Baptism they were damned to the flames of hell; that angels are corporeal; that the souls of saints did not see God before dooms-day; that sins once pardoned did return again upon case of relapse; that persons baptized by heretics were to be rebaptized; and they expounded Scripture in places innumerable, otherwise than they are at this day by men of all persuasions; and therefore no company of men will consent, that in all cases the Fathers are rather to be followed than their successors. They lived in the infancy of Christianity, and we in the elder ages; they practised more and knew less; we know more, and practise less; passion is for younger years, and for beginning of things; wisdom is by experience, and age, and progression. They were highly to be valued, because in more imperfect motives they had the more perfect piety; we are highly to be reproved, that in better discourses we have a most imperfect life, and an inactive religion."

If the reader will turn to the heads of "Catholic church" and "Tradition," in the Index to the Ductor, he will find references to many powerful remarks and arguments upon the whole question. It is impossible for us to quote them at length, but we will adduce a brief specimen. Under the Rule entitled "The Catholic church is a *witness* of faith, and a *record* of all necessary truths; but not the mistress and ruler of our creed—that is, cannot make any laws of faith," he says:

"The Catholic church, taking in the Apostolical, that is, the Church of all ages, is a witness beyond exception. For if she have the Spirit of God; if she love truth, and if she do not consent to deceive herself, she cannot be deceived in giving testimony concerning matter of fact and actual tradition: or if she could, yet we are excused in following that testimony, because we have no better, we have no other. Better than our best, and better than all we have, we cannot be obliged to use: but therefore we have the justice and the goodness, our own necessity and the veracity of God for our security, that this is a sure way for us to

walk in. But then when this is reduced to practice in matters of belief, it will come to this only, that she bears witness to the Scriptures, that they are the word of God; but beyond what is contained in Scripture, she hath no article of faith.'

"The consequent of this, which I have largely proved and explicated in the place above cited, is, that all her sermons, and all her explications of doctrines, must be by that measure. If it be agreeable to Scripture, it is that which she hath received: but if she hath not received it, she cannot make a doctrine, nor deliver a proposition, with authority, nor oblige the conscience."

"It is to be considered that the Church is a net that hath fishes, good and bad; it is a field of corn and tares; and but that the Apostles were guided by an infallible spirit, there could have been no certainty; but then after them there was no more to be looked for; what they left we were to use, but to look for no more. For the Catholic church never was, since the Apostle's time, without error. By Catholic church, I do not mean the right believing part of the church, (for in questions of faith the dispute was, which was the right believing part;) but I mean all that profess the faith of Christ, who, when they are divided, will never allow the opposite party to be their judge: and therefore it cannot be supposed that God should appoint one to be the judge, who must always be supposed a party, and will never be accepted by the other, unless he had given infallibility to that one part, and we had all known it. To the Apostles he did, and they were the fountains of tradition: but when they were gone, the only way that was left was to see what they left, and that every part was to conform."

"In most places men dare not speak what they think, and dare not believe what they find dangerous, and dare not inquire into what they dare not disbelieve; so that if you had been at Trent and asked the Fathers, it would have signified nothing: for whatever their belief was, they were borne down by the congregations, and the congregations by the Legates, and the Legates by the Pope; and that's the Catholic church."

"Councils ecclesiastical have pretended to a power over the conscience, so as to require both the obedience of the will, and the obedience of the understanding. Concerning which I am to say, that nothing can oblige to Divine faith but a Divine authority: to which, Councils can no more pretend for being general, than for being provincial; and to which great assemblies have no other title or pretence of promise, than the private congregations of the faithful, who though but two or three, yet shall be assisted by the Divine presence. But general Councils are so wholly of human institution, that though by the dictate of right reason and natural wisdom they are to be convened, yet to make them a formal judicatory, and to give them a legislative power, or a dominion and magistery in faith, there are so many conditions required both to their indiction and convention, to their constitution and integrity, to their conduct and proceeding, to their conclusion and determination, that men are not to this day agreed about any one of them; and therefore they cannot be a legal judicatory obliging any but them that do consent, and so oblige themselves."

Bishop Taylor shews in these and other passages, as clearly as Stillingfleet or Tillotson have done in their invaluable and never-refuted treatises, the fatuity of attempting to make tradition, or general councils, or the writings of the Fathers, a rule of faith, or a joint-rule, or an authoritative guide, or any thing beyond a fallible though often useful testimony. As witnesses, the ancient Christian writers are to be respectfully listened to, and their averments are frequently of great value; as when they depose to early usages, such as the prevalence of episcopacy, infant baptism, and the sanctification of the Lord's-day. In such cases, we are not to make the usage a substitute for Scripture authority; but it is to be fairly weighed in shewing what Scripture authority was early accounted to be; nor are we at all disposed to resign, either to Romanists on the one hand, or to Protestant Dissenters on the other, the powerful testimony of the early Christians in favour of the doctrines and discipline of the Anglican Church.

As we are reviewing a bishop's Charge, we have kept our remarks very much within the line of episcopal references. Popular nomenclature would assign very different names to the schools of

Taylor, Stillingfleet, Tillotson, and Daniel Wilson; but all happily unite in rejecting the Oxford Tract notion of tradition being a joint-rule with Scripture—nay, equally divine and authoritative with it! We wish that the Charges of our prelates during the last two or three years, had abounded in explicit testimonies against the dangerous and unscriptural notions maintained in these publications. We think the urgency of the case would have justified, and indeed demanded, such avowals; especially as this forbearance has been urged by the advocates of the Tracts in various publications, and still more in private intercourse, to prove that the great majority of our bishops approve of them; and that, with scarcely an exception, even those who think they "go too far," yet consider their mistakes as "on the right and safe side." A thoroughgoing publication of the Newman and Pusey school, entitled "The Oxford Tracts, the Public Press, and the Evangelical Party," by "G.P. de Sanctâ Trinitate," boasts that "The Bishop of Oxford having been appealed to for the exertion of his episcopal authority in silencing the Oxford heretics, [it is very unfair and invidious to pretend that they were called by this opprobrious name] has pronounced a decision in their favour;" and the Archbishop of Canterbury is claimed as upholding the same doctrines; so that, says the writer, "The charge of heresy made against these gentlemen ought in reality to be made against the Bishop of Oxford and the Primate of all England, or be abandoned altogether." The pamphleteer is probably as much mistaken when he undertakes to speculate upon the Primate's opinions, as he is when he says of some other persons, that "The Evangelical party in the Church are only restrained by the accident of their position from the destructive power of Rationalistic and Socinian principles; the spirit is already there, only its full developement is restrained." Nor is it true, that we are aware of, that even the Bishop of Oxford "has pronounced a decision in their [the Tractators'] favour;" though, as we have often said, his lordship has virtually countenanced them, and in his Charge has exculpated them from all blame but that of possibly going somewhat too far on the right side. Dr. Pusey has lately addressed a letter to his lordship; which is sufficiently quiet, guarded, and wary, to silence the scruples of those who do not go to the root of the whole question, upon the solid scriptural principles, zealously maintained, even to the flames of martyrdom, by such men as those to whom the Oxford memorial is about to be erected; but it contains no argument in favour of the peculiarities of the Oxford Tract system, which has not been again and again refuted in the contests of the champions of Protestantism against Popery. We say "the peculiarities" of the Oxford Tract system, because the defenders of that system, when pressed in argument, always contrive to mix up what is peculiar to their alleged Via Media, with what really belongs to the true Via Media of Anglicanism, as distinguished from Popery on the one hand, and non-episcopal Protestantism on the other; so that in refuting what is extraneous, extravagant, unscriptural, or superstitious, in their opinions relative to episcopacy, the sacraments, and the church, we are exposed to the gross misrepresentation of not adhering to the Apostolical doctrines and rites of the Anglican communion; whereas the very question is, what those doctrines

and rites are; and with regard to the real via media, we beg leave to say that the Church of England opposers of the peculiarities of the Oxford Tract system, (witness the names we have already mentioned) have never swerved from expressing their conscientious and zealous attachment to the Prayer-book, Articles, and Homilies of the Church of England; whereas the Tractators are always intimating that some things went too far and others not far enough; that the Homilies are unscriptural; the Articles fundamentally defective, though not positively untenable; and the Prayer-book itself sadly garbled, mangled, and diluted, to please the taste of Protestantism; that we need a reform backward; and that our "dear sister" Rome —though far from perfect, and requiring salutary amendment— has been shamefully maligned; that almost all her alleged false doctrines and superstitions may be accepted in a good sense; and that, in short, what is really Protestantism (which they deny Anglicanism to be) is worse than Popery.

We are not, however, without episcopal remonstrators; and we trust their number will increase, now that the true character of the Tracts has become notorious, and the great evils resulting from them manifest. The Bishop of Chester has discharged his conscience in the following solemn warning to his clergy:

"Many subjects present themselves, towards which I must be tempted to direct your thoughts. One more especially concerns the Church at present, because it is daily assuming a more serious and alarming aspect, and threatens a revival of the worst evils of the Romish system. Under the specious pretence of deference to antiquity and respect for primitive models, the foundations of our Protestant church are undermined by men who dwell within her walls, and those who sit in the Reformers' seat are traducing the Reformation. It is again becoming matter of question, whether the Bible is sufficient to make wise unto salvation; the main article of our National Confession—justification by faith —is both openly and covertly assailed; and the stewards of the mystery of grace are instructed to reserve the truth which they have been ordained to dispense, and to hide under a bushel those doctrines which the apostles were commanded to preach to every creature."

The question of tradition is not an indifferent matter. The canon of revelation is either closed or it is not. We maintain that it closed with the last chapter of the Apocalypse; and that "If any man shall add to these things, God shall add to him the plagues that are written in this book." Now there are those who say that tradition is as much the word of God as the written word, they therefore add it to the written word. How do they construe this denunciation? To us it sounds fearfully, as applied to this case. We have however neither the warrant nor the wish so to apply it; but, in all solemnity, we must affirm, that we have lately read tracts and sermons on tradition, which we could see no way of excluding from this awful woe. It is no reply to say, "We mean apostolic traditions," for there is no exception made for the case of alleged apostolic traditions; all the traditions which were divinely intended to be retained are "written in this book." But after all, what can we prove, in the nineteenth century, to be apostolic traditions? Of the inaccuracy of oral conveyance, we have a remarkable illustration in our Lord's own history: "Jesus said, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that this disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

(John xxi. 23.) Here then a saying went abroad among the brethren, alleged to be uttered by our Divine Lord himself, his apostles themselves being the ear-witnesses; and yet it was grounded upon a mistake, as St. John shews by quoting the exact words; and the words, as written, are clear enough, though orally they were mistaken. Taking this incident with the next two verses, which conclude St. John's gospel, we cannot but think that the Holy Ghost recorded it expressly as a warning against listening to anything as divine or apostolical, but what is expressly "*written* for our learning;" for immediately after shewing what a mistake had gone abroad respecting our Lord's saying, which is corrected by writing down for all ages the exact words, the inspired writer goes on to say that "there are also many other things which Jesus did, the which, if they should be written, every one, I suppose that the world itself could not contain the books that should be written." It was probable, therefore, that many deeds and sayings of our Lord would be remembered and spoken of after his death; but as if to shew us that no authority was to be ascribed to these transmitted recollections, the mistake above alluded to is significantly pointed out, as a warning against placing implicit confidence in oral statements; the inspired narrator immediately adding, "This is the disciple which testifieth of these things, and *wrote* these things, and we know that his testimony is true." In like manner, St. John had said in the chapter before, (the twentieth, verses 30, 31,) that "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ." One of our Lord's sayings which the Holy Ghost intended that we should possess, though not recorded in the four gospels, is expressly recorded for our instruction in the Acts of the Apostles (Acts xx. 35), "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

We will now transcribe the substance of Bishop Wilson's remarks:—

"It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery virtually reasserted in the bosom of that very Church which was reformed so determinately three centuries since from this self-same evil, by the doctrine and labours and martyrdom of Cranmer and his noble fellow-sufferers.

"What! are we to have all the fond tenets which formerly sprung from the traditions of men reintroduced, in however modified a form, amongst us? Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ and inherent grace in the matter of justification—remission of sins, and the new creation of Christ Jesus, confined, or almost confined, to Baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities - the innocency of prayers for the dead—and similar tenets and usages which generate 'a spirit of bondage'—again asserted amongst us? And is the paramount authority of the inspired Scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of 'will-worship,' and 'voluntary humility,' and the 'rudiments of the world,' as the Apostle speaks, to be erected once more in the place of the simple Gospel of a crucified Saviour?

"My language is strong, my Reverend Brethren, but I think you will agree with me that it is not too strong for the occasion. You shall judge for yourselves. I select as a specimen of the whole system, and what forms its basis, so far as I can understand it from the various publications which have reached me, the following passage from the able, learned,

and accomplished author of the Sermon on Tradition—for it is not necessary to disparage, in the slightest degree, the high endowments of the leaders in this new way.

"'With relation to the Supreme authority of inspired Scripture,' says the Professor of Poetry (Mr. Keble), 'it stands thus—Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, Tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally proved Tradition; Scripture by itself teaches mediately, and proves decisively; Scripture and Tradition taken separately together are the joint rule of faith.'"

"So then Tradition is the primary, and Holy Scripture the secondary, teacher of Divine truth—so then we are to search the inspired Word of God, not as the one authoritative adequate rule of faith, but as the document of what this Tradition teaches—we are to study the Scriptures, not in order to ascertain simply God's revealed will, but to prove Tradition by scriptural evidence—and the standard of revelation is no longer the Bible alone, that is, the inspired Word of the Eternal God in its plain and obvious meaning, but 'Scripture and Tradition taken together are the joint rule of faith.'

"All this is surely sufficiently alarming; but it becomes incomparably more so, when we learn with what latitude the word Tradition is understood. It includes, as we gather from the other repeated statements of the learned author, 'unwritten as well as written' traditions, 'certain remains or fragments of the treasure of Apostolical doctrines and Church rules;' in other words, an oral law, 'independent of, and distinct from the truths which are directly scriptural;' which traditions are to be received 'apart from all Scripture evidence, as traditionary or common laws ecclesiastical.' So that it appears that Scripture, and unwritten as well as written Tradition, are, taken together, the joint rule of faith.

"I appeal to you, Reverend Brethren, whether we have not here a totally false principle asserted as to the Rule of Faith. I appeal to you, whether the very reading of this statement is not enough to condemn it. I appeal to you, whether the blessed and all-perfect Book of God is not thus depressed into a kind of attendant and expositor of Tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make Tradition an intregal part of the canon of faith, and so to undermine the whole fabric of the Reformation, or rather of 'the glorious Gospel of the blessed God,' which that Reformation vindicated and affirmed.

"I am as far as possible from supposing, that the various pious and learned authors, to whose sentiments, and especially one of them, I am alluding, have any such intention. I am sure they have not. But the tendency of the system is not in my view the less dangerous. Such will and must be, I think, the general effect of its diffusion amongst a multitude of young divinity students, with comparatively little experience, and too apt to follow the new theories of popular and distinguished persons.

"And wherefore this deviation from our old Protestant doctrine and language; why this false principle; why this new school, as it were, of Divinity? Ancient testimony in its proper place, who had undervalued? The dignity and grace of the Sacraments, who had denied? The study of primitive antiquity, who had renounced? The witness of the early Fathers, who had disparaged? Wherefore weaken, then, by pushing beyond its due bearing the argument which all writers of credit in our Church had delighted to acknowledge? The testimony of the Apostolical and primitive ages, for example, to the genuineness, authenticity, and Divine inspiration of the Canonical Books of the New Testament, as of the Jewish Church to those of the Old, who had called in question? Or who had doubted the incalculable importance of the witness of the universal ancient Church at the Council of Nice to the broad fact of the faith of the whole Christian world, from the days of the Apostles to that hour, in the mysteries of the adorable Trinity and of the Incarnation, as there rehearsed and recognized? Or who had called in question the other matters of fact which are strengthened by Christian antiquity—as the Divine authority and perpetual obligation of the Lord's Day—the institution and perpetuity of the two, and only two Christian Sacraments—the right of the infants of the faithful to the blessings of Holy Baptism—the Apostolical usage of Confirmation—the permanent separation of a body of men for sacred services—the duty of willing reverence from the people for them—the threefold rank of Ministers in Christ's Church—the use of Liturgies—the observation of the festivals of our Lord's birth, resurrection, ascension, and gift of the Holy Ghost—with similar points; to which may be added, their important negative testimony to the non-existence of any one of the peculiar doctrines and

claims of the modern Court and Church of Rome. These and similar facts we rejoice to acknowledge, as fortified by pure and uncorrupted primitive tradition or testimony.

"We rejoice also to receive, with our own Protestant Reformed Church, the universal witness of the Catholic Fathers and ancient Bishops, expressed in the three Creeds, as a most important method of guarding the words of Revelation from the artful ambiguities of heretics, and as rules and terms of communion; just as we acknowledge our modern Articles, Liturgy, and Homilies for the same purpose. We rejoice again in tracing back almost the whole of our most sublime and scriptural Liturgy to a far higher period than the rise of Popery—to the primitive ages of the Church in our own and every other Christian country. We thus admit, in its fullest sense, for its proper ends, the rule of Vincentius Lirinensis—Quod semper, quod ab omnibus, quod ubique traditum est.

"And we receive such tradition for this one reason—because it deserves the name of just and proper evidence. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is amongst the proofs of our holy religion.

"But evidence is one thing; the rule of belief another. Not for one moment do we, on any or all these grounds, confound the history and evidences of the divinely inspired rule of faith, with that Rule itself. Not for one moment do we place Tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and Tradition taken together are not—we venture to assert—'the joint rule of faith;' but 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.' And Tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach the nearest to to them, and are read in our Churches—which not one of the Fathers is—'for example of life, and instruction of manners;' are still, as being uninspired, not to be applied to establish any one doctrine of our religion. Against this whole system, then, as proceeding upon a most false and dangerous principle, and differing from the generally received Protestant doctrine, I beg, Revered Brethren, most respectfully to caution you."

The Bishop of Calcutta goes on to shew the fearful evils which cannot but result from "this whole system, as proceeding upon a most false and dangerous principle." On this suject he says:—

"I confine myself to topics of which no dubious intimations have been given. I say nothing of what may possibly follow—the prohibition of the unfettered use of the Scriptures—purgatory—the veneration of relics—prayer to the Virgin Mary—the intercession of saints—works of supererogation—monastic vows—the celibacy of the Clergy, &c. &c.

"Already an amplitude is given, as we have seen, to the word Tradition, which may include anything and everything, and therefore justly awakens our increased alarm. Already texts of inspired Scripture are weakened or contracted to the narrowest and most doubtful sense. Already are expressions dropped on the subject of the holy Eucharist to which our ears are unaccustomed. Already are the idolatries and abominations of the Church of Rome spoken of in these very books and tracts of controversy, with far too much tenderness. Already are Tradition and the Church too prominently brought forward, and Christ and the justification through his blood and the sanctification of his Spirit too little insisted on; whilst a feebler language is employed on these and other great doctrines of the Gospel even when they are introduced. Already are some rather lowering intimations given, not intentionally I am sure, but conveying the impression to the ordinary reader, concerning our Articles and Homilies. Already are appeals made to documents which were superseded by the more purely evangelical formularies of our present Book of Common Prayer, with its Articles and Homilies, at the definitive settlement of our Reformed Church; and a desire not obscurely expressed that our Reformation had retained more of the Traditionary model.

"All this is but too natural. The false principle will go on 'eating as doth a cancer,' if things proceed as they now do. The inspired Word of God will be imperceptibly neglected; and the Traditions of men will take its place. The Church will supersede the Bible. The Sacraments will hide the glory of Christ. Self-righteousness will conceal the righteousness of God. Traditions and Fathers will occupy the first place, as we see in the sermons of the chief Roman Catholic authors of every age, and Christ come next or not at all; and

lowered tone of practical religion will come in.

"The whole system, indeed, goes to generate, as I cannot but think, an inadequate and superficial and superstitious religion. The mere admissions of the inspiration and paramount authority of Holy Scripture will soon become a dead letter; due humiliation before God, under a sense of the unutterable evil of sin, will be less and less understood; a conviction of the need of the meritorious righteousness of the incarnate Saviour, as the alone ground of justification, will be only faintly inculcated; the operations of the Holy Ghost in creating man anew will be more and more forgotten; the nature of those good works which are acceptable to God in Christ will be lost sight of; and 'another Gospel' framed on the Traditions of men will make way for an apostacy in our own Church, as in that of Rome—unless, indeed, the evangelical piety, the reverence for Holy Scripture, the theological learning, and the forethought and fidelity of our Divines of dignified station and established repute at home, interpose by distinct cautions to prevent it—as they are beginning to interpose, and as I humbly trust they will still more decisively do; and as their signal success in the instance of the Neological theories, a year or two since, may well encourage them to resolve on."

The Bishop gives in his notes extracts corroborative of his statements. Thus, in illustration of his remark, that "already texts of Scripture are weakened, or contracted to the narrowest and most doubtful sense," he quotes as follows, from Mr. Keble's Visitation sermon on Tradition:

"The 'good confession made by Timothy' can only mean the Apostles' Creed, or some corresponding formula recited at Baptism. The 'good thing committed' to Timothy was 'the treasure of Apostolical doctrines and Church rules,' 'the perfect Apostolical body of government, doctrine, and sacramental grace.' 'This is a faithful saying,' is an expression indicating a Christian proverb.' 'Ancient Catholic tradition sets the Church's seal, as it were, upon one among many possible expositions, as that Melchizedek's feast is a type of the blessed Eucharist.' The 'Holy Ghost dwelling in us' 'can only be Apostolical or episcopal grace;' the treasure of sound doctrine was to be guarded by the grace of the Apostolical succession. 'It is the Spirit that beareth witness, because the Spirit is truth,' or 'the truth,' that which causes the reality and substance of the Sacraments, and hinders them from being mere signs or shadows."

In the same discourse, which is far from being so unguarded in its statements as the Remains of Mr. Froude, and some other publications, the Bishop finds such unscriptural language as the following, respecting the sacrament of the Lord's Supper:—

"'The oblation and consecration of the Eucharist.' 'Its virtue as a commemorative sacrifice.' Its being 'a real, life-giving miracle,' including a 'mystical, spiritual, true and positive presence of Christ's blessed body and blood,' and being of a 'thoroughly mysterious nature both in Scripture and Tradition.'"

Our present remarks being confined chiefly to the subject of tradition, we will not dilate, and more especially as we did so at great length in former papers, upon the evils connected with a mere "*sacramental* religion," as opposed to what is sneered at as *spiritual* religion; especially "the doctrine that God conveys grace only" "through faith, prayer, active spiritual contemplations, or *what is called* (!!) communion with God," instead of "through the church and her [*her*!!] sacraments." There is more of "stealthiness" (which Alexander Knox considered a virtue, and imputed to the revisors of our Liturgy) than of candour in the introduction of the quiet word "only" in this passage. The advocates for the doctrines of our reformers, do not affirm that grace is conveyed "only" through faith, prayer, spiritual contemplations, and communion with God, in the sense that the sacraments are not "means of grace;" what they say is that they are not means of grace by mere opus operatum without faith, prayer, spiritual contemplation or communion with

God. They affirm with the church that the devout communicant at the Lord's Supper feeds *in his heart by faith* with thanksgiving; and not by any new, or, to use Mr. Keble's words, life-giving, mysterious, miraculous virtue imparted by consecration to the elements of bread and wine;—a most unwarrantable and superstitious fancy. And for thus saying, they are taunted as not allowing that "the church and her sacraments" convey to the soul what is in itself supernatural and unseen;" they are accused of sublimating religion into spirituality, and the effects of the sacraments into the operations of faith. But what they *do* say is that there cannot be religion without spirituality; and that even the holiest rites, the divinely-ordained sacraments themselves, will be rendered, as in the church of Rome, a dangerous soporific, a superstitious charm, instead of truly a means of grace, if men are led practically to believe, notwithstanding the wire-drawn distinctions of subtle dialectitians, that there is some "virtue" in the opus operatum of spiritual symbols. The Oxford Tract divines have acquired great influence over many persons of tender conscience by their zeal in urging frequent communion. Now there is no question that frequent communion is the believer's privilege and duty; but it may be undertaken in an unscriptural manner, and for unscriptural objects. A memorable illustration of this occurs in the controversy between the Jesuits and the Jansenists. Every Protestant (the Oxford Tract divines disclaim that name) considers that the Jansenists were a far more religious body of persons than the Jesuits; that they were men of greater faith, and love, and simplicity, and devotion, more sound in doctrine, and more holy in life; and yet in this question of frequent communion the Jesuits might seem, to those who did not consider the real spirit of the proceeding, to be on the right side. Mosheim describes the matter thus:—

"Hence arose that famous dispute in the Church of Rome, concerning a *frequent approach to the Holy Communion*, which was carried on with such warmth in the last century, between the Jesuits and the Jansenists, with Arnauld at the head of the latter, and has been renewed in our times by the Jesuit Pichon, who thereby incurred the indignation of the greatest part of the French Bishops. The frequent celebration of the Lord's Supper is one of the main duties which the Jesuits recommended with peculiar earnestness to those who are under their spiritual direction, representing it as the most certain and infallible method of appeasing the Deity, and obtaining from him the entire remission of their sins and transgressions. This manner of proceeding the Jansenists censure with their usual severity; and it is also condemned by many other learned and pious doctors of the Romish communion, who reject that intrinsic virtue and efficient operation that is attributed to the Sacraments, and wisely maintain that the receiving the Sacrament of the Lord's Supper can be profitable to those only whose minds are prepared, by faith, repentance, and the love of God, for that solemn service."—*Mosheim*, 16*th Cent. Sect.* 3. *Part.* 1. (36.)

Mosheim is not quite accurate in his statement. The Jansenists did not deny the duty and privilege of frequent communion; but they protested against the doctrine of the Jesuits respecting the inherent virtue of "bodily exercises," not excepting the holy Eucharist; and urged men not to place an unscriptural reliance upon "the church and her sacraments," telling them that the church and her sacraments will profit nothing where there is no faith, or prayer, or spiritual contemplation, or communion with God. The Jansenists did not of course renounce all the errors of the corrupt communion to which they belonged; but considering

that they were Romanists, their teaching was far more scriptural than could have been expected.

As we have fallen into a vein of episcopal quotations, we will transcribe some remarks of Archbishop Leighton and Bishop Hooper upon the point under consideration. The Archbishop writes:—

"I would recommend one thing to you: learn to look on the ordinances of God suitably to their nature, spiritually, and inquire after the spiritual effect and working of them upon your consciences. We would willingly have all religion reduced to externals; this is our natural choice, and we would pay all in this coin, as cheaper and easier by far, and would compound for the spiritual part, rather to add and give more external performance and ceremony. Hence, the natural complacency in Popery, which is all for this service of the flesh and body-services; and to those prescribed by God, will deal so liberally with him in that kind as to add more, and frame new devices and rites, what you will in this kind, sprinklings and washings, and anointings and incense. But whither tends all this? Is it not a gross mistaking of God, to think him thus pleased? Or, is it not a direct affront, knowing that He is not pleased with these, but desires another thing, to thrust that upon Him which he cares not for, and refuse Him what He calls for?—that single humble heart-worship and walking with Him, that purity of spirit and conscience which only He prizes; no outward service being acceptable, but for these, as they tend to this end and do attain it. Give me, saith He, nothing, if you give me not this."

"We have been a long time hearers of the Gospel, whereof baptism is the seal, and most of us often at the Lord's table. What hath all this done upon us? Ask within: are your hearts changed? Is there a new creation there? Where is that spiritual-mindedness? Are your hearts dead to the world and sin, and alive to God, *your consciences purged from dead works?*"

The following is the statement of Dr. Hooper, Bishop and Martyr:

"Although Baptism be a sacrament to be received and honourably used of all men, yet it sanctifieth no man. And such as attribute the remission of sins unto the external sign, do offend. John (Matt. iii.) preached penitence in the desert, and remission of sins in Christ. Such as confessed their faults he marked, and declared them to be of Christ's church. So that external baptism was but an inauguration or external consecration of those that first believed, and were cleansed of their sin, as he declareth himself in the same place: *I*, saith he, *baptize with water;* as though he said, 'My baptism maketh no man the better; inwardly, it changeth no man: but I call and preach to the outward ear; I exhort unto *repentance*. And such as say they do repent, and would change their old sinful life, *I wash with water*. *He* that inwardly cleanseth is *stronger than I*. His grace it is only that purifieth the soul. *I baptize unto repentance;* that is to say, into a new life."

"Sacraments must be used holily, and yet not have the office of Christ added unto them. Solely it is his office to sanctify and purge from sin. I take nothing from the Sacraments, but honour them and extol them in all things, as they be worthy; howbeit, not too much. I call a Sacrament, a ceremony instituted in the law of God to this end, that it should be a testimony of God's promise unto all such as believe; and a sign of God's good will and favour towards us. As Paul saith, that Abraham received a *testimony, by which God testified that he was received into grace*, (Rom. iv.) And as the promise of God, the remission of sin, is received by faith, so must these sacraments that be signs, tokens, and testimonies of the promise, be received in faith."

We now return to the Bishop of Calcutta; who having spoken of the existing and the anticipated evils of the Oxford Tract doctrines, expresses his conviction, that "the best preventive or remedy is the old doctrine of our Lord and Saviour Christ Jesus fully and scripturally developed, and accompanied with that affectionate pastoral care, and that mild discipline and order, which our Protestant Episcopal Church has provided." He adds the following heads of monition; branching them out into suitable details:—

"Teach, then, Brethren, more deter-

minately than ever, the ruined and fallen state of man as the Holy Scriptures reveal it."

"Teach the atonement and satisfaction made to the Divine justice and government by the incarnation and obedience unto death of the consubstantial and co-equal Son of God."

"Teach also the personality, divinity, and inward work of God the Holy Ghost, the Lord and Giver of life, in all Scriptural fidelity, as infusing the righteousness of sanctification."

"Teach, again, the indispensable necessity of good works in all their ramifications, as 'the fruit of faith and following after justification;' 'so that by them a lively faith may be as evidently known as a tree is discerned by the fruit.'"

"Teach, further, in connexion with all this, the constitution of the Christian Church, the dignity and importance of the public worship of Almighty God, the grace and efficacy of the Sacraments, the divine authority and perpetual obligation of the Lord's Day, and the duty of reasonable subjection to the order and discipline of the Church as ordained by Christ its Divine Head. Finally, instruct men to ascribe the whole of their salvation in its purchase, its offers, its application, to the merciful will and choice of God in Christ Jesus."

Of the Catena Patrum appended to the "Sermon on Primitive Tradition," Bishop Wilson complains, first, that the list is defective; secondly, that selected extracts, from selected authors, of a selected age—a few detached scraps from Bilson, White, Jackson, Bramhall, and so forth—do not prove the full opinion of the parties themselves, much less the opinions of the Church Catholic; and, thirdly, that the extracts adduced do not go to the length of the principle which they are advanced to maintain. We will quote his just and reasonable complaint under the first of these heads.

"The list seems to me to be essentially defective, as not containing extracts from the books of Homilies and the writings of the Reformers themselves of the 16th century—I mean defective for the purpose of proving the sentiments of the Church of England as settled at the Reformation. To say that the opinions of the Reformers is the point in dispute, and that therefore it is 'safer' to make quotations only from Divines of a later period, is surely a singularly feeble assertion. The question is, What is the fair and honest import of the authorised formularies of our Church to which every Clergyman subscribes, and solemnly engages to conform? Surely, then, the obvious course would be, to examine, in the first place, the two Books of Homilies, which are recognised in our Articles themselves as part of our authoritative confession; and, next, the copious writings of the great Divines themselves who drew up those Homilies, as well as the Articles and Liturgy.

"The suppression of all this large and directly pertinent testimony, is a sufficient acknowledgment of its being supposed not to be very friendly to the author's views.

"But a second and still weaker plea is urged for the omission—'It might plausibly be asked,' observes our author, 'why the lists stopped with them, and did not ascend to the generation before them; as if they were to be considered the founders of our Church, instead of being, as they are really, one link in a chain.' As if the Reformers were not confessedly the founders of our Church as it is Protestant and Reformed—the founders of its Reformation from Popery—the founders of its Restoration as far as possible to the model of the primitive and Apostolical ages—which is the only sense in which they are ever styled by that high and appropriate title.

"With two pleas so deplorably feeble for omitting the most important branch of the testimony, it is really hardly worth while to proceed with further observations. The testimony is lame, incomplete, detruncate in the most essential branch of the proof. The leading witnesses are not summoned. No doubt it was 'safer,' in a certain sense, to put them out of court; but whether it was manly and equitable, let the reader judge."

When the Bishop of Calcutta delivered his Charge, he was probably ignorant of one characteristic portion of the Oxford Tract system, which its advocates warily kept out of sight till they had prepared their readers for its reception; in order that as Dr. Pusey says of the ceremonials introduced at Oxford, they might

not be "startled" at it. — We refer to the doctrine of an exoteric and esoteric Gospel; of reserve in communicating Christian knowledge; a reserve extended even to the withholding the doctrine of the atonement! To say that men are not to have the Gospel preached to them till they are converted; not to hear of the atonement till they are mature Christians, is like forbidding any person going into the water till he can swim. Strange is it that any man, with the Bible open before him, can maintain that to endeavour generally to propagate the Gospel, or to promote Christian knowledge, is "attempting to act contrary to God's mode of acting;" though there is a large store of such trash to be found in some of the Fathers, who learned it in their heathen days from the esoteric and exoteric codes of the Pagan mythos.

This doctrine of reserve accounts for the uncertain manner in which the Oxford Tract writers often set forth their notions; so that it is difficult to know where to find them, or how to fix them. We have never yet discovered any person who could understand Mr. Newman's treatise upon justification; and as often as an objection has been urged against any portion of it, some modifying word or phrase has been found, which, without practically or effectively setting aside the obvious drift and scope of the whole argument, has made the attack like firing cannon balls at woolsacks. We have heretofore given so many specimens of these Protean statements, that it is scarcely necessary to add to the number. In reading the pages of these writers, especially when they speak of Popery or the Protestant Reformation, we have often called to mind the strictures of their friends the Quarterly Reviewers upon the style adopted by Gibbon, who well knew how to practise that "stealthiness" and "reserve" which Mr. Knox and the Oxford Tracts so much commend—though in a different cause. In their review last year of Milman's Gibbon, the reviewers say:

"The first readers of the Decline and Fall, after laying the book down, would be scarcely able to say *what* its author's plan of attack on the Christian religion had been, *so insidiously* was it conducted. They would feel that an attempt had been made to shake foundations, but by what precise lever was not so apparent. On second thoughts, however, they would perceive that it was *principally by ambiguous hints*, &c..... Pursuing the same line of disparagement, though *marking it by many manœuvres too intricate to trace*, Gibbon now has his fling at the indiscreet ardour, &c.....Gibbon now employs his *perverse ingenuity* in reducing the catalogue of Martyrs.....He faintly alludes to them [springs of persecution] in that *way so common with him*, and which we have already noticed, whereby he seems to be making provision to meet a charge of *disingenuousness to which he suspects himself open*, and which may at some future time be preferred against him."

"We are sure that, in what we have said in this paper, we have not misrepresented Gibbon; but we are not so sure that an ingenious advocate on his side might not make it appear so, and actually produce from his own pages paragraphs opposed to almost every charge we have brought against him; so curiously does he *mingle his reservations with his hints*, *shuffle the facts* he deals with *into artificial positions*, to suit a present purpose, and minister to a future one, and *palter with his readers in a double sense* by words, conveying one impression to the eye and another to the understanding!

'Oh that some power the gift would gi'e us,
To see ourselves as others see us!'"

If the reader would see an illustration of these remarks in a small compass, he may turn to a paper widely circulated, and stitched up under the covers of some of the magazines, entitled "Extracts from Tracts for the Times [and also from Lyra Apostolica, Dr. Pusey, Mr. Newman, and Froude], shewing that to

oppose ultra-Protestantism is not to favour Popery." The great majority of the friends of the Church of England being justly displeased with the Tracts, an attempt is made to conciliate, or rather to mystify, them, by these extracts; as if the compilers had forgotten, what Dr. Pusey has on another occasion so strikingly stated, that it is the general argument and spirit of a book, not a few qualifying words in a corner, that determine its true character and object. Many of the passages in the exculpatory extracts seem, at first sight, very decisive; and yet upon careful inspection there is found some qualifying or mystifying word, some parenthesis or inuendo, which reduces their predication to nothing, or worse than nothing. We will copy a few of them. Their "stealthiness" consists in this, that while loudly protesting against Popery and popish doctrine, they covertly insinuate what is really such, as if it were of course, and without denial, part and parcel of Anglican doctrine; and thus while Rome is denounced in generals, in specials the balance is given in her favour; like the man who said that he was far, very far indeed, from preferring A.'s shop to B.'s; but still it must be admitted that for cheapness, quality, good usage, and other small matters, A. excelled B. The following passages, be it remembered, are given to the world to shew that writers who expressed themselves thus could not be popishly inclined. They are not passages which we should have particularly selected to prove them so; for there are others in abundance which approach much nearer to what Protestants account popery; but they are adduced by the writers in proof to the contrary. Let us see then to what they amount. We will number out quotations consecutively for reference. The Italics also are ours.

1. "You have some misgivings, it seems, lest the doctrine I have been advocating 'should lead to Popery.' I will not, by way of answer, say, that the question is not whether it will lead to Popery, but whether it is in the Bible; because it would bring the Bible and Popery into one sentence, and seem to imply the possibility of a 'communion' between 'light and darkness.' No; it is the very enmity I feel against the Papistical corruptions of the Gospel, which leads me to press upon you a doctrine of Scripture, *which we are sinfully surrendering, and the Church of Rome has faithfully retained.* How comes it that a system so unscriptural as the Popish makes converts? *Because it has in it an element of truth and comfort amid its falsehoods.*" (*Tract, No.* 20.)

2. "The language of the Council (of Trent) on the Sacrifice *is in itself capable of a good interpretation*, were it not that terms employed in it must be explained with reference to that Church's acknowledged doctrines of Transubstantiation and Purgatory. And the doctrine of the Sacrifice cannot be the same, where Transubstantiation is held, and where it is not." (*Ibid.*)

3. "I will not say with these, that bread and wine
Have *vanished at* the consecration prayer." (*Lyra Apostolica.*)

4. "They are at rest:
We may not stir the heaven of their repose
By rude invoking voice, or prayer addrest
In waywardness to those,
Who in the mountain grots of Eden lie," &c. (*Ibid.*)

5. "O Lord and Christ, *Thy Churches of the South*
So shudder, when they see
The two-edged sword sharp-issuing from Thy mouth,
As to fall back from Thee,
And seek to charms of man, or saints above,
To aid them against Thee, Thou Fount of grace and love!"
(*Ibid.*)

6. "*O Mother Church* of Rome! why has thy heart
Beat so untruly towards thy northern child?" (*Ibid.*)

7. "In different ways man would forestal the sentence of his judge; the Romanist by the sacrament of penance; a modern class of divines by the appropriation of the merits and righteousness

of our Blessed Redeemer; the Methodists by sensible experience; our own, with the ancient Church, preserves a reverent silence, not cutting off hope, and yet not nurturing an untimely confidence, or a presumptuous security."—(*Pusey on Baptism.*)

8. "In justice then to ourselves, as well as to the Romanists, we must bear in mind that the unhappy and fatal canons of the Council of Trent were directed, in part, against actual error, such as had mixed itself with the then, as well as with former, attempts at reformation." (*Ibid.*)

To what do these passages amount, though they are expressly selected and widely circulated, to shew that the writers are thoroughly Anglican, and abhor everything approaching to Romanist doctrine?

In the first, the very reasonable "misgivings" of the Protestant reader, as to the popish tendencies of the Tracts, is met by the singular assertion, that the writers press their notions expressly from their enmity against papistical corruptions; though unfortunately—it does so happen—sad to be confessed—the Church of England is "sinfully surrendering," but "the church of Rome has faithfully retained," what the reader felt "some misgivings" might look towards Popery. Call you this backing your friends? In the same passage the reason assigned why "Popery makes converts," while Protestantism is alleged to be losing ground, is not that Popery, as Archbishop Whately has strikingly shown, is on many accounts congenial to the corrupt heart of man; but that forsooth "it has in it an element of truth and comfort!" The inference which the reader must draw from this, is that Protestantism lacks this "element of truth and comfort." The "comfort" we suppose is the Popish confessional; and a writer in another part of our present Number, has shewn that Popery does certainly administer opiates, where escharotics would be more scriptural and salutary.

The second extract says that "the language of the Council of Trent on the Sacrifice [the mass!!] is in itself capable of a good interpretation;" though unfortunately, as the Church of Rome in treating elsewhere of "the doctrine of the sacrifice," does not perfectly coincide with the Oxford Tracts, a difficulty arises. But still the writers of the Tract school tell us there is nothing to prevent their subscribing to the Tridentine article, and communicating with the Church of Rome; if only they are not bound to admit the peculiarity of transubstantiation. The assertion that such anti-scriptural language as that alluded to is capable of any good interpretation, so far from removing the popular "misgivings," that the Tracts "lead to Popery," tends to confirm them.

The extract, No. 3, only asserts that these divines will not say that the bread and wine absolutely "*vanish*" at the consecration prayer;—it *may* be so, as the Papists assert: transubstantiation is not, they elsewhere tell us, to be roughly handled as a superstitious, absurd, and unscriptural notion; but still they are not prepared to go to the full length of evanescence; all that they plead for is conjunction; they consider consubstantiation as much as can be confidently asserted. Our church denies "Christ's natural body to be at one time in more places than one." (Postscript to Communion Office.)

So in the next vindicatory extract, No. 4, they think, upon the whole, it may be better not to "invoke" saints or angels, or "address prayer" to them;—not because to do so is superstitious, unscriptural, or idolatrous; but because it would be "rude;" it would break their "rest," and

"stir the heaven of their repose!" However, it is not to be absolutely prohibited; only it is not to be done rudely, or "in waywardness." Where the matter is so important that it would not be "wayward" to disturb those "who in the mountain grots of Eden lie," by "prayer addrest" to them, no further objection is specified. Our Protestant Articles and other formularies make it a matter of theology; they call Rome idolatrous! But the Oxford Tract divines think it only a matter of etiquette. It is "rude" to address prayer to saints or angels "in waywardness," to give them the trouble of rising from their repose in "mountain grots." Heaven a paradise of "mountain grots!" Will not even a child see that to oppose invocation and prayer to saints and angels only by ridiculous arguments, arguments of no weight, is virtually to sanction the practice; for the Papist may fairly say, that if they had better reasons they would not have given this. When Despard was tried for treason, would it have been accounted a good defence if he had published an "extract" from his speeches, in which he said, "We may not shoot the king, that is, in waywardness: it would be rude, and besides gunpowder is dear." Must not the Romanists justly despise such absurd sentimentalism?

No. 5 also, so far from being a proof that there was no cause for "misgiving," shews the contrary. The writer actually apologises as well as he can, for the Church of of Rome's addressing idolatrous prayer to saints and angels, and "seeking to charms of man;" saying, that it so shudders at the two-edged sword of the Lord, that in its terror it makes this great mistake. One can easily understand that an ignorant person under alarm may act thus; but "the churches of the South" defend the proceeding deliberately, and as an article of faith. The writer actually apologises to God, "O Lord and Christ," that His churches of the South — (the Church of Rome God's church!) have been led by his terrors to this course. It is very like laying the blame to God, who has pressed too hardly upon his frail creatures.

No. 8 affirms that the Church of Rome is our "mother," and we her "northern child;" and it tenderly remonstrates with her for her want of maternal affection. She is assured there is no just cause for her displeasure! Why does her heart "beat so untruly?" If she only knew us aright she would see what dutiful children we are. Dr. Pusey, Mr. Newman, Mr. Keble, and their colleagues, have a good right to call Rome their mother, and themselves her children; and to lament that she does not take them to her maternal heart: but they have no warrant to call the Church of England her child, and to represent it as lamenting her unkindness. It appears to us like infatuation that the writers should seriously expect to publish such passages to quiet Protestant "misgivings."

No. 7 is a passage so insidious and in our view so awfully disparaging to a fundamental doctrine of the Bible, that we lament that Dr. Pusey should have penned it. To uphold the horrible tenet of there being no scriptural warrant to recur to the blood of Christ for pardon for sins committed after baptism, Dr. Pusey classes "the appropriation of the merits and righteousness of our blessed Redeemer," with the Romanist's superstitious reliance upon the sacrament of penance and the Methodist's alleged trusting to "sensible experience." He does not truly describe the Methodist doctrine which he refers to; but he knew the effect

to be produced by mixing up Popish penance and "sensible experience," (we wonder he did not add Juggernaut, and all the expiations of heathen idolatry, to make the case stronger) with a reliance upon "the merits and righteousness of our blessed Redeemer." Alas! how awfully do these writers strive to drive men from Christ to something human; whether the church, or "doubt's galling chain," or "inchoate righteousness." The Church of England does not call the humble trust of the returning penitent upon "the merits and righteousness" of Christ, "an untimely confidence" or "presumptuous security." The church of Rome does; and this extract is covertly Popish.

No. 8 is another stealthy apology for our mother Rome. True indeed that some of the canons of the Council of Trent were "unhappy" (unhappy!!), nay, even "fatal," since they prevent the much-wished for union with our dear erring mother; but then, oh lovely candour! they were well-meant; they "were directed, in part, against actual error, such as had mixed itself with the then, as well as with the former, attempts at reformation." Poor innocent Rome! The Reformers did naughty things; and she, in wishing to prevent them, "unhappily" was not infallible. Can any person doubt on which side the blame is laid? Dr. Pusey defends Rome exactly as the Bishop of Oxford defends Dr. Pusey. Transubstantiation, purgatory, the doctrine of human merit, the *opus operatum* virtue of the sacraments, are but well-meant errors. This is of a piece with what Dr. Hook said in his sermon before the Queen. In all the writings of the Jesuits, we know not of any argument of lax morality more astounding, than the following from that celebrated discourse.

> "Before the Reformation, those who adhered to them (to doctrines *proved to be unscriptural*) were not guilty of heresy, for they held the doctrines which (ever since the Reformation) we have renounced, *from a mere error of fact.* They supposed them to be revealed doctrines, and therefore they in humble faith received them: we, on the contrary, have asserted that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them; so that it was by one and the self-same principle that both before and since the Reformation, the true members of the Church of England have been actuated. They said, and we say precisely the same, whatsoever is revealed, that we will not question, but believe. But as to the fact, whether this or that doctrine was revealed, they were less cautious than we are now—we who, perhaps, err on the very side of caution."

The longest and most important vindicatory extract is that in which the Oxford Tract writers refer to Bishop Hall. They make the advocate of their doctrines say, (Tract, No. 38):

> "I will state some of my irreconcileable differences with Rome *as she is;* and in stating her errors, I will closely follow *the order observed* by Bishop Hall in his treatise on *The Old Religion*, whose Protestantism is unquestionable."

The manner in which Bishop Hall's name is introduced, is unfair and stealthy. His "Old Religion" being a considerable treatise, it would occupy a large space to go through every head, in order to shew, first, what are the doctrines of Trent there mentioned; secondly, in what particulars he proves that the Anglican church differs from them, together with the reasons for the difference; and, thirdly, to shew where the Oxford Tracts lean towards Trent, and differ from Hall and the Church of England; where they palliate what the latter denounce; and the many particulars in which

there is contrariety between the Tracts and Bishop Hall. We recommend our readers to do this at their leisure. We challenge the Tractators to affirm that they can appeal to Bishop Hall's treatise as an adequate exposition of their views; though they lead the unwary reader to suppose that Hall is on their side. When they say, "In stating her (Rome's) errors, I will closely follow the order observed by Bishop Hall in his treatise on The Old Religion, whose Protestantism is unquestionable;" the reader, not doubting that he has truth-loving opponents to deal with, naturally supposes that they mean that this unquestionable Protestant is on their side. But stop; they did not say that they should "closely follow" Bishop Hall's "unquestionable Protestantism," but only "*the order* observed" by him in noticing the points at issue! We appeal to any admirer of the Oxford Tracts, whether the impression meant to be conveyed, by selecting as their text-book an author whose Protestantism is unquestionable, is not to lull the suspicions of the Protestant reader, and to lead him to suppose that Hall speaks their sentiments; which is not the fact. The introduction of the phrase "unquestionable Protestantism" would imply that the Tract-writers approve of Hall's "unquestionable Protestantism;" whereas they constantly assert that Anglicanism is not Protestantism; and they widely differ from Hall's opinions on this, as on numerous other subjects. The mincing phrase "Rome *as she is*" is not Hall's but Archbishop Laud's; we do not recollect that the bare words occur in Hall's works; and sure we are, that even if they do, as they might in our own pages or any where else, they do not in any such sense as the Tract-writer intends. No; it was Laud, not Hall, who vaguely said, when offered a cardinal's hat, that "something dwelt within him which would not suffer that, till Rome was otherwise than it was at the present time." Hall used no such milk-and-water language. He had long before censured Laud for doing so; boldly upbraiding him with his predilections for Popery. "I would," he says to him, as we say to the Oxford Tractators, "I knew where to find you; then I could tell how to take direct aims, whereas now I must pore and conjecture. To-day you are in the tents of the Romanists, to-morrow in ours; the next day between both; against both. . . . Cast off your wings or your teeth; and, loathing this bat-like nature, be either a bird or a beast." The reader ought to peruse Hall's volumes in detail, to see how widely he differs from the Tract writers, as a few citations would not do justice to the subject. Listen to his indignant disclaimer of all affection for Popery, when he was censured by the Puritans because he admitted that we may lawfully say "the Church of Rome." Did he defend himself by calling Rome our "Mother" or "sister," or anything of the kind; as the Oxford Tract divines do? Very far from it. He says in "The Reconciler," which follows "The Old Religion" in his collected works, "The Church of Rome, under a Christian face, hath an anti-Christian heart; overturning that foundation by necessary inference, which by open profession it avoweth. That face, that profession, those avowed principles, are enough to give it claim to a true outward visibility of a Christian church; while those damnable inferences are enough to scoff it in the true style of heresy

and anti-Christianism." He had said, in the preceding page: "If I have not sufficiently branded that strumpet I justly suffer. Luther's broad word is by me already both safely construed, and sufficiently vindicated." Again, he says, in his very next piece, "Catholic Propositions," that the Church of Rome holds "damnable errors." His writings are full of such statements; and yet the Oxford Tracts affect to claim Bishop Hall as on their side.

Listen again how he speaks of the sister Protestant churches, which the Oxford Tracts declare not to be churches. We quote from his "Peace-maker;" but all his writings are to the same effect:

"Nothing can be more evident, than that we all agree in fundamental truths; and that those things wherein we differ, are mere points of scholastic disquisition: such as may, perhaps, be fit for divines to argue in their academical disputations; but not worthy to trouble the public peace, or to perplex the heads, much less the hearts, of Christian people."

"Blessed be God there is no difference in any essential matter, betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine, without the least variation: their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is, in the form of outward administration: wherein also we are so far agreed, as that we all profess this form not to be essential to the being of a church, though much importing the well or better being of it, according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other, in our own several ways; not seeing any reason why so poor a diversity should work any alienation of affection within us, one towards another."

"That which Bucer and his associates averred above a hundred years ago, we still say and maintain: that which was truth then hath been so ever since, and shall be to all eternity. Well, therefore, may we ask, with Tiberius' soldiers, τι μαχομεθα; what do we fight for?"

"The Protestant, or Evangelical, churches of our European world, do justly cry out of the high injustice of Rome, in excluding them from the communion of the truly Catholic church of Christ. What a presumptuous violence is this! What a proud uncharitableness! How often, and how sadly, have we appealed to the God of heaven to judge between us!"

It seems to us impossible to frame words more opposed to those of the Oxford Tract writers, in relation to the Church of Rome, the Protestant churches, and the sacraments, than these of Hall. Indeed when he explains what he means by saying "the Church of Rome," he expressly asserts that he does not believe her to be a church in the sense affixed to the term in the Thirty-nine Articles. Thus, in the very treatise which the Tract-writers profess to follow, as if approving of its "unquestionable Protestantism," he says: "The difference is in the acceptation of *true* and *church*, both which have much latitude and variety of sense." If by *true*, he adds, be meant "right believing," and by Church "a company of faithful, which have the word of God rightly understood and sincerely preached, and the sacraments duly administered, it is no marvel if they say that the Church of Rome is neither true nor church; and who would, who can, say otherwise?" The only sense, he says, in which the Church of Rome can be called a church, is on account of its members "professing to agree in the main principles of religion;" so that, "in this sense," they are "a church truly visible." Of course the Oxford Tract divine, who professes to follow Hall's "order," takes care to keep out of sight such statements as these.

But let us turn to the propositions which the vindicatory extracts profess to follow. The first proposition is, that it is unscriptural to say, with the Church of Rome, "that we are justified by inherent righteousness." This is excellent; but it is ambiguous: for the Pro-

testant reader supposes that it means, what Hall states, that "our perfect justification is by the imputed righteousness of our Saviour, brought home to us by faith;" whereas the doctrine of the Oxford Tract divines is, that we are justified in our infancy in baptism before we had faith; and that we have what Rome calls a second justification, not by faith, but by sanctification. They may say that neither of these is properly "inherent," and that therefore they can safely use Hall's words, and reject those of Trent; but Protestants mean by "inherent righteousness," a righteousness dwelling within us; and the whole question turns upon what is called "forensic" justification, as distinguished from "justification by being made just:"—which Protestants call "inherent;" and as the latter, not the former, is the Oxford Tract doctrine, the contrariety with Rome and the agreement with Hall are verbal, not doctrinal.

The next proposition is, that

"It is unscriptural that 'the good works of a man justified do *truly* [*sic*] merit eternal life.'"

This, though marked in inverted commas, is not Hall's statement. Hall quotes the declaration of the Council of Trent, that "the good works of a man justified do truly merit eternal life;" but he denounces the proposition altogether. He says that "Christ's righteousness, made ours by faith, is that whereby we are justified in the sight of God;" and this scriptural and Anglican doctrine, he remarks, "is blasted with a Tridentine curse." He teaches, without any reserve, that the doctrine of merit is unscriptural. But the Oxford Tract, instead of a direct unequivocal disclaimer of the Tridentine declaration as it stands, abridges its meaning, by putting the word "truly" in Italics; in that fashion denying it. But Rome did not italicise, or make any quibble on the word "truly." The cursory reader takes the sentence for a broad disclaimer of justification by works; but the Italics give the force, not of denying without qualification that good works merit eternal life, but only that they do not "truly" merit it. How unambiguous is the language of the Homily on Good Works, which says that "to put any confidence in our works, as by the merit and deserving of them to purchase to ourselves and others remission of sin, and so consequently everlasting life," is "blasphemy against God's mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ." Mr. Newman speaking of man's righteousness, remarks, "That there is something *good* in it, Bucer cannot deny, unless he will contend that there is no whiteness in a wall that is partially white." But the little word "truly" eases all difficulty; and Mr. Newman may with its aid sign an Anglican Article which says the wall is not white, and a Tridentine one which says that it is: meaning it is not "truly" white—it is grey. He expresses this where he says: "In this then I conceive to lie the unity of Catholic doctrine on the subject of justification, that we are saved by Christ's imputed righteousness, and by our own inchoate righteousness at once." And again: "Justification is the setting up of the cross within us." This "cross within us"—not the cross of Christ, the sacrifice of Calvary—Mr. Newman declares to be—

"Our safeguard from all evil; dropping grace, and diffusing heavenly virtue all around, and hallowing the spot where before there was but strife and death. It is our charm against numberless dangers ghostly and bodily; it is our refuge

against our accusing and seducing foe, our protection from the terror by night and the arrow by day, and our passport into the Church invisible. But how does this Cross become ours? I repeat, by being given; and what is this giving, in other words, but our being marked with it."

We will now take a few more of the propositions, it not being necessary to quote those on which there is no controversy.

"That the honour paid to images is very full of peril, *in the case of the uneducated*, that is, of the great part of Christians."

"That the *received* doctrine of purgatory is at variance with Scripture, cruel to the better sort of Christians, and administering deceitful comfort to the irreligious."

"That the *direct* invocation of saints is a dangerous practice, as tending to give, often actually giving, to creatures the honour and reliance due to the Creator alone."

"That the *Roman* doctrine of tradition is unscriptural."

What mean such wary qualifications as, "in the case of the uneducated;" "received," and "direct"?* The extracts are intended to conciliate the Protestant reader, who had been alarmed by the statements of the writers in the Christian Observer, and other evil-minded persons, respecting the tendency of the Tracts. The strongest detached passages are therefore extracted in reply; yet even these strongest passages are neutralized by saving clauses; and not one of them removes the impression conveyed by the context. What the extract from the Tract softly calls "the honour paid to images," Bishop Hall calls by its true name "the worshipping of images;" and instead of confining the "peril" of it to "the uneducated," however numerous, he says, "The book of God is full of his indignation against the practice;" it is "idolatry abominable," nor will he allow in its palliation that "they worship not the image, but, by it, the Person represented." But to set at rest the question, how far Bishop Hall and the Oxford Tracts agree in this matter, we will quote a passage from each. The Tract No. 71 says:

"The Tridentine Decree declares that it is good and useful suppliantly to invoke the saints, and that the images of

* We might have added the epithet "Roman:" for though, in the heading of Hall's Lecture, the word "Romish," occurs, it is not in the sense of distinguishing between tradition as professed by the Church of Rome, and tradition as contended for by the Oxford Tract writers; but in the general sense of making the doctrine of authoritative tradition a Romish doctrine. Hall contends, clearly and decisively, against tradition, whether as a rule without Scripture, or a "joint-rule" with it. "It is not to be imagined," he says, "that the same word of God, which speaks for all other truths, should not speak for itself. How fully doth it display its own sufficiency and perfection." He goes on to refute the notion that it is "profitable for doctrine, &c." but not "sufficient" without tradition. It is sufficient, he says, for the teacher; "and that which can perfect the teacher is sufficient for the learner." The Oxford Tract writers say that we misrepresent them, by making them advocate Romish traditions, whereas they only advocate apostolical or catholic traditions. But this is not a correct statement. What we do say, is, that any reference to tradition as authority, though the matter to be proved be apostolical. We do not, nor did Bishop Hall, make the Oxford Tract distinction about Romish and Apostolical. He expressly argues that our Saviour forbad reliance upon tradition as authority, whatever might be its character or subject-matter. "Our Saviour's challenge," he says, "is general; to traditions thus advanced, not to these or those traditions." We repeat therefore that if the Oxford extract, in using the word Roman, means thereby to keep an opening for what it calls catholic tradition, it opposes Hall, who says: "Our Saviour never meant to compare one tradition with another, as approving some, rejecting others; but with indignation complains, that traditions were obtruded on God's people, in a corrivalty with the written word: which is the very point now questioned."

Christ and the blessed virgin, and the other saints should 'receive due honour and veneration;' words which themselves go *to the very verge of what could be received by the cautious Christian, though possibly admitting of a honest interpretation.*"

Now read the words of Bishop Hall, who, speaking of this very doctrine of the Tridentine decrees, says, and in the very treatise, (c. x. Sect. 2.) whose "order," certainly not doctrine, the Tract-writer follows:

"All holy antiquity would have both blushed and spit at those forms of invocation which the late clients of Rome have broached to the world."

"How would they have digested that blasphemous Psalter of our lady, imputed to Bonaventure; and those styles of mere deification, which are given to her; and the division of all offices of piety to mankind, betwixt the Mother and the Son? How had their ears glowed to hear *Christus oravit, Franciscus exoravit;* Christ prayed, Francis *prevailed!* How would they have brooked that, which Ludovicus Vives freely confesses, Multi Christiani, &c., Many Christians worship *divos divasque*, the saints of both sexes, no otherwise than God himself? Or that which Spalatensis professes to have observed, that 'the ignorant multitude are carried with more entire religious affection to the blessed Virgin, or some other saint, than to Christ their Saviour.' These foul superstitions are not more heinous than new."

It might have been thought that there was no room for difference between Hall and the Tract-writers upon the subject of Transubstantiation, which of course they as well as he abjure; and yet very remarkable is the difference of argument in which they address themselves to speak of it. But we have no space left for quotation; otherwise we could easily shew that even where they agree with Bishop Hall, they do not do so upon the grounds of "undoubted Protestantism."

We return to the Bishop of Calcutta. May his Lordship be long spared to see the labour of the Lord prosper in his hand; and may our beloved Church, through the Divine mercy, be preserved, not only from avowed enemies, but from those who eating her bread are sapping her foundations, and alas, we fear, perilling the salvation of many souls.

VIEW OF PUBLC AFFAIRS.

THE people of England are aggrieved and indignant at the appointment of Mr. Wyse, the Central educationist, and Mr. Shiel, both violent Romanists, to high offices of State; the latter being also made a privy counsellor; and of Lord Normanby, after his mismanagement of Ireland, to be Secretary for the Home department, Lord John Russell having transferred himself to the Colonial. Well may Mr. O'Connell exult at such gains, as important steps in the progress of his agitation for a repeal of the Union, and the consequent subversion of the British constitution in Church and State. If Chartism and Socialism, on the one side, and Popery and political Dissenterism on the other, will not induce this mighty nation to shake off the yoke which is preparing for her, she well deserves to wear it. But we cannot believe that such will be the issue; she is strong in her Constitutional principles and her Protestant faith; and there wants but energy to assert them.

The unfavourableness of the weather, for gathering in the harvest, has caused considerable apprehension. A winter of dear bread would be a heavy calamity, not only on account of the immediate distress occasioned by it; but from the occasions of mischief which it might afford to those who wish to excite popular discontent and disturbance.

ANSWERS TO CORRESPONDENTS.

SENEX; J. R.; F. S.; PHILOS; M. A.; J. W.; M.; and A VERY ANXIOUS INQUIRER; are under consideration.

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 23. NOVEMBER. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

CHRSIT CRUCIFIED, THE WISDOM AND POWER OF GOD.

For the Christian Observer.

VITAL and essential as are the doctrines of Christianity, yet unless digested by the moral faculties, and received into the constitution of the moral man, they are wholly inoperative. They may exercise the intellect and amuse the fancy, but they cannot come at the soul. To receive spiritual food and nourishment from Gospel truths, we must not only "read, mark, and learn," but "inwardly digest them:" and it is only when, as new-born babes, we long after the unadulterated milk of the word, that we can grow thereby.

Still, as the doctrines of Christianity are the means through which, in a Gospel land, the Spirit of God invariably operates in the conversion and sanctification of souls; and since that Spirit, powerful and free as the breath of heaven, may impart a quickening principle to the simplest statement of the truth as it is in Jesus, and bless, to the conversion or edification of a soul, whichsoever weapon from the armoury of revelation it seemeth Him good; it may be profitable sometimes to furnish the understanding with the theory of religion, to review the history of man's fall in Adam and his recovery in Christ, and to state those fundamental doctrines which that history involves; whose letter indeed killeth, but whose Spirit giveth life: and which, whenever they touch the heart, purify and convert it: and give a new impulse and a new direction to all the energies and tendencies of the moral and intellectual man.

"We," says the Apostle Paul to the Corinthians, "preach Christ crucified:"—a subject which affords the amplest scope for appeal, whether to the soundest principles of the cultivated understanding, or the warmest sympathies, the most tender and refined sensibilities, of the heart. My purpose at present is to view the subject doctrinally, or rather historically. And since as the Apostle's declaration implies, "Christ crucified" is the sum of Gospel knowledge and Gospel preaching—is the eternal fountain from which all God's dealings with man emanate, and to which again they tend,—I shall take a brief view of the history of the soul, from its creation in the image of God, to its fall in Adam, and its recovery in Christ. I shall trace its

course to that period of *time* when first, "beholding as in a glass the glory of the Lord," it is "changed into the same image, from glory to glory, as by the Spirit of the Lord," and onwards, to that morning of eternity, when again it shall be like Christ; for it shall see Him as He is.

"In the day that God created man, in the likeness of God made *He* him," in His perfect moral image, holy, spiritual, and immortal. "Male and female created *He* them, and blessed them:" and "planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; and formed every beast of the field, and every fowl of the air, and brought them unto Adam." Such is the lovely picture which revelation draws of man, and of the scene around him, in his created innocence: when the calm stillness of nature, animate and inanimate, was in full harmony with the paradise within his soul: a soul which reflected from its pure and placid mirror the perfect image of God. No storm then desolated the summer landscape, or the clear serene of a sanctified breast. No cloud, moral or material, obscured heaven's rays of glory: shut out from the natural eye the beautifying and quickening beams of their meridian day: "the morning spread upon the mountains," the mellowing tints of evening; or darkened, for a single moment, with its passing shade, the light of God's countenance to the soul. In those happy days of innocence and peace, universal nature smiled. In the words of the Psalmist "the trees of the wood rejoiced before the Lord: the floods clapped their hands, the little hills rejoiced on every side: the valleys laughed and sang." God crowned the year with goodness, and His clouds dropped fatness; while man, as the high priest of nature, offered up, with articulate voice, its morning and evening sacrifice of praise and adoration. Then God himself looked down, "and saw every thing that He had made, and beheld it was very good." And man returned the approving smile of his Creator and Benefactor, with the mingled confidence, and joy, and love, of conscious and unsuspicious innocence.

Such was the commerce of affections between God and man, when blessings were returned in thanksgivings: and the bounties of nature and of grace touched the chords of gratitude and love in the human soul. Such was the lovely and the peaceful scene upon which the morning of creation dawned. Alas! how dimmed the lustre! how gloomy the contrast which the world now presents! Desolating tempests and thundering torrents: barren winters and burning summers: all nature in rebellion against man, its constituted lord: and man himself at enmity with his brother, and at war with the Omnipotent God: the wrath of God denounced against, impending over, and sometimes flashing upon, a guilty and accursed world, in famine, and pestilence, and the sword; and in all that train of varied miseries and troubles to which man is born "as the sparks fly upward."

This seeming moral inconsistency of the government and character of that God, who "is love," Scripture alone solves and reconciles. It declares to us that this wonderful change found its originating cause in Adam's sin: that "God cursed the earth for man's sake:" that "by one man sin entered into the world, and death by sin." Forbidden to eat of the fruit "of the tree of the knowledge of good and

evil," and threatened "in the day that thou eatest thereof thou shalt surely die," Adam eat; and in acquiring the expected but deceptive knowledge to which he proudly aspired, was deprived of the principle, and cut off from the Fountain, of spiritual life; and thus spiritually died. The command was imposed as the one test of, or rather opportunity for exercising, his gratitude and obedience: that he might be elevated in the scale of creation by the privilege of moral liberty; and by the using of this privilege in the free choice of holiness. Positive, absolute good he already knew by a blissful experience. Of good, in its relation to and contrast with evil, he was indeed happily ignorant, because in the world around him, or within him, he saw and knew no sin or misery with which to contrast that happiness which pervaded the scene around him, and that holy joy, that peace of God which presided in his own bosom. The only knowledge, therefore, which he could acquire by eating of the forbidden fruit, and which knowledge the violation of God's command necessarily conferred upon him, was the knowledge of *evil*,—of moral and consequently of physical evil. And in this relative sense alone was it, that man acquired, or that God withheld from him, "the knowledge of good and evil."

But it is more material to our purpose to reflect, that, by his disobedience, Adam, the father of the human family, wholly lost that moral image of God in which he was created. He lost the image of God's holiness; for he had once sinned. He lost the image of God's spirituality; for he "became flesh." He lost the image of God's immortality, by the immediate fulfilment of that threatening, "In the day that thou eatest thereof thou shalt surely die." Thus unholy, carnal, mortal, Adam "begat a son in his own likeness, after his image."

Such then was the nature which Adam propagated, and with which the earth was overspread; until, at length, God again looked down, and, as Moses was commissioned to tell, saw that "all flesh had corrupted his way upon the earth," "and that every imagination of the thoughts of man's heart was only evil continually." In righteous vengeance, He summoned this guilty world to a typical judgment; swept, by the deluge, its offending myriads into a typical hell; and preserved in the ark, by a typical salvation, the solitary few, who, strangers and pilgrims in an alien world, feared God, and wrought righteousness, and walked by faith the narrow way which leadeth unto life. Again: when the effects of the flood had passed away, in the renewed world God, as the Psalmist relates, again "looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God." And again: He finds that "they are all gone out of the way, that they are altogether become abominable, that there is none that doeth good; no, not one." Such are the testimonies which God himself bears to man, under the antediluvian, the patriarchal, and the Mosaic dispensations.

To prove then the assertion of the Apostle, given under the Christian dispensation, that "all have sinned, and come short of the glory of God:" and that the whole race of man lies under the condemning sentence of the law,—that law which denounces a curse against "every one who continueth not in all things that are written in the book of the law to do them," we need not appeal to the convulsions of a

labouring and decaying world; or to the fair face of nature, moved as it is, and stript of its created beauty, on account of the sin of man; but we may safely appeal to the "more sure word of prophecy; and say, in the language of an Infallible Guide, "Search the Scriptures." There, the corruption of man's nature, originally perfect, is the fundamental truth that every page to which we turn either asserts or assumes. This truth alone can rationally explain its ceremonial ablutions and typical sacrifices: give object and meaning to its commands and prohibitions, punishments and rewards. There we distinctly learn that "all have sinned, and come short of the glory of God:" that man's fallen nature subjects him to the guilt and punishment, to the corruption and bondage of sin; and that he is a debtor in ten thousand talents, and with nothing to pay. But "the God with whom we have to do" is a sin-abhorring and holy God: a God of justice and truth: a God who, prospectively, denounced, against the whole race of man, the sentence of spiritual and eternal death, when, amid the countless favours and blessings of paradise, He issued that one warning prohibition, "In the day that thou eatest thereof, thou shalt surely die." He repeats, daily, the same sentence to each individual, in the standing record of His will, "The soul that sinneth, it shall die." And remember, that of His words, though heaven and earth shall pass away, not one jot or one title can fail.

It is then to sinners, as under the guilt and sentence of the Divine law—the truth, and justice, and holiness of God pledged to their eternal ruin: in themselves, and in all creation, without remedy, and without hope,—it is to sinners so circumstanced, that "we preach Christ crucified, the *wisdom* of God unto salvation:" that is, the grand scheme of Omniscence for reconciling the jarring attributes of Deity; that mercy and truth might meet together, righteousness and peace embrace each other. Christ crucified is "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world," guilty and perishing as it is: making full atonement for iniquity, transgression, and sin; and bringing in a perfect and "everlasting righteousness." He paid, with His own blood, the price of man's redemption. He fully satisfied, by His obedience, even unto death, the infinite demands of holiness, and truth, and justice; so that God might be just, and yet the Justifier of him that believeth in Jesus.

But man is not only guilty, but depraved. His very inmost nature, his "carnal mind, is enmity against God," and loves the practice and the *present* wages of sin. He instinctively lives by sight, and not by faith; and sails, with rapid and fearless course, upon the smooth expanse of a deceitful world, amid hidden rocks, and shoals, and quicksands. Pardon, therefore, of the guilt of sin, though free as the boundless mercy of God can bestow, and the utter helplessness of man require, does not meet his utmost necessities. The voice of the sinner is—or ought to be—"Create in me a clean heart, O God; and renew a right spirit within me." To such "we preach Christ crucified, the *power* of God unto salvation." We propose to the affections, led captive by Satan at his will, a new and adequate object, "Christ crucified." We appeal to every slumbering principle, every generous feeling, every tender sympathy: and we call upon the sinner to abandon for ever, at the foot of the cross, the sins which there cru-

cified the Lord of Glory: there, to mortify, in the heart, the love of this present evil world: and there to crucify "the flesh, with its affections and lusts."

Nor are the blessings of the Gospel merely negative; healing indeed the diseases of the soul, but not ministering to its wants and innocent desires. No: we offer a congenial food for the unsatisfied cravings of the immortal soul in "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost." We offer rest to the troubled spirit, in its pilgrimage through a world of cares, in that "peace of God which passeth all understanding." In fact we offer respectively, in "Christ crucified," to the ignorant, and the guilty, and the unholy, and the lost, "wisdom, and righteousness, and sanctification, and redemption."

And still "we preach Christ crucified,—to the Jews a stumbling block, and to the Greeks foolishness:"—to the superstitious, or legal formalist, trusting in his ceremonial privileges, or self-justifying performances: to the carnal and worldly professor, counting gain godliness; seeking to make religion pander to his temporal interests, and unmortified lusts: to this Jew in spirit, whatever may be his nation or creed, the cross of Christ is "a stumbling block," in its levelling and abasing doctrines, its unworldly and self-denying precepts. To the literary attainments, and speculative theories, of the philosopher, to the self-sufficiency of reason, to the pride of the natural heart, to this spirit which characterizes the Greek, the preaching of the cross is "foolishness," in its simple and spiritual, and as he deems them unphilosophical causes and inadequate means: and in its want of all scholastic system; its rejection of all merely human eloquence and worldly wisdom. And yet, thus rejected as He is, it is "Christ crucified" alone, with His efficacious atonement, His spiritual precepts, His new commandment, His elevating and eternal sanctions, His quickening and immortalizing Spirit, who can give to the cold and inanimate body of a temporal and ceremonial dispensation—which, separate from Christ, Judaism is—or to the marble statue of a mere earthly philosophy, the completeness, and the finish, of moral perfection, and moral beauty, the last touch of the artist's hand. He alone can impart to it the enlivening spirit; and "breathe into its nostrils the breath of life." It is "Christ crucified" alone who can create sound and vigorous principles; warm and energetic affections: who can bestow spirit, and life, and heart: who can, at once, redeem and cleanse; justify and sanctify: who can first awaken the slumbering conscience, stupified by sin, and steeped in the utter forgetfulness of a spiritual death, to the danger and ingratitude of wilful and unresisted sin: thus "purge the awakened conscience from dead works to serve the living God:" and with that magnet of Omnipotent attraction, His dying love—that mysterious influence with which He declares, when "lifted up," He would draw all men unto Him—can assimilate the soul to His own likeness; leading it on from grace to grace, from holiness to glory.

But, however various our courses through life, one end is common to all: "It is appointed unto all men once to die, and after that the judgment." We must all meet the king of terrors, on the borders of the grave: and the King of Glory at the bar of judgment. And who, I put it to your own reason and conscience—who, at that solemn hour, can extract the sting of death? speak peace to the troubled

conscience? calm the flutterings of the parting soul? smooth the dying pillow? Who can guide and cheer the burdened spirit, in its lone journey through the dark valley of the shadow of death? Who can snatch its victim from the grave; and thus rob it of its partial and short-lived victory? Who can stay the soul

> "In that great and awful day,
> When heaven and earth shall pass away:"

when the sun shall be darkened; and the moon shall withdraw her shining; and the stars shall fall from heaven; and the powers of the heavens shall be shaken: when the elements shall melt with fervent heat; and the earth shall be burnt up and dissolved: and, at the voice of the Archangel and the trump of God, the graves shall give up their dead; and the nameless and numberless myriads, which, like the stars of heaven in multitude, or the sand upon the sea-shore innumerable, have peopled earth's many mansions; flitted, obscure and unnoticed, through the short scene of life, and then vanished into oblivion,—when all these, willing or unwilling, shall throng together to a strict, a separate, and a conspicuous judgment; where of every idle word man must give an account; and where the secrets of all hearts shall be disclosed? Surely, in that awful day, it is "Christ crucified" alone who can nerve the soul with holy confidence in its offended but reconciled God: and thus enable it to view with uplifted head, and unshrinking eye, and unfailing heart, the solemnities of his judgment.

Nor does his work terminate even here. It is "Christ crucified" in whom "are hid all the treasures of wisdom and knowledge:" of holiness, happiness, and love: and who will minister to the glorified spirit, in the realms above, materials of enjoyment, rich in abundance, exquisite in nature, and infinite in variety; when the treasures of this lower world have utterly failed us; when this earth, with all that it inherits, has passed away for ever; "and like the baseless fabric of a vision left not a rack behind." Then, the assimilating efficacy of His presence will consummate the beatific vision in its transforming effects, since then "we shall be like Him, for we shall see him as He is." Thus will He, at once, centre and satisfy the profoundest affections, the most ardent and elevated aspirations of the soul, when faith has been lost in sight, and hope in present enjoyment: when the dim and fleeting shadows which, in this twilight of time, mock the anxious grasp; and tantalize the soul thirsting for a full draught of enjoyment, have cleared off: and when those treacherous meteors which earth's native resources have lit up, and which lure but to destruction, have vanished away, before the pure and enlivening beams of the fully-risen and unsetting Sun of eternity.

J. M. H.

CURSORY PHYSIOLOGICAL NOTICES.

[The following paper is rather out of our usual course of topics, but it may interest many of our readers. We are not sure of all our correspondent's facts and inferences; but as our Journal is not devoted to scientific researches, it is not necessary for us to offer any opinion upon those in which we differ from him. We presume that he intends his paper as a practical commentary upon

the declarations of the inspired Psalmist, in Psalm cxxxix., upon the human frame so fearfully and wonderfully made.]

To the Editor of the Christian Observer.

WITH your kind permission, I wish to offer to your readers a Paper on the structure of the human frame, the system of pathology, and the development of the mind, (though very imperfectly able myself to do justice to the subject,) so far as they may be considered to affect and be applicable to the religious character, of which in different individuals we perceive sometimes such complexity of variation amidst a general definition of unity. The principle of life has given rise to numerous theories, while, after all the researches of science, we remain nearly as much in the dark as before in regard to its cause; I mean of course its proximate or secondary cause, or causes, the originating cause being the volition and creative energy of the Almighty.

1. From the divine prohibition given to Noah after the flood, "but flesh, with the life thereof, *which is the blood thereof*, shall ye not eat," (Gen. ix. 4); from the Mosaic ordinance of a like import, "whatsoever soul it be that eateth any manner of blood, that soul shall be cut off from his people," (Lev. vii. 27); and also from the apostolic command in the New Testament, of abstinence "from things strangled and from blood," (Acts xv. 20), arose probably the notion that the principle resided in that fluid. This doctrine appears to have been held by the ancients; for we read in Homer, of "πορφυρεος θανατος," and in Virgil "purpurea anima." Since the time of Hippocrates, the first person who made any valuable discoveries, in respect to the circulation of the blood, was our countryman Harvey; and since, the eminent surgeon John Hunter.

2. Another hypothesis, which was believed by Aristotle, is that life proceeds from the harmony of the human organs; but this will not be so self-evident, if we reflect that this statement is not always and altogether equally true in fact; for some parts of the body are more necessary to the health of the whole than others; that sometimes the mind, which is the main-spring of the animal machine, is diseased, when the bodily organs are in the main sound, though the latter, in process of time, may become affected by the former; and again, some corporeal organs may be seriously impaired, when the mental unity and vigour continue healthy, though there may be a re-action of the one upon the other. Neither from this supposition, if it were tenable, could we arrive at the first moving cause or principle.

3. Another theory is, that life is derived from some attenuated *gas* or air; which seems to have been the opinion of Lucretius,

> "Nam penitus prorsum latet hæc natura, subestque;
> Nec magis hac infra quidquam est in corpore nostro,
> Atque anima est animæ proporro totius ipsa!"

Of the blood it may be observed, that it possesses the qualities of contractibility and irritability; it has the property of maintaining the equality of its own temperature in all atmospheric degrees of heat and cold—of preserving its vital power when organization, as for example by the effect of paralysis, has lost it; but, like muscular fibre, is exhausted of it by the application of some powerful stimulus,

as in the instance of death occasioned by a stroke of lightning. There is found in the blood, sulphur, iron, and a red colouring matter, more vivid when returned from the lungs, which has not been satisfactorily accounted for by the most experienced chemists—by Davy, Berzelius, Brande, whether owing to caloric, oxygen, or carbon. In an adult, the weight of whose blood may be calculated at twenty-eight pounds, the proportion of iron has been estimated to be about three ounces; and that contained therefore in the blood of forty men, by its reduction to a metallic state, would be sufficient to make a ploughshare.

These and other constituents of the animal blood are universally proportionable to the ages and habits of the subjects, whatever may be the soil in which they live, and whether those mineral substances abound in that country or not. In the Philosophical Transactions, and elsewhere, instances are recorded of spontaneous combustion in persons addicted to excessive spirituous liquors, and whose bodies were ascertained to have been converted in parts into an oily and sooty matter. I remember a few years ago reading an account in the newspapers, of a Romish priest in some French provincial town, whose body in this manner was consumed, and a phosphoric flame was emitted from it after death. Nor is this so marvellous, if we only reflect that the composition of the human body is itself combustible; that the usual heat of the blood, in an ordinary subject, is 98° of Fahrenheit, which may be increased to 103° or 104° by inflammation; and that when a hay-stack or manure-heap takes fire, the thermometer is only about 81°.

Both fluids and solids enter necessarily into the composition of the body. Corpses inhumed beneath the sands of Egypt or Arabia, and afterwards dug up, have been discovered to be as hard and dry as a mummy; and as capable of preservation, as if the strongest antiseptics had been used to prevent putrefaction, and they had been embalmed in gums and spices; for the intense heat having drawn the fluids to the cuticle, they have been imbibed by, or evaporated from, the surrounding sands. On the other hand, on opening the "Fosses communes," in the burial-ground of the Innocens in Paris, in the year 1786 and 1787, with a view to erect some new buildings, it was noticed, to the surprise and alarm of the neighbourhood, that the elementary particles of flesh and fibres had been changed into a species of wax or fat, called adipocere. M. Fourcroy, the chemist, being consulted, explained the phenomenon by the circumstance of the coffins having been so closely placed one upon another, that the oxygen of the atmosphere had been almost entirely excluded, and portions of the gasses having gradually escaped, the carbon and hydrogen had formed the residuum. The corpse of Count Pollen, wrecked some years ago upon the Baltic coast, was cast on shore six months afterwards, having the face and features so wholly uninjured; that they were immediately recognized, in consequence of its having been entangled probably in the sea-weeds, and therefore prevented from coming in contact with the air. Horn, hair, beard, nails, and the exterior integuments, are independent of other parts of the body; so that they exist, and even grow, after death; and these are possessed of little or no sensation; wherefore we may infer that some of the inferior orders of creation, whose parts are composed of similar materials, and myriads of which, though some

times so minute as to be imperceptible to the naked eye, people the air and water, suffer from destruction and death little or no pain at all. Whatever may be the external stimuli upon the sensitive organs and finer nerves, the moving powers of the human body ordinarily are the muscles. A common porter exerts, on an average, a force which can raise ten pounds weight ten feet high every second for ten hours each day; a porter who walks three miles an hour, can sustain a horizontal weight of 200 pounds; and the chairman, who walks four miles an hour, can carry 150 pounds. Turkish porters have been known to bear 700 or 900 pounds, walking slower, and shorter distances. The daily labour of a horse equals that of five or six men upon a plane surface; but, from the horizontal shape of the animal, in draught, up an elevation, it does not amount to more than that of three or four men. In a windmill, twenty-five square feet of canvass are equal to the work of one man; and a mill, with the sails of full dimensions, working eight hours daily, would equal thirty-four men. A steam-engine, with a cylinder of 30 inches, is of 40 horse power; but working unintermittingly, it equals 120 horses, or 600 men; every square inch of the piston being equal to a labourer. A carpenter, named Topham, is related to have lifted 800 pounds. He could roll or double a stout pewter dish; bend a poker three inches in circumference, to a right angle, by striking it on his left arm, or twist and untwist it round his neck; and burst a rope two inches in circumference. I witnessed once myself, Belzoni, the African traveller, lift a flat wooden table in his mouth, between his teeth, having another man standing upon it. Certain muscular actions with which man is gifted, become stiff for want of use; and of such, tumblers and mountebanks avail themselves, for the purpose of astonishing, by their feats, the vulgar: and among these the Indian jugglers might be particularized. In the cases however of several individuals, the same muscles, though apparently having an equal number of fibres, and being similar in thickness and length, are not always accompanied with the same power, in which respect the natural and the mechanical laws differ; and also in another, that the one increase in strength from use, provided they are not overstrained. The use of the hand has been defined by physiologists, as one of the most characteristic marks which distinguishes the superiority of man over the lower animals; and Sir Charles Bell has written one of the Bridgewater Treatises upon this organ and its functions.

Between the cuticle and skin, or the uppermost and undermost of two layers and rows of a like substance, is included that mucous pigment, which occasions the varieties in colour of the human race; though God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts. xvii. 26.) The black complexion has been considered to be owing to the effect produced by the rays of the sun in attracting and detaching the oxygen from this pigment, the carbon of which, being liberated, is changed into a black dye. The children of negroes at their birth are invariably white, and the blackness is not formed and matured till at the expiration of some months. From a morbid condition of the secreting functions, it sometimes happens that this change does not take place at all; in which case the negro's head and features are discernible, but the skin retains its European whiteness; or from disease,

the secretion of the membrane occurs with alternations of white and black, so that it presents a spotted and mottled appearance. A discolour of the skin in like manner, though from another cause, is produced by doses of nitrate of silver—lunar caustic. Climate influences the colour of the skin, as well as the human stature. Hence the deep jet under the Equator; the brown and copper under the Tropics; the swarthy and olive, with varieties of fairness, from the Tropic of Cancer northwards.

The tallest tribes inhabit the back of Cape Horn and the Cape of Good Hope; and the shortest are found in the coldest countries, and on the highest mountains, such as the Laplanders and the inhabitants of Nova Zembla, the Greenlanders and Esquimaux.

The different kinds of food have also their relation and proportionate effect upon the animal frame in these respects, through the digestion of the stomach, and the biliary ducts of the liver. A paper laid before the Royal Society in 1813, gives an anecdote of a woman named Harriet French, whose left shoulder, arm, and hand were of the deepest black, while every other part of her body was of the whitest hue. That the stomach is the seat of local diseases, was the discovery of Abernethy; but, like every other human system, it is fallible. The operation and power of the gastric juice were strikingly shewn in the case of a man who died in one of the public hospitals of London, in whose body were lodged the digested handles and blunted blades of some clasp-knives, which he had sometime previously swallowed, perhaps for a wager.

In the records of the Tower of London is an account of Cicily de Ridgeway, who, in the reign of Edward the Third, having been found guilty of murdering her husband, continued forty days without food or water. She received the royal pardon, because the fact was deemed miraculous. In the Philosophical Transactions for the year 1684, four men are mentioned to have lived upon water for twenty-four days, having been buried under a stratum of earth for that period. In the same Journal for 1742, is recorded the case of a young man, who, having been thrown into an inflammatory fever at sixteen or seventeen years of age, had such an antipathy to all food, that for eighteen years afterwards he subsisted upon water only. A crew wrecked on a small island have at last drunk the blood of sea-fowl.

The lungs also perform an important part in the arrangement of the human functions. The respiration of air in a full-grown person amounts to 48,000 cubic inches in an hour, or 1,152,000 in a day, equal to about seventy-nine hogsheads; and eleven ounces of carbon or charcoal are breathed from the lungs every twenty-four hours.

It needs then be no matter of wonder in so complicated a structure as that of man, not only that it should be so frequently subjected to disorder, but that there should be hereditary affections, which are perpetuated, such as gout, consumption, scrofula, madness, and fatuity; since God represents himself as "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him." (Ex. xx. 5.) Thus, among the Romans, the families of Plauti and Vari were noted for some natural defect. I may mention, likewise, the unfortunate races of the Albinos, a name given by the Portuguese to the white Moors; and also the Cretins of the Vallais.

From the influence of the body upon the mind, will result what are termed constitutional temperaments, and the predominance of those passions which are either restrained or break loose in civil or savage life. Thus the sanguineous; which, from its name, is indicative of health, animation; and ardour, and answerable to which history affords instances of the human character. Next, the choleric or bilious. Such was Cromwell, when he entered, with his soldiers, the House of Commons; and when sitting for his portrait to Walker, the painter, he requested that the wart upon his face might not be omitted,

"Nothing extenuate, nor set down ought in malice."

Such was Napoleon, when he threw himself into his carriage at Paris, before the battle of Waterloo, exclaiming, that he went to measure himself against Wellington; when, towards the middle of the day he was so confident of success, that he sent off a courier to the French capital, to tell the news that the victory was his own; and, lastly, when he saw at the close, that his imperial guard had been twice repulsed, and the Prussians were arrived upon the field, he precipitately retreated; and Wellington, with his hat off, ordered the whole British lines to advance, and the rout and massacre were complete. The Duke might well reiterate with emphasis at supper, "Thank God, I have met him." Another temperament is called the atra-bilious, or melancholic, the Greek signification of which explains itself. Another is the phlegmatic, and the last is the nervous, which are sufficiently plain. These however may be connected with and run into each other, so that the leading features of each may not be always, and in all persons, so clearly and advantageously discerned.

The passions of human nature, and the prevalence of imagination in a corresponding manner, will affect the bodily humours. It is recorded in Sully's Memoirs of Henry the Fourth of France, that when he heard that Henry the Third had proclaimed the edict of July 1555, which compelled the Hugonots either to attend mass, or to quit the kingdom in six months, his mustachio or whisker upon that side of his cheek, which then rested upon his hand, instantaneously turned grey. In the "Operations de Chirurgerie de Verdue," occurs the following narrative. A tax-gatherer having entered a farmer's house, who was unable to pay his taxes, directed some corn to be removed from the granary, and sold; upon which, an old woman who was present struck the collector two or three blows upon his back, crying out, What are you doing? From that day the man felt a small tumour, about the size of a bean, upon the part which had been struck by the woman. In three days the swelling became as large as an egg, and in about three years it reached the size of a sack of corn. He consulted the first physicians and surgeons at Amsterdam, who all agreed that the excrescence should not be opened; but he died soon after at Cologne from a surgical operation.

I am not about to enter upon any metaphysical disquisition regarding the cause and power of volition, and its influence over the corporeal and mental faculties. I am conscious that when I please I can bend my back, lift my arm, or advance my foot, without bewildering myself in regard to the operation of mind upon matter, and the intelligence whose residence is in the brain, every rational and moral agent can employ diversely according to his will; while it is

past doubt, that Providence has endowed individuals, for the social benefit of the community, with various shades and degrees of it, which may be strengthened and improved by cultivation and exercise, or grow inert by disease and age. Dr. Gall and Dr. Spurtzheim have drawn up a very ingenious theoretical system, to shew that the intellectual faculties in their development act upon distinct portions of the brain, and hence exhibit material manifestations upon the skull. I do not only, however, use my own common sense, but I have much higher scientific authority, for applying to this system the term of ingenuity rather than of demonstration, and for asserting that it has no stable foundation of truth. As respects the diversities of the understanding, and still more with reference to the moral qualities of the soul, it has this decided impediment, that the classification of these gentlemen does not comprise all those diversities; and if we suppose that what is called Nature has developed either one or many externally, there is no reason to be assigned why she has failed in some of them, and has not included all and every one in their list, as all the parts of the animal economy are perfectly and admirably adapted to the purposes for which they were created, according to original nature, and there can be no constitutional schism in the body. Nor does the rule always hold good in regard to those qualities which have been thus professionally classified, and the exceptions perhaps as often contradict or nullify as exemplify it. I have particularly noticed the formation of head in two humble and Christian persons—one of whom now expatiates in a happier and perennial existence, and the other is just about to take his flight from the couch of sickness and mortality upon immortal wings—both of whom had apparently marked the projecting mathematical forehead, and neither of whom, I am certain, had any such powers beyond those of the most common-place description. Again: the busts of Mr. Pitt, whose reason was of so superior an order, shelve backwards. Now, this is the character of the skull in idiots, in which there is a mal-formation, though I do not by any means intend to hint the same of our great statesman; but merely to shew, that according to abstract theory, there is the same ostensible tendency in the one as in the other. I must take for granted, that there are, notwithstanding, other peculiarities in his skull which I cannot detect. In maniacs again, there is not a wrong formation of the exterior head, though the ascendant passions of the mind may be visible in the countenance, according to the scheme and delineation of Lavater; nor indeed, upon examination after their decease, does the brain appear to be physically diseased more than that of others, any further than the spinal cord, or marrow—the nerves communicating with or proceeding from the brain, or what is otherwise called the nervous system, and which is sometimes so fine and intricate as not to be itself discoverable or tangible—is known to be affected; and there may exist at the same time, in particular individuals, other organic and local complaints, such as apoplexy or inflammation, which have disordered and terminated life. In idiocy there is an almost total want of the intellectual faculties. In insanity there is a permanent aberration of them; and during the states of sleep and dreaming, there is a temporary suspension of them, or they are in illusory and involuntary activity. A most extraordinary and well authenticated dream is recounted by Dr. Abercrombie, of a gentleman in Cornwall, who dreamed before-hand

of the murder of Mr. Perceval, the prime minister, with all its detailed accompanying circumstances, even describing the dress of the assassin. Dr. Abercrombie also mentions instances of madmen, who identified themselves with the Saviour of the world; uttered incoherent sentences of foreign languages; and, without rhyme or reason, burned a library. I have read elsewhere of others, who believed themselves to be the First Person of the Trinity, or the Holy Ghost, or John the Baptist. Alexander Cruden, who had been twice placed under medical confinement, had a third paroxysm of his disorder, after the death of Queen Caroline, to whom he had dedicated his Concordance in terms of much personal panegyric, having presented it at court; and he brought legal actions after his release against the physicians, who incarcerated him, but was non-suited. Conceiving himself to be set up as a general corrector of public morals, he used to carry about with him a sponge, to blot out from the walls indecent and seditious inscriptions. Swain, the author of a poem on Redemption, who was a Baptist minister, one day after descending from the pulpit, struck his own clerk with his fist in a fit of insanity. Robert Hall, while he was conveyed in a post-chaise to an asylum near Bristol, was so conscious of his own state of mind, that he looked out of the carriage-window, and cried out, "I am Robert Hall; I am a madman."

We are ignorant how intelligence is caused by, or performed through, the agency of the brain, or just the definite influence of other organs upon it, or of it upon them; but we know the fact, and that impressions of outward objects are made through the senses upon the sensorium; and that through the channel of sensation, the mind originates and maintains its powers of reflection. Hence arise all the combinations of our ideas, and the faculty of abstracting and comparing them, which we denominate judgment. In man, the weight of the brain, compared with that of the body, is from a twenty-second to a thirty-third part, and he has the largest brain of all animals proportionably to the general mass of nerves issuing from it. It has been affirmed of M. Pascal, that, till his memory became impaired from ill-health, he could remember whatever he had done, read, or thought in any former part of his life. The transcendancy of what we designate genius, however, in our age or country, when placed in comparison with another, will not appear so exorbitantly great, without detracting from its true weight and desert, if we recollect, that through centuries and generations individuals have successively contributed their quota towards the joint-stock of information upon any particular branch of physical or artificial discovery. Thus the last, or those who are our contemporaries, step into the same track as their predecessors; or if they deviate from it, they find the ground more readily prepared for them, because they have accumulated sources of natural knowledge, as well as of mechanical inventions, with which they furnish themselves; and of which others, living in a more distant era, have been deprived, who may have been endowed with the same intellectual powers,—as for example, Lord Bacon, Lord Napier, Boyle, and Newton—but have not been favoured with the same capabilities of exertion. Mr. Locke has written a treatise to prove that there are no innate principles of the human mind, and that all our ideas are derived from sensation and reflection. It does not often happen, since so close a reasoner, that he rises into the sublime,

or expands into the beautiful; but I apprehend that the passages which I am about to cite, cannot well be surpassed in these respects. "Nor let any one think these too narrow bounds for the capacious mind of man to expatiate in, which takes its flight further than the stars, and cannot be confined by the limits of the world; that extends its thoughts often, even beyond the utmost expansion of matter, and makes excursions into that incomprehensible inane." On referring to the decay of the faculties, he observes, "Thus the ideas, as well as children, of our youth, often die before us, and our minds represent to us those tombs to which we are approaching, where, though the brass and marble remain, yet the inscriptions are effaced by time, and the imagery moulders away." He adds, "Beyond all this, we may find another reason why God hath scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of Him with whom there is fulness of joy, and at whose right hand there are pleasures for evermore." (Ps. xvi. 11.)

In treating this subject, I should state that I have intentionally considered only in a physiological point of view the mind in its relation to the body, and their reciprocal influence upon each other; lest I should be charged with a neglect of introducing the eternal covenant of grace, the work and indwelling of the Holy Spirit with believers, which are the Christian privileges of this more than of the former dispensation, or the supernatural agency of good and evil angels, so far as we have scriptural authority for it. I will only, in conclusion, request the reader to peruse and weigh well, as most apposite to the foregoing observations, that remarkable description given by the wisest of mortal men in Eccles. xii. 1—7.

F. S.

BISHOP HALL AND THE OXFORD TRACTS, ON THE PRESENCE OF CHRIST IN THE LORD'S SUPPER.

For the Christian Observer.

In our last Number, (page 635), we shewed the "stealthiness" of the Oxford Tract writers, in publishing a series of extracts to lead the reader to suppose they agree with Bishop Hall, "whose Protestantism is unquestionable;" whereas their sentiments and his essentially differ on some of the most important of the matters in question. We gave some samples of this discrepancy, referring our readers generally to the Bishop's works, as passages to the point run throughout them.

There is, however, one particular which we ought to have noticed; namely, the manner in which Bishop Hall and the Tracts respectively deal with the question of Transubstantiation. The Tracts repudiate this doctrine, and so does Bishop Hall; but there ends the coincidence; for when the arguments of each are examined, it will be seen that whereas Bishop Hall, in common with all divines "whose Protestantism is unquestionable," confutes the notion in an honest

straight-forward manner, as plainly unscriptural, and also contrary to the reason which God has given us; the Tracts touch it so delicately, and with such significant disapprobation of the arguments which Hall, and the Church of England, and her consistent divines employ, that they actually strengthen the hands of the Papists at the very time when they are venturing to think he goes too far. They have good reason for this wary proceeding; for their own opinions approach so near to those of the Papal superstitionists, that the arguments employed by our reformers against the Tridentine doctrines recoil upon the Oxford Tracts. Hence, we must not rely upon Scripture, much less appeal, as Bishop Hall, and our martyrs, reformers, and most eminent divines have done, to common-sense or reason, to shew, as our rubric has it, that "it is against the truth of Christ's natural body to be at one time in more places than one." But we must grant the Papists a *primâ facie* case; we must admit that Scripture seems at first to countenance the Romanists' doctrine, since Christ says that the bread is his body, and the wine his blood; we must not reply, as Archdeacon Philpotts the martyr, and all other unsophisticated expositors have done, that he equally says, "I am the vine," "I am the door," which no man reads literally; seeing that all such arguments are unsatisfactory, and lead to Socinianism and infidelity; and that we must decide the question by the voice of antiquity—though how we are to collect it, is as undiscoverable as its authority if collected.

We will show, by a single extract from Bishop Hall "On Christ's presence in the Sacrament," the enormous unfairness of the Oxford Tract divines, in attempting to lead the reader to believe that this illustrious Anglican Father is on their side. The Bishop writes:

"That he should be corporally present at once, in every part of every Eucharistical element through the world, is such a monster of opinion, as utterly overthrows the truth of his Human Body, destroys the nature of a Sacrament, implies a world of contradictions, BAFFLES RIGHT REASON, transcends all faith, and, in short, confounds heaven and earth: as we might easily show in all particulars, if it were the drift of my discourse to meddle with those which profess themselves not ours; who yet do, no less than we, cry down the gross and Capernaitical expression, which their Pope Nicholas prescribed to Berengarius; and cannot but confess, that their own Cardinal Bellarmin advises this phrase of Christ's corporal presence should be very sparingly and warily taken up, in the hearing of their people. But my intention only is, to satisfy those sons of the Church, *who, disclaiming from all opinion of Transubstantiation, do very willingly embrace a kind of irresolution in this point; as holding it safest not to inquire into the manner of Christ's presence.* What should be guilty of this nice doubtfulness, I cannot conceive, unless it be a misconstruction of those broad speeches, which antiquity, not suspecting so unlikely commentaries, hath, upon all occasions, been wont to let fall concerning these awful mysteries."

After perusing this, let the reader examine the following extracts from the pretended Tract "Against Romanism," (No. 71.) Hall expressly states that he writes in reply to those professed Anglicans, whose "nice doubtfulness" (he alludes to the divines of Laud's school) afforded the strongest countenance to the Popish doctrine; and he uses the very arguments which these Via Medians account rationalistic, and a violation of things sacred. Do not say much about Transubstantiation, exclaimed these nice doubters; except to affirm that the Fathers are against it; for if you talk of its "baffling right reason," or of its being adverse to Scripture, you will endanger

the doctrines of the Trinity and Incarnation! We reject with abhorrence this foul calumny on the word of God, and on the understanding which he has given to man. But let us quote the Tract; and let our readers judge of the honesty of those who, holding such notions, affect to claim Bishop Hall as on their side.

"It has been already said that our arguments must also keep clear, as much as possible, of the subjects more especially sacred. This is our privilege in these latter days, if we understand it, that with all that is painful in our controversies, we are spared that distressing necessity laid upon the early Church, of discussing questions relative to the Divine nature. The doctrines of the Trinity and Incarnation, form a most distressing subject of discussion, for two reasons; first, as involving the direct contemplation of heavenly things, when one should wish to bow the head and be silent; next, as leading to arguments about things possible and impossible with God, that is (practically) to A RATIONALISTIC LINE OF THOUGHT. How He is three and yet one, how He could become man, what were the peculiarities of that union, how He could be every where as God, yet locally present as man, in what sense God could be said to suffer, die, and rise again,—all these questions were endured as a burden by the early Christians for our sakes, who come after; and with the benefit of their victories over error, as if we had borne the burden and heat of the day, it were perverse indeed in us, to plunge into needless discussions of the same character. This consideration will lead us to put into the back ground the controversy about the Holy Eucharist, which is almost certain to lead to profane and rationalistic thoughts in the minds of the many, and cannot well be discussed in words at all, without the sacrifice of 'godly fear,' while it is well nigh anticipated by the ancient statements, and the determinations of the Church concerning the Incarnation. It is true that learned men, such as Stillingfleet, have drawn lines of distinction between the doctrine of Transubstantiation, and that high mystery; but the question is, whether they are so level to the intelligence of the many, as to secure the Anglican disputant from fostering irreverence, whether in himself or his hearers, if he ventures on such an argument. If Transubstantiation must be opposed, it is in another way; by showing, as well may be done, and as Stillingfleet himself has done, that, in matter of fact, it was not the doctrine of the early Church, but an innovation at such or such a time; a line of discussion which requires learning both to receive and to appreciate."

"Nothing can be pointed out in the English Church which is not true as far as it goes; and even when it opposes Rome, with a truly Apostolic toleration, it utters no ban or condemnation against its adherents. On the other hand, the omissions, such as they are, or rather obscurities of Anglican doctrine, may be supplied for the most part by each of us for himself, and thus do not interfere with the perfect development of the Christian temper in the hearts of individuals, which is the charge fairly adducible against Romanism. Such, for instance, is the phraseology used in speaking of the Holy Eucharist, which, though on the whole protected safe through a dangerous time by the cautious Ridley, yet in one or two places was clouded by the interpolations of Bucer, through an anxiety to unite all the reformed Churches under episcopal government against Rome."

"We have indeed too often fought the Romanists on wrong grounds, and given up to them the high principles maintained by the early Church. We have tacitly yielded the major premise of our opponents' argument, when we should have denied the fact expressed in the minor. For instance: they have maintained that Transubstantiation was an Apostolical doctrine, as having been ever taught every where in the Church. We, instead of denying this fact as regards Transubstantiation, have acted as if it mattered very little whether it were true or not, (whereas the principle is most true and valuable,) and have proceeded to oppose Transubstantiation on supposed grounds of reason. Again, we have argued for the sole Canonicity of the Bible to the exclusion of Tradition, not on the ground that the Fathers so held it, (which would be an irrefragable argument), but on some supposed internal witness of Scripture to the fact, or some abstract and antecedent reasons against the Canonicity of unwritten teaching. Once more, we have urged the unscripturalness of image worship as its only condemnation; a mode of argument, which I am very far indeed from pronouncing untenable, but which opens the door to a multitude of refined distinctions and pleas; whereas the way lay clear before us to appeal to history, to appeal to the usage of the early Church Catholic, to review the circumstances of the introduction of image

worship, the Iconoclast controversy, the Council of Frankfort, and the late reception of the corruption in the west."

There is, to our minds, something like effrontery, if it be not infatuation, in writing thus, and pretending that such divines as Bishop Hall held the same opinions. It is of a piece with claiming Bishop Pearson as an auxiliary in regard to the effects and results of baptism, notwithstanding he writes, "All sins committed by any person after baptism are remissible; and the person committing those sins shall receive forgiveness upon true repentance, at any time, according to the Gospel;" (Pearson on the Creed; article Forgiveness of Sins,) whereas the Oxford Tract writers know of no such forgiveness, and condemn their miserable disciples to wear evermore "doubt's galling chain."

DR. HOOK AND DR. NOLAN ON THE TENDENCY OF OXFORD TRACT DOCTRINE, AS RESPECTS POPERY.

For the Christian Observer.

We had just sent to press the preceding paper, when we read a report of the Rev. Dr. Hook's speech at a recent meeting at Bradford in aid of the Society for the propagation of the Gospel, in which he made the two following statements:—"By those who desire successfully to combat Romanism, not by returning railing for railing, but by argument, recourse is always had to the writings of those divines who are called high-churchmen. No high-churchman has been perverted to Romanism." The matter is so connected with the subject of our last paper, that we will offer a few remarks upon it.

Dr. Hook is misinformed as to both the above particulars. The statement that those who desire successfully to combat Romanism by argument, not raillery, always have recourse to the writings of the divines alluded to, does not convey a fact. The persons intended by the expression High-churchmen, are of course those who adopt the opinions advocated by Dr. Hook himself; and who oppose what they consider to be Romanism (for much is Romanistic that they do not consider so) upon the grounds set forth in his speech. He says that the father of a young man came to him, lamenting that his son had determined to go over to Popery, and requesting him to converse with him. Upon his doing so, the youth said: "My father tells me that I am to go for my religion to the Bible only. He there finds Trinitarian doctrine; I find only that of Arianism; what then am I to do?" Upon which Dr. Hook replies, "We of the [high] church should immediately answer, 'Bend your own conjectures to the interpretation put upon Scripture by the church universal, the catholic church; here is an umpire." Again, he says, respecting Transubstantiation, that "there is a seeming authority [in Scripture] for what the Romanists say of Transubstantiation;" therefore, adds he, "those who hold [high] church principles take a surer and safer course;"—that is, than that of appealing to Scripture, or of showing the absurdity, and even the physical impossibility, of the doctrine, as the reformers did, and as every writer not assuming to be "high-church" has done. And what is this "surer and safer course?" What is surer and

safer than the word of God? Or what can be more clear and convincing than the argument used by the Church of England in the postscript to the communion-office, but which is accounted by the Oxford Tract divines a rationalistic and infidel appeal to common-sense; namely, that "the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." This is a just appeal to the faculties of reason and understanding with which God has endued us, and which no Scriptural doctrine—certainly not that of the Trinity—contradicts. The Church of England appeals also to Scripture; as for instance in the twenty-eighth Article, where we read: "Transubstantiation—or the change of the substance of bread and wine in the Supper of the Lord—cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture;" whereas Dr. Hook asserts that so far from the notion being "repugnant to the plain words of Scripture," it has "a seeming authority" from them; so that primâ facie the Papist is right; and therefore to urge Scripture, or to make use of the faculties with which God has endued us in a matter upon which reason itself may determine, as whether "a natural body can be at one time in more places than one," Dr. Hook considers neither sure nor safe. He therefore proceeds as follows: "Those who hold [high] church principles take a surer and safer course; they say to the Romanist, *Tradition is against you, and for us;* certainly there is something to be said for a literal interpretation, [of Scripture in favour of Transubstantiation] but there is more to be said against it;" that is, Tradition does not warrant it. "It is thus," adds Dr. Hook, that high-churchmen "oppose the Romanists with Tradition." Truly it is thus, and grievous work do they make of it; for though it is certain that Transubstantiation may be proved to be of comparatively late date, and we are far from resigning this accessory argument, which our Reformers employed with great learning and ability; yet the Romanist, in reply, affirms that the Fathers are on his side—and certainly the language of some of them respecting sacramental efficacy is far from being Scriptural, and often partakes of their old heathen superstitious feelings—so that long, arduous, and at best unsatisfactory, is such a combat; and once yield to the Romanist that you are willing to place the question upon this issue, though you have the better cause, you may happen to be worsted by a more skilful adversary; and what is worse, you have adopted a fundamental distinctive tenet of Popery in opposing Popery; you have acknowledged as authority what every Protestant rejects; thus building your faith upon the word of man, instead of that of God.

But to return to Dr. Hook. If by the appellation "high-church men," be meant churchmen of the sect of Archbishop Laud, those who approve of it are welcome to it; but if it mean true, sound, scriptural, Anglican churchmen, it is not justly assumed by Dr. Hook; who—by the way—most improperly and invidiously took advantage of a meeting in aid of the Society for the Propagation of the Gospel, to broach and defend the doctrines urged in the Oxford Tracts; affecting to connect this venerable Society with them, and justly offending those who, having assembled for an object of Christian charity dear to all faithful members of the church, were constrained to listen to the peculiar dogmas of a sect, and either by their silence to seem to coun-

tenance them, or to convert a peaceful brotherly meeting into a field of battle; a proceeding which it was the duty of the chairman to have prevented, by requesting Dr. Hook to keep to the business of the day, and not to sow strife among brethren.

We have affirmed that Dr. Hook has not stated what is correct when he says that those who desire successfully to combat Romanism always have recourse to the class of writings which he refers to. Does he then really suppose that those who refuse to make Tradition an authoritative "umpire" between them and the church of Rome, are hypocrites, and have no real desire "successfully to combat Romanism?" Does he suppose that our own reformers, with the great body of foreign reformers, and the great mass of Churchmen and Dissenters who have combatted Romanism with the word of God as their "umpire," had no wish to be "successful?" Does he think that Burnet, Stillingfleet, and Tillotson were not as determined foes to Popery, as Laud or the Non-jurors? Are the Homilies of the Church of England less honest than the Oxford Tracts? But then comes in the saving clause, "not by returning railing for railing, but by argument;" which certainly reconciles Dr. Hook's statement with fact, if only we make the concessions, that those who do not combat Popery in the manner of the Oxford Tracts, are but railers, and that there is no argument in their writings. But these concessions he must excuse us from making.

As for Dr. Hook's second statement, that "no high-churchman has been perverted to Romanism," it is so notoriously unfounded that it requires no reply. The most conspicuous convert to Romanism of late years in England is the Hon. G. Spencer, and he was led to it directly through the path which Dr. Hook asserts was never trodden in the way thither. He is known to have repeatedly declared, that from what Dr. Hook calls high-church divines he learned so much that he found he needed to learn more; and most especially in regard to the questions of Tradition and the Sacraments; and thus he was led from these high-church views in the Anglican pale, to what he now considers to be true church views in that of Rome. We will corroborate our statement by a passage from the Rev. Dr. Nolan's treatise just published, entitled "The Catholic Character of Christianity, as recognised by the Reformed Church in opposition to the corrupt Traditions of the Church of Rome." This learned and able writer, who has had the signal honour of being successively appointed to preach the Boyle, the Warburton, and the Bampton Lectures, deals rather unceremoniously with the Oxford "Tracts for the Times;" declaring that "it has rarely fallen to his lot to see so much inefficiency displayed in so narrow a compass;" and that "they are silly in argument, shallow in research, and pernicious in tendency." He adds:

"They do not appear to claim any merit on the score of novelty. With the whole of their views and reasons, I have been, indeed, long familiar. The writers from whom they are borrowed, without alteration or improvement, were recommended to my notice by a very worthy, well-intentioned person, not long subsequently to my entrance into the ministry. But I imbibed no share of his predilections for the views or purposes of the school founded by Archbishop Laud, of which he appeared so much enamoured. I could perceive no benefit, but much detriment, likely to arise to the interests of Christianity from their establishment; and the methods of proof by which they were enforced were shallow and illusory. They generally consisted of verbal sophisms, the equivocal senses of which, as lying on the surface, were easily penetrated; and which, when seen through,

were incapable of imposing on the meanest understanding. The authorities adduced in support of their favourite positions by those divines, who should be rather termed Laudians from their founder, than Puseyans or Froudians from their revivers, consisted of familiar and ordinary tropes, which were perverted from the figurative into a literal sense, to serve the exigency of the writer, and supply the deficiency of his resources. Their doctrines possessed neither the depth nor obscurity which could exhibit, on the removal of the mystic veil, those wonders of the sanctuary which are calculated to strike the Neophyte with surprise or admiration. In their views they possessed neither that vastness no variety of prospect, which would requite the inquirer who toiled up an ascent previously unexplored, with novel scenes, or a more extended horizon. The subject to which I now find myself introduced by them have been long familiar, and the paths by which they are reached common and beaten. In the plea which is advanced for the Church, I can perceive little more than a feeble revival of the dormant claims of my old acquaintance, the Jacobites and Nonjurors; who made a weak and ineffectual struggle to impede the advances of that sound and liberal policy, which, in bringing the native energies of the kingdom into action, has contributed, under Providence, to raise it to an unrivalled pitch of prosperity and glory."

We have digressed into this quotation upon naming Dr. Nolan's work; but our direct object was to observe, that he particularly mentions that Mr. Spencer found his way to Rome by the very route which Dr. Hook says never leads to it. The Rev. Thomas Sikes, alluded to in his statement, was the author of various tracts for popular circulation, besides that mentioned by Dr. Nolan. They were much of the same character in doctrine as the modern "Tracts for the Times." In our Review of three of them in 1803, p. 301, it was remarked, that the author's representations of "those who are *stigmatised* as Gospel preachers and evangelical ministers" were so grossly unfair, that they were "with difficulty to be justified even upon the most flexible principles of morality." Strange however to say, these three obnoxious tracts, one of them having the absurd and offensive title of "A dialogue between a Minister of the Church and his Parishioner concerning Gospel Preachers or Evangelical ministers," were for many years upon the catalogue of the publications of the Society for Promoting Christian Knowledge; till happily they were consigned, much to the honour of the Society, to the more appropriate "list of books and tracts at present out of print;" and they are not likely to be reprinted, unless the Editors of the Oxford Tracts should see fit to revive them. The more judicious members of the Christian Knowledge Society could not but see the impropriety of the very title;—to say nothing of the work. Mr. Sikes, who thus zealously avouched that he was not a Gospel preacher or Evangelical minister, was also the author of the first attack which was made upon the Bible Society, under the title of "A Country Clergyman;" to which the Rev. John Owen, by the instructions of Bishop Porteus, replied, under the signature of "A Suburban Clergyman." Mr. Sikes strongly opposed the free circulation of the word of God. "The Socinian," said he, "will make his Bible" [yes, *his*; but he cannot make the Anglican version] "speak and spread Socinianism; while the Calvinist, the Baptist, and the Quaker, will teach the opinions peculiar to their sect. Supply these men with Bibles—*I speak as a true Churchman—and you supply them with arms against yourself.*" Mr. Owen observed many years after of this pamphlet, that it exhibited "extravagant weakness and unmeasured scurrility," though it effected "a *high* tone of orthodoxy and churchmanship." Yet this was the very man—not any person stigmatised

as a Gospel preacher or Evangelical minister—who, Dr. Nolan says, drove Mr. Spencer to Popery.

"An early acquaintance with those theological stores from which they (the writers of the Tracts for the Times) have enriched their vein, had convinced the Author of the following pages, of their pernicious tendency. When their readers allowed themselves to be persuaded into good humour with our 'elder Sister,' the Church of Rome, little pains would be required to improve the first impression into liking; until yielding to her blandishments, they threw themselves into her arms. Some years have elapsed, since a work of a disciple of the school which has been recently revived under different auspices at Oxford, was placed in the author's hands, from which he hazarded this ill-omened prognostication. On perusing 'Mr. Sikes on Parochial Communion,' he ventured to pronounce, as he now pronounces on 'the Tracts for the Times,' that it was impossible to go the length of such writers, and, while consistency was preserved, not to go much further than they foresaw or intended. Of the success with which this random shot was directed, he received, but a few years since, a proof, on which at the time he little computed. He then saw a letter addressed by the Hon. and Rev. George Spencer, to a friend, in which he detailed the circumstances of his conversion to the Roman Catholic Church; *and imputed to the light which Mr. Sikes's work had let in upon his mind, the merit of his conversion.* Few reflecting persons who consider the high connexions of this proselyte; his former prospects in the Established Church, and the position which he now holds in that Church which he has joined; will long doubt, that the effect of the measures which have so admirably succeeded with him, is not likely to be left untried upon others....He occupies a considerable post among those whose efforts are unwearied in the work of conversion, and who boast of a success in their labours which it would be absurd to dispute, while Popish chapels continue to be raised, and congregations are collected in every part of England. As it would be folly to doubt, that as far as his influence extends, it is employed in recommending the course which has succeeded so inimitably with himself; it is impossible even to form a conception of a machinery which would be better suited to the purpose, than that supplied in 'the Tracts,' which have been compiled and edited with the authority of divines of some reputation in the University of Oxford.

"The author conceives he cannot be supposed an idle alarmist in tracing to this source, and imputing to the labours of these divines, the rapid and extensive defection from the Church to the superstitions and abominations of Popery, which brings so foul a reproach on the Clergy; and which would be inexplicable in the present enlightened age, had not the good luck or ingenuity of these Oxford divines accommodated the convert to those errors with this half-way house to expedite him in his passage."

We have quoted this passage to shew by a striking example, though it is too notorious to require proof, that Dr. Hook's remark, that no person who holds the opinions which he advocates has been perverted to Popery, is not well-founded. But Dr. Nolan's concluding remark in the extract reminds us to add, that, even if the statement were true, the circumstance might be easily accounted for. Popery is the ultraism of Oxford Tract doctrine; and Oxford Tract doctrine is Popery divested of its most "startling" results. Now, it is a proverbial remark, that the approach of two sects to each other, is no proof that they will always coalesce. The Oxford Tract pupil finds in his system, as Dr. Pusey, Mr. Newman, and their colleagues, have themselves truly stated, the very essentials which give Popery its power and its charm, divested of some matters of more difficult digestion. Popery could only give him Transubstantiation, the worship of saints, and a few other extreme opinions; for all that is alleged to be most important in its code, he already possesses; his views of Tradition, his notions respecting "the Church and her Sacraments," and his Anti-Protestant opinions respecting justification, are quite near enough to hers to shew their fundamental unity, while in some details he considers that he has the advantage. Why then should he

travel to Rome when he can stay at home, and do so nearly as Rome does? Dr. Hook himself spoke strongly in the very speech from which we have quoted against Romanism; and yet his whole course of argument is virtually Popish without his knowing it. A flippant young man tells him that he cannot find the doctrine of the Trinity in the Scriptures; he sees nothing in them but Arianism; but instead of opening the word of God, and reasoning out of it, in order that by the Divine blessing he might, like Apollos, "mightily convince" the erring youth; he tacitly admits that God has not made the matter clear; but that he is to bend his conjectures to the Catholic church, and to bow before her as an umpire. The youth might have asked, as Jeremy Taylor did, where this catholicity is to be found; how was he to know, but from the Bible, whether Arius or Dr. Hook was the heretic; and how, after all, if he really believed certain words said so and so, his opinion could be altered by urging authority instead of argument. If Tradition affirm that Transubstantiation is true, Dr. Hook would believe it; whereas all Christians are not so credulous. They can believe a mystery, it being divinely revealed; and though they cannot understand it, they can credit the irrefragable testimony upon which it rests; but it were neither faith nor reason to believe an absurdity, just because Tradition avouched it: Scripture assuredly avouches no absurdities; and Dr. Hook is much to be blamed for throwing out—and this in a public assembly, and apparently with much triumph—that the youth found Arianism in the Bible, and the Papist Transubstantiation; and that the only wise or safe way to correct their error, was to make Tradition the arbiter. A fine revelation, will the infidel reply! The Romanist priest and Arian teacher will not forget to avail themselves of Dr. Hook's concession. And this at a meeting of the Society for the Propagation of the Gospel!

EXTRACT FROM THE WILL OF BISHOP POCOCKE.

To the Editor of the Christian Observer.

As you have published (Vol. for 1838, page 688) an extract from the will of Dean Swift, containing "his opinion as to the tendency which ecclesiastical affairs were even then taking in Ireland," I am induced to send you, for insertion, an equally important extract from the will of the Right Rev. Richard Pococke, D.D., Lord Bishop of Ossory, bearing date about twenty-five years afterwards. Whether the bishop, who was a man of considerable mental powers, and of great literary acquirements, had a foreboding of the temporary establishment of Popery, or of the reign of infidelity, it is impossible to ascertain; but it is evident that he saw with a penetrating eye the working of some "mystery of iniquity," and that he made a provision in this particular instance against a contingency which, by anticipation, he deplored. He says:

"I do leave all my estate, real and personal, for founding a school for Papist boys, from twelve to sixteen years of age, who shall become Protestants, and to be bred to linen-weaving, and instructed in the principles of the Protestant religion. Said boys not to have been at any school before of any public legal foundation, and in particular in none of the charter schools — to be apprenticed to the society, after they are fourteen years old, for seven years — desiring that my manufactory

at Lintocur, Kilkenny, if not disposed of by me, be applied for that use; and if the society may think it better to sell any of my leases, I desire the produce may be disposed of in some government security; *and if any other religion shall, at any time, be established than the present Protestant religion*, I do then leave the whole for such time to St. Patrick's hospital in Dublin for lunatics, under the direction of the Archbishop of Dublin for the time being, and of the governors of said hospital, to revert to the said society whensoever it shall be re-established for the purposes above mentioned. I do leave the Incorporated Society in Dublin executors of this my last will and testament. The above was written with my own hand on the 24th day of May, 1765."

The reader will observe the emphatic words, "if any other religion shall, at any time, be established (in Ireland) than the present Protestant religion." Bishop Pococke considered such a clause not superflous even in his day; how much more urgent is the necessity in our own that bequests for Protestant purposes should be accompanied by all the guards which the best legal advice may recommend; more especially in the event of the proposed changes in municipal corporations.

BEDELL.

THE FIFTH OF NOVEMBER; AND THE DUTIES OF OBEDIENCE TO MAGISTRATES.

To the Editor of the Christian Observer.

THE annual solemnity of the fifth of November is approaching; and there are many circumstances in the aspect of the times which render it no obsolete or useless commemoration. By a remarkable coincidence of dates, it includes two especial subjects of commemoration, as set forth in the heading of the office; "A form of prayer, with thanksgiving for the happy deliverance of King James I. and the three estates of England, from the most traitorous and bloody-intended massacre by gunpowder; and also for the happy arrival of his majesty King William on this day, for the deliverance of our church and nation." I have heard that some clergymen have of late refused to use the office, for the reason urged by the Nonjurors, or Sacheverellites as they were called, that what the Prayer-book denominates the happy arrival of King William and the deliverance of the church and nation, was a treasonable revolution, an act of sin and rebellion provocative of the wrath of God upon the land; and which led to an overwhelming mass of misery and crime. It is argued—for the argument comes to this—that under no circumstances whatever is it lawful for a nation to change its forms of government; that the people of England were bound, in passive obedience, to submit to whatever King James chose to impose; that William was a usurper, and the Pretender, as he was called, the indefeasible monarch; and that therefore it is worse than mockery to make God the author, as our prayer-book does, of this national crime; and to bless Him for it, saying, "Accept, most gracious God, of our unfeigned thanks for filling our hearts with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing his majesty King William, upon this day, for the deliverance of our church and nation from Popish tyranny and arbitrary power. We adore the wisdom and justice of Thy providence, which so timely interposed in our extreme danger," &c. &c.

The people of England and Scotland, and the Protestants of Ireland,

have for a century and a half concurred in the truth of these declarations; and have seen abundant reason to bless God, in the words of the service, "for preserving us from the attempts of our enemies to bereave us of our religion and laws." Nor is there anything in this contrary to the commands given in Scripture touching the duties of obedience to rulers; and it is specially to be observed, that our church has appropriately appointed as the epistle for the day, the inspired directions in Romans xiii. upon this subject; thus showing that in supporting the laws and constitution of the land, which James, in his papistical and anti-constitutional proceedings, had violated, and in preserving to posterity its civil and religious freedom, the nation was acting in conformity to the injunctions of the Apostle. It was King James himself who "resisted the power," and "therefore resisted the ordinance of God;" he was not crowned as a despotic monarch, but as the supreme civil ruler in a well-defined constitutional empire; he was an eminent portion of the divinely-ordained power, but one member was not the whole body; and the national declaration that he had abdicated the crown, and the proceedings consequent upon that declaration, were not designed to contravene, but to give effect to, the Apostle's doctrine, that "rulers are not a terror to good works, but to the evil." James, contrary to the laws of the land, and the title by which he held his crown, had reversed what the Apostle declares to be the ruler's duty. He was a terror to the well-doer, not the evil; he was a law-breaker instead of a law-defender; it could not be said, "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good." He did "bear the sword in vain," or rather he used it for unlawful purposes, and not as "the minister of God, a revenger to execute wrath upon him that doeth evil." The church, in introducing this passage in this office, taught the people, according to Holy Writ, "to render to all their dues;" while it claimed the dues of "tribute," "custom," and liegeship, for King William.

I am very far from saying that there is no practical difficulty in such questions, or from reproaching those who cannot conscientiously unite in the expressions of prayer and praise in the office in the prayer-book. For myself, I construe in the largest sense the Scriptural commands to reverence and obey magistrates; and I feel much pain when, as is too much the case at present, many whose office I am bound to respect, do not act so that I can respect their proceedings. I do not even object to the doctrine of "passive obedience;" only I think that Scripture warrants us to consider what *is* lawful authority and what is not. The nation did not resist James in the exercise of lawful authority. Admit that those who take this view are wrong, still it is not equitable to reproach them as if they were abettors of revolution and treason. They can use the service for the fifth of November with peaceful conscience and glad heart, without any fear that they thereby give any sanction to the unscriptural and demoralizing notions of this lax age.

I could earnestly wish that those who scruple to use the fifth of November service upon the grounds above stated, would calmly bring before their minds such a case as I am about to cite, and inquire what, under such circumstances, is the duty of a nation? Let them bear in mind that the question is not whether they are bound to obey lawful authority, but what are the concomitants which render authority lawful—that is, Scriptural; in other words, whether there are any circum-

stances in which power exercised for evil and oppression is still so protected as the ordinance of God, that a nation cannot without sin rise up against it. The case which I am about to cite is that of the emperor Paul of Russia, as detailed by the late beloved Dr. E. D. Clarke of Cambridge, in his travels. It is better to select a foreign transaction, than one in which our national feelings are concerned, and upon which jealous theological and political controversies have arisen. I will first cite Dr. Clarke's facts, and then propose an explicit question upon them.

"After suffering a number of indignities, in common with others of my countrymen, during our residence in Petersburg, about the middle of March 1800, matters grew to such extremities, that our excellent ambassador, Sir Charles (now Lord) Whitworth, found it necessary to advise us to go to Moscow. A passport had been denied to his courier to proceed with dispatches to England. In answer to the demand made by our minister for an explanation, it was stated to be the emperor's pleasure. In consequence of which, Sir Charles enclosed the note containing his demand, and the emperor's answer, in a letter to the English government, which he committed to the post-office with very great doubts of its safety.

"In the meantime, every day brought with it some new example of the sovereign's absurdities and tyranny, which seemed to originate in absolute insanity. The sledge of count Razumoffski was, by the emperor's order, broken into small pieces, while he stood by and directed the work. The horses had been found with it in the streets without their driver. It happened to be of a blue colour, and the count's servants wore red liveries—upon which a *ukase* was immediately published, prohibiting, throughout the empire of all the Russias, the use of blue colour in ornamenting sledges, and red liveries. In consequence of this wise decree, our ambassador, and many others, were compelled to alter their equipage.

"One evening, being at his theatre in the Hermitage, a French piece was performed, in which the story of the English powder-plot was introduced. The Emperor was observed to listen to it with more than usual attention; and as soon as it was concluded, he ordered all the vaults beneath the palace to be searched.

"Coming down the street called the Perspective, he perceived a nobleman who was taking his walk, and had stopped to look at some workmen who were planting trees by the emperor's order, 'What are you doing there?' said he. 'Merely seeing the men work,' replied the nobleman. 'Oh! is that your employment? Take off his pelisse, and give him a spade! There, now work yourself!'

"When enraged, he lost all command of himself, which sometimes gave rise to very ludicrous scenes. The courtiers knew very well when the storm was coming on, by a trick which he had in those moments of blowing from his under lip against the end of his nose. In one of his furious passions, flourishing his cane about, he struck by accident the branch of a large glass lustre, and broke it. As soon as he perceived what had happened, he attacked the lustre in good earnest, and did not give up his work until he had entirely demolished it.

"In the rare intervals of better temper, his good humour was betrayed by an uncouth way of swinging his legs and feet about in walking. Upon those occasions, he was sure to talk with indecency and folly.

"But the instances were few in which the gloom, spread over a great metropolis by the madness and malevolence of a suspicious tyrant, was enlivened even by his ribaldry. The accounts of the Spanish Inquisition do not afford more painful sensations than were excited in viewing the state of Russia at this time. Hardly a day passed without unjust punishment. It seemed as if half the nobles in the empire were to be sent exiles to Siberia. Those who were able to leave Petersburg went to Moscow. It was in vain they applied for permission to leave the country; the very request might incur banishment to the mines. If any family received visitors in an evening; if four people were seen walking together; if any one spoke too loud, or whistled, or sang, or looked too inquisitive, and examined any public building with too much attention—they were in imminent danger. If they stood still in the streets, or frequented any particular walk more than another, or walked too fast, or too slow, they were liable to be reprimanded and insulted by the police officers. Mungo Park was hardly exposed to greater severity of exaction and of villany among the Moors in Africa, than Englishmen experienced at that time in Russia, and particularly in Petersburg. They were compelled to wear a dress regulated by the police; and as every officer had a dif-

ferent notion of the mode of observing these regulations, they were constantly liable to be interrupted in the streets and public places, and treated with impertinence. The dress consisted of a cocked hat, or, for want of one, a round hat pinned up with three corners; a long queue; a single-breasted coat and waistcoat; knee-buckles instead of strings; and buckles in the shoes. Orders were given to arrest any person seen in pantaloons. A servant was taken out of his sledge, and caned in the streets, for having too thick a neckcloth: and if it had been too thin, he would have met a similar punishment. After every precaution, the dress, when put on, never satisfied; either the hat was not straight on the head, the hair too short, or the coat was not cut square enough. A lady at court wore her hair rather lower in her neck than was consistent with the decree, and she was ordered into close confinement, to be fed on bread and water. A gentleman's hair fell a little over his forehead, while dancing at a ball; a police officer attacked him with rudeness and with abuse, and told him, if he did not instantly cut his hair, he would find a soldier who could shave his head. [A mode of punishing criminals in Russia.]

"When the ukase first appeared concerning the form of the hat, the son of an English merchant, with a view to baffle the police, appeared in the streets of Petersburg, having on his head an English hunting-cap, at sight of which the police officers were puzzled. 'It was not a cocked hat,' they said, 'neither was it a round hat.' In this embarrassment, they reported the affair to the emperor. An ukase was accordingly promulgated, and levelled at the hunting-cap; but not knowing how to describe the anomaly, the emperor ordained, that *no person should appear in public with the thing on his head worn by the merchant's son.*

"An order against wearing boots with coloured tops was most rigorously enforced. The police officers stopped a gentleman driving through the streets in a pair of English boots. The gentleman expostulated, saying that he had no others with him, and certainly would not cut off the tops of his boots; upon which the officers, each seizing a leg as he sat in his drosky, fell to work, and drew off his boots, leaving him to go barefooted home.

"If Englishmen ventured to notice any of these enormities in their letters, which were all opened and read by the police, or expressed themselves with energy in praise of their own country, or used a single sentiment or expression offensive or incomprehensible to the police officers or their spies, they were liable to be torn in an instant, without any previous notice, from their families and friends, thrown into a sledge, and hurried off to the frontier, or to Siberia. Many persons were said to have been privately murdered, and more were banished. Never was there a system of administration more offensive in the eyes of God or man. A veteran officer, who had served fifty years in the Russian army, and attained the rank of colonel, was broken without the smallest reason. Above a hundred officers met with their discharge, all of whom were ruined; and many others were condemned to suffer imprisonment or severer punishment. The cause of all this was said to be the emperor's ill humour; and when the cause of that ill humour became known, it appeared that his mistress, who detested him, had solicited permission to marry an officer to whom she was betrothed. To such excessive cruelty did his rage carry him against the author of an epigram, in which his reign had been contrasted with his mother's, that he ordered his tongue to be cut out: and sent him to one of those remote islands, in the Aleoutan tract, on the north-west coast of America, which are inhabited by savages.

"Viewing the career of such men, who, like a whirl-wind, make their progress through the ages in which they live by a track of desolation, can we wonder at the stories we read of regicides? 'There is something,' says Mr. Park, 'in the frown of a tyrant, which rouses the most inward emotions of the soul.' In the prospect of dismay, of calamity, and of sorrow, mankind might experience in the reign of Paul, I felt an inward, and, as the event has proved, a true presentiment of his approaching death; and I will freely confess, much as I abhor the manner of it, that it was

> ——a consummation
> Devoutly to be wished."

The question which occurs upon reading this extract is, whether, in the allotments of the providence of God, a nation is in duty bound passively to sustain such calamities; or whether the Divine wisdom and goodness have not appointed some lawful way of escape from them. To say that the Emperor Paul was perhaps a madman, and might therefore be personally coerced, does not touch the question; for that

ultra and unscriptural view of the doctrine of passive obedience, which would regard the prayer-book service as abetting rebellion, makes no distinction which can take in the case of a lunatic, any more than that of a man who acts like one. If the Sacheverellists were to lay down the rule, that a nation is passively to submit to whatever a ruler may think it right to do or threaten, till he is proved to be a lunatic; the remedy would either be useless, or it would subvert the doctrine which it is meant to palliate. It would be useless, if the lunatic point were fixed so high that a despot might go on oppressing and tyrannising, trampling on all laws human and Divine, indulging in the most horrible freaks of passion and blood-thirstiness, and desolating a realm, before any check could be scripturally interposed. But if lighter shades of lunacy were sufficient to warrant national opposition to the wicked and illegal conduct of a ruler, then a convenient jury might have pronounced James II. a madman,—and unfit to govern. As regards the question of principle, there can be no medium between absolute submission, under all possible circumstances, and the Scriptural warrant to amend what is amiss in some lawful way. The passions of mankind have in most cases opposed crime to crime; and too often has murder, as in the instance of the Emperor Paul, been employed in fear or revenge, to cut off a public oppressor. There must assuredly have been provided by the Divine foresight some regulation by which, while the obedience of the subject is inculcated, his liberty, property, and life may be protected. The non-juror allows of no safety-valve in the machinery of a state; he enjoins non-resistance upon the part of a nation, whatever may be the oppression of a ruler; and the result is too likely to be a destructive explosion. I would therefore respectfully ask those who censure the language in the prayer-book, and who think that the nation ought passively to have surrendered its civil and religious privileges to the despotism of James—for he determined not to recede from his illegal projects, so that there was no alternative but submission or a struggle,—whether they would carry out the same principle in the case of the Emperor Paul; and, instead of involving the question in ambiguities, to state clearly what they think the Russian people ought to have done, when exposed to the fury of this wild-beast in human form. If we can once determine what is the Scripture principle, we may feel assured it will carry us safely through all difficulties. Civil government is the appointment of God; and He cannot have left it without requisite provisions and safe-guards.

The argument is briefly stated as follows, in the Life of Archbishop Sancroft, by the Rev. Dr. D'Oyly. The amiable biographer assuredly speaks the general sentiments of the members of the Church of England upon the subject: and assuredly the chaplain to the archbishop of Canterbury, and compiler of the Christian Knowledge Society's Family Bible, is not open to the charge of encouraging levelling or revolutionary principles. He says:

"It was held at the time, and may be justified on the soundest principles, that the king having, by a series of illegal measures of government, broken the compact between himself and the people, and having abdicated the throne, the high authorities of the state, acting in the name of the whole nation, had a right to transfer the sovereignty to another; and that, when this was done, and the oath of allegiance to the former sovereign declared by the power which imposed it to be no longer binding, the subject was in conscience absolved from adhering to it."

THEOGNIS.

THE MACROOM POLITICAL DINNER; AND THE THEOLOGICAL OPINIONS OF THE DUKE OF SUSSEX.

To the Editor of the Christian Observer.

At a recent political dinner at Macroom, Mr. O'Connell being a guest, the chairman, Dr. Baldwin, gave as toasts, first "The Queen;" secondly, "One of the royal family," ("drunk with loud cheering;") thirdly, "The people, the source of all legitimate power," ("drunk with tremendous shouting.") To select "one of the royal family," to the exclusion of all the rest, was not very decent; and as the Duke of Sussex not only collects Bibles, but has long been a diligent reader of the Sacred Volume, he must grievously misunderstand what he reads, if the "loud cheering" at the mention of his name, should reconcile him, if he hears of it, to the "tremendous shouting" which announced that man, not God, is "the source of all legitimate power." His Royal Highness, in his extensive Biblical collection, has not any version or misprint which reads (Romans xiii. 1), "For there is no power but of the people; the powers that be are ordained of the people." The marginal reference to this passage in our authorised copies, sends the reader for a parallel text to Proverbs viii. 15, presuming that Wisdom in that chapter means the Omniscient; whereas the popular toast substitutes a usurped authority, and reads: "By *the people* kings reign, and princes decree justice." The interpretation that wisdom is there mentioned as a Divine attribute, is strengthened by the declaration of the prophet Daniel (ii. 20, 21): "Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and power are His: He changeth the times and the seasons; He removeth kings and setteth up kings." It may be inferred from this, that if a people contravene His right in this matter, it is not by "legitimate power," but by an act of rebellion against Him. So also Job xii. 16–24, Psalm lxxv. 6, 7; Jeremiah xxvii. 5, 6, and many other passages. I trust therefore if the Duke of Sussex has heard of the pseudo-compliment which Mr. O'Connell and his friends paid him, he has not only rejected it on account of its insulting exclusiveness, but as linked to an unscriptural and revolutionary sentiment, diametrically opposed to that which placed his illustrious family upon the throne, and, under the allotment of Divine Providence, retains them there.

But I have alluded to this political dinner, chiefly for the purpose of noticing the following statement relative to his Royal Highness—which was received with loud applause:—"He was a man who had declared, that while suffering under a severe fit of sickness, he had made the principles of the Catholic religion the object of his study, and he had acquired such a knowledge of them that he could not hesitate for the remainder of his life to support the cause of Catholic Emancipation, and every thing characteristic of freedom." Surely Mr. O'Connell and his Macroom friends must have misapprehended his Royal Highness's declaration. I am not going to re-open the controversy upon the "Catholic question," upon which I doubt not he voted conscientiously; but that he could give that vote upon the ground, that having studied the principles of Romanism, he had found them to be either Scriptural, or "characteristic of freedom," is beyond conception. There were many excellent men (like Mr. Wilberforce) who supported "the cause of (Roman) Catholic emancipation," upon the general ground, that whatever might be

the character of Popery, either political or religious, civil privileges were not to be withheld on that account from its followers; but that to study Popery is to ascertain its peculiar claim to favour, is truly a most novel position.

The Duke of Sussex, I have said, is known to have been, during no short portion of his long life, a constant reader of the word of God. It is said to have been for many years his companion, not only in the morning and evening of every day, but often during his painful nights. But from some remarks in a letter from his Royal Highness to the late Dr. Adam Clarke, I fear that his attention has not been properly directed to the sacred volume in the unspeakable importance of its doctrinal disclosures. He speaks of "dogmas" as "human inventions," and as opposed to "Christian charity;" and he long ago determined "to remain undisturbed and unbewildered by such topics," not considering them "necessary for salvation." Upon this system he of course could not discern the fatal delusions of Popery; or indeed of Socinianism, or any other heresy. He does not mention the sacrifice or merits of the Redeemer in speaking of the ground upon which we may "present ourselves before the Divine Throne with a confident hope of forgiveness;" though as he speaks of "our unworthiness," and "the mercy of God to all truly penitent sinners," I trust that he meant to imply, that so far from having "followed strictly the rules and regulations contained in Scripture," we have awfully violated them, and "need mercy;" and that mercy is offered "to all truly penitent sinners," through the atonement of the Son of God, received by faith, and not in respect of our having complied with the requisitions of the Divine law. His Royal Highness's letter is so interesting, and so honourable to his amiable and condescending feelings, that I feel much pleasure in transcribing it. It was written to Dr. Clarke in acknowledgment of a copy of his Commentary on the Bible.

"Had I not been seriously indisposed for some time, long before this you should have heard from me: an illness of upwards of six weeks has hitherto rendered me incapable of doing any thing except of feeling grateful to you for a most interesting letter, as well as for the most valuable present which you could have bestowed upon me.

"Your precious Work is already carefully placed in my library; and as soon as I return to Kensington Palace, it will afford me infinite satisfaction to study and diligently to examine its contents, which I cannot do so profitably at this place.

"It is with the Almighty alone, who knoweth the hearts and most inward thoughts of every one of His creatures, to recompense with everlasting grace your great exertions and activity in expounding and publishing the Divine Truths to the world at large. That this will be the case I have no doubt, and I most fervently pray that when it may please the Omnipotent Disposer of all human events to call you hence, that you may then receive a more durable and adequate reward for your labours than in this mortal and transitory world I fear you are now likely to attain. We miserable inhabitants of this terrestrial globe are, however, capable at least of judging and estimating your mental and physical exertions in this great cause; and I, for one, can assure you that I feel most thankful to you for having selected me as a witness of your diligence, assiduity, and perseverance, in this godlike work, by the presentation to me of a copy of your voluminous work—the produce of the fruits of your industry. This kind distinction, believe me, is not thrown away upon one who is either insensible to the compliment, or ignorant of the value of the gift; and most faithfully do I promise to read, consult, and meditate, upon your faithful, luminous, and elaborate explanations of the Sacred Book. As far as I have presumed to dive into, and to occupy myself with the Holy volumes, I feel satisfied of their Divine Origin and Truth; but that they contain likewise more matters than any one, and myself in particular, can ever aspire fully to understand. This belief ought, however, in no wise to slacken our diligence, nor damp our ardour in attempting

a constant research after the attainment of knowledge and of truth, as we may flatter ourselves, although unable to reach the goal, still to approach much nearer to its portals; which, of itself, is a great blessing, as I am convinced that if we only follow strictly the rules and regulations contained in the Scriptures for the guidance of our conduct in this world, we may present ourselves, (although aware of our own unworthiness,) before the Divine Throne with a confident hope of forgiveness, from the knowledge we acquire therein of His mercy to all truly penitent sinners.

"Thus far I boldly state that I think; but I do not venture to enter upon, or to burthen myself with what are commonly designated as dogmas, and which in my conscience I believe for the most part, if not entirely, are human inventions, and not exerted for purposes, or from motives, or Christian charity: I am therefore determined to keep my mind calm upon such topics, and to remain undisturbed and unbewildered by them: I am persuaded that their adoption is not necessary for salvation. This I say, wishing at the same time that I am making this honest declaration, not to be thought a Freethinker; which imputation I would indignantly repel; nor to pass for a person indifferent about religion, which God knows I consider, if Christianly, I mean most charitably, observed, to be the greatest blessing to mankind in general, and of the utmost importance to my own comfort and happiness in this world, as well as to my hopes in futurity.

"These objects, besides many others which seem to have occupied the greatest and most valuable part of your active life, cannot fail of being most interesting to the historian, the theologist, the legislator, and the philosopher: from all these details the mind will undoubtedly derive rich sources of information wherewith to make researches, and thence to ground deductions. To these I shall assiduously apply myself when retired in my closet, and as my heart and mind improve, I shall feel my debt of gratitude towards you daily increasing; an obligation I shall ever be proud to own."

I trust that the remarks which I have offered upon his Royal Highness's letter will not be thought uncandid; sure am I they are not unscriptural; for though "dogmas" are not "Christian charity," yet there is no Christian charity which is not founded upon Christian dogmas. The charity which views all religious opinions with equal eye is a spurious charity; a heathen, not a Christian, principle. Twenty years have elapsed since the above letter was written; and I would trust that in this interval, the amiable prince may have been divinely taught, and have personally felt, the infinite value of the doctrines of grace, as well as the excellence of their fruit exhibited in the beauty of holiness.

A CHRISTIAN PATRIOT.

WHAT IS COMMON SENSE?

To the Editor of the Christian Observer.

On looking over your Volume for 1838, p. 610, I find a paper headed "What is Common Sense?"—in which a correspondent L. S. G. denies that there is any such principle, and that an appeal to it is useless. But if there is no such thing as common sense, why is the term so frequently used? May not L. S. G. have mistaken its application, instead of its existence? I agree with Bishop (Daniel) Wilson, in his academical Prize Essay, that common sense is "the ordinary judgment of mankind implanted by the Creator;" but when he adds, "capable of perceiving truth when presented to it by intuition," I must differ from him; for I hold that all knowledge proceeds from reason and experience, and is perfectly distinct from instinct. According to my estimation, common sense is the forming a judgment of any thing, as nearly correct as the circumstances allow. The

coachman mentioned by your correspondent, might think the woman not possessed of common sense, when she wondered at his changing horses between London and York: yet the woman might not want common sense: for, as L. S. G. justly says, she might not have mixed with people from whom she could learn anything relating to horses. The engineer in a steam-vessel, the printer at his press, or the mathematician at his problem, might make the same remark to persons ignorant of their several arts; but then these people might have very good common sense, though not intimately acquainted with the construction of an engine or a press, or with the science of mathematics; and it is just possible, the party using the offensive expression, might be more in want of it than those to whom he applied it. Had the lady been accustomed to ride in a coach beyond a single stage, and to see horses tired, and re-placed, she would certainly have wanted common sense had she made the observation: her judgment must have been weak; she had not benefited from the opportunities she had had of judging. The inhabitants of Africa might laugh, when told that a river would become so hard, from cold, that a person might walk over it. But the Africans would only express their disbelief: they had never seen any thing approaching to it; they could form no idea of it: and, consequently, it was rather a mark of common sense in them to disbelieve what they considered so unnatural. It is the characteristic of a weak mind to take things for granted without due investigation, and *data* from which to draw conclusions.

But the difference of opinion on the same subject, between individuals in different circumstances in life, has nothing to do with the question at issue. Galileo asserted that the world revolved: he was thrown into a dungeon; and by men, too, of education and talent. No one now doubts about the revolution of the earth: and yet we cannot say that his persecutors were devoid of common sense. It is the same with every great discovery: people are incredulous until they witness through their senses; and this shews the contrary of a want of common sense: it is ignorance, not folly.

Consequently I can conceive common sense to be nothing more than good natural sense; capable of forming a correct estimate when all the *data* are placed correctly before it. A ploughman who did not know wheat from clover, or a coachman who should not consider it necessary to change horses between London and York, would equally show a want of common sense: but not so if the one was ignorant how to make a shirt, or the other to write an essay, and so forth.

But L. S. G. is wide of the mark in the illustrations of his argument; and his positions cannot be proved by incorrect *data*. To say that one man is wicked or dishonest, is no proof that all men are so: and the appeal to common sense is not less effective, because Cobbett asked whether it was common sense to have hereditary legislators, or because the old woman thought George III. had not common sense, since he did not know how an apple dumpling was made. My worthy mother considered that a very scientific gentleman wanted common sense, because he attempted to teach her to boil eggs on scientific principles.

But people do not appeal to common sense in such instances as these. I say again, that the appeals which L. S. G. has quoted are not at all to the point; and it rather shows a want of common sense

in L. S. G. in quoting them. We only appeal to common sense where the cause and effect are clear: when from our experience, we know a certain cause must have a certain effect. For instance, water must freeze from intense cold; man requires rest to restore his energies; there must be a great and all-wise Creator for the universe, to fashion and form every thing in such inimitable order. Here the cause is evident, and the result is evident; and our experience teaches us such a cause must have such an effect. Now, the idiot cannot trace the effect from the cause; therefore he truly shows a want of common sense. Then common sense is nothing more than the faculties of reason with which our all-wise and beneficent Creator has endowed his creatures. It is this common sense which makes us responsible beings in His sight; which enables us to distinguish right from wrong; and according to which we are to be judged at the last day;—"the Gentiles, which have not the law," without law, having "the work of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing," and "as many as have sinned in the law, shall be judged by the law." Erring and wicked creatures we all are, and deserving of condemnation: but "if we repent truly of our former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and are in charity with all men," then though our sins, negligences, ignorances, and blackslidings render us totally unworthy, yet we know the blood of our Saviour has washed away our sins, and made our robes white.

SENEX.

ON THE CHURCH OF ENGLAND IN HER SARDIAN STATE.

To the Editor of the Christian Observer.

In the sixth Lecture of Mr. Blunt's practical exposition of the Epistles to the seven Churches of Asia, (p. 176,) he thus speaks:

"In the last epistle to Thyatira, when we brought before you the predicted punishment of Popery, the bed of languishing into which she should be cast, we bore witness to the truth of God's word by reminding you how evidently this prediction was even now receiving its completion. But here our notices of accomplished prophecy must cease. We now enter upon untrodden ground. We have now arrived at that point when prophecy is, if we may so say, in its transition state, and when we ourselves are forming the important link between predictions fulfilled, and predictions remaining to be accomplished; in fact, the step between prophecy and history. We may be, as a nation, now standing in that gap, where during our backward view, we have beheld generation after generation remaining for a moment exposed to the wrath of God, and then falling prostrate before his avenging arm. 'If, therefore, thou shalt not watch,' says our Lord to this Church-state of Sardis, in which our lot is cast, 'I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Unless as a nation we repent, unless we retrace our steps, unless we acknowledge God more readily and more respectfully in the great council of the realm, and are willing, by our public acts, to make some sacrifices for His sake and for His glory, maintaining His Church, honouring his ever-blessed Son, hallowing His sabbaths, His threatening also will be fulfilled, and England, who has sat as a queen among the nations, will see, as the due reward of her ingratitude, these predicted judgments *come upon her as a thief*, and Her religious privileges, Her highest glories, trampled in the dust."

In considering these words, and in revolving Christ's threatening, it has appeared to me, that the accomplishment may be said to have

partly taken place, and to be taking place, in a remarkable manner, in the state of the Church of England. The threatened execution is, "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Now let us look to the past pre-eminence of the Church of England, and mark some acts by which she has been robbed of that pre-eminence—not directly, but indirectly, as by a thief, unexpectedly, in an hour and way not foreseen as to the effects, but yet really and truly depriving her of her former pre-eminent state and standing in the British empire, and in its colonies.

I might notice the Episcopal Church in Scotland and in America; in both which countries the episcopacy derived from the Church of England has been brought low, and robbed of its pre-eminence. But in both these countries, we trust, the Episcopal Church is beginning to be "watchful," and to "strengthen the things which remain, that were ready to die." And we may be encouraged to hope, that episcopacy will rise in those parts of the world to a better standing, and to greater efficacy.

But in the mean time, several acts in England have come upon our church as a thief, indirectly depriving her of certain portions of her former pre-eminence. The standing of our Protestant Church was greatly lowered, and continues to be lowered, by that act of Mr. Pitt's ministry, which gave, and continues, an annual support to the Popish college of Maynooth. This act proves, that in vain we call ourselves a Protestant nation, a Protestant legislature, if the minister of the Crown has not in his heart a practical sense of the Protestant doctrines of our Church: in which she proclaims the supremacy of the Scriptures, as the foundation of her faith and worship; and, in her liturgy, her articles, and her homilies, she marks out a tangible distinction between herself and the Church of Rome. Mr. Pitt did not feel, as a Protestant minister of the British crown ought to feel, this great difference and distinction. He did not remember how we had heard and received our Protestantism from the Scriptures. He did not hold fast, but lowered, our Protestantism: and he raised and supported the anti-scripturalism of Popery. The threatening was fulfilled through his instrumentality, I will come on thee as a thief.

Several ministers of the crown have since been not sincere Scriptural Protestants in heart, but mere worldly-minded men; and some of them not even well-trained statesmen; but devoted to the gaieties of fashionable life; play-goers, novel-readers, and in their public capacity favourers of dissent, and embracers of flattery and support from Maynooth Papists. Hence the acts have been multiplied by which our Church has been robbed of its pre-eminence, as by a thief, and its standing has been lowered, that the supporters of the ministers of the crown might be raised. It had once the lead in the corporations of our towns and cities; and a test was in operation which gave higher standing to its members in such national communities. But the ministers of the crown have taken away indirectly a portion of this national standing which was due to the National Church; and they have lowered that pre-eminence, by coming on our Church as a thief, instead of raising her standard and extending her influence.

In giving to the members of the Church of Rome the rights of citizenship, the nominal Protestant ministers of the British throne have proceeded also to make the legislature only nominally Protestant. Nothing was done, at the same time, to make our Protestant Church

more secure, more efficacious, and more progressive. This ought to have been done, when increased civil rights were given to Roman Catholics. It was then recommended earnestly to Sir Robert Peel, that Scriptural schools, similar to those in Scotland, should have been established and supported in every parish of Ireland. All Protestants would have rejoiced to see a minister of the crown proving himself, by such a measure, a lover and extender of Scriptural instruction. Had Sir Robert Peel done this, I believe he would have been a minister of the British crown now. His works on this point were not perfect before God; and his power was subverted as by a thief. The boon which he gave to the Papists, unaccompanied by measures for giving extension to Protestantism, is now turned against him. It is the duty, and it ought to be the desire, of the Prime Minister of the British throne, to promote the glory of God by the instruction of the people in those Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

From the want of this Scriptural Protestant spirit in ministers of the crown, from their being more read in secular literature than in the Bible, our Church has been further robbed, as by a thief, of the national standing due to her ministrations. The holy solemnities of matrimony have been taken away, as far as legislation can take them away, from our churches, and transferred to a layman's celebration in a Register office; and Protestant Christians have been led to consider the most sacred connexion in life as a merely civil contract. Thus not only our Church has been robbed of her ministrations to the people, but God has been robbed of the regard due to His blessing: or rather the newly-married Christians have been robbed of the consolations and hopes with which our Church teaches her people to look to God for His blessing at the solemn commencement of the matrimonial life.

Another act which has come on our Church as a thief, has been the disjoining of the registration of births from the celebration of the sacrament of Baptism; a nominally Protestant legislature has enacted a registration, which only announces when a British subject was born. Our Church had always desired to register her children as the children of God, the members of Christ, and the heirs of heaven; nominal Protestants, in union with Papists, have now deprived the legal registration of all reference to Christianity, as if there were no thought and concern in British legislators, whether registered subjects may become Christians or not, and seek a better kingdom—that is, the heavenly one.

The last act which, as a thief, has come upon our Church, by the instrumentality of nominally Protestant ministers of the crown, has been a commission for taking away the children of the empire from her catechetical instructions, and from education in her principles and doctrines. That our Church might not know in what hour or in what manner this act should come upon her, the servants of the Throne have not dared even to ask the legislature in what way they might effect the separation of British children from the ministers of our National Church. They have not dared to appear with their measure before the Parliament assembled to legislate on the subject; but they have made haste, and not delayed, to execute the subtraction of the children from education by our National Church by a commission, by means not sanctioned by any act of legislation.

The results of the measures taken, and taking, respecting the Tem-

poralities of the English and Irish Church, are not yet seen. There is reason to fear those results. There is great need that all who have power and influence in settling the temporalities and other affairs of the Church, should be indeed watchful, and strengthen the things that remain and are ready to die.

Again, in looking to the British colonies, there was a time when the Bishops of our Church were called pre-eminently to send out thither ministers who should teach her doctrines, and maintain her discipline. But now, in both our Eastern and Western colonies, the ministers of the Crown have, without an act of legislation, given to Popish prelates and clergy pensions and support; and the influence of our Church has thus been discouraged, not extended.

Has the state of the ministry in our Church drawn down this execution of threatening? Have we been in the state in which the Church of Sardis is described? "I know thy works, that thou hast a name, that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." On this very important part of the subject, allow me to quote the words of the Popish agitator, as spoken June 6th, at the first annual meeting of the "Catholic Institute," and printed in the "Catholic Magazine," No. 30, p. 450. Having stated how many more churches and chapels were in England before the Reformation, than now, he says: "Was it not astonishing that there should not be more than 12,000 churches belonging to the Establishment? There must have been a *great deal of plunder to reduce them to that number.*" And then respecting the state of the Established Church, in its ministrations, he says: "It was no proof in itself of the existence of a religious principle, that a man belongs to the Establishment, because the Establishment was always good enough for the man who had no religion at all. The less religion a man had, the more ready he was to acquiesce in that which was established. Thus they had, on the one hand, a *slumbering* Establishment, including in numbers all those who did not entertain any active principle of religion:—(of course there were no doubt many belonging to the Established Church, who were sincere Christians, labouring under involuntary error,—but, in addition to these, there were many who cared very little for religion, and were therefore quite content with the Establishment); while, on the other hand, there were the members of the Catholic Church, who, from conviction, adhered to the ancient creed, active and vigilant in the cause of truth and holiness."

How great at the present moment is the responsibility of all who profess themelves to be members of our Church! and how great is their blame who give occasion to the Irish agitator and its other enemies, thus to speak of the Establishment! May God awaken us, by the acts and words of our enemies, and by the neglects of our nominal friends, to a due sense of our duties, as members of the Church Established, for its security and extension. May its ministers and people strive and pray, that we may be numbered among those who have not defiled their garments; that we may hope to walk with our Redeemer in white, and be accounted worthy of His name, and through Him be made meet for the inheritance of the saints in light. Then shall we understand, in due time, that these afflictions have fallen out for the furtherance of the Gospel; and many of the brethren waxing confident by the Church's difficulties, will be much more bold

to speak the word without fear: and whenever, and wherever, Christ is preached of love, we therein do rejoice, yea, and will rejoice. For we know that this shall turn to our salvation, and our Church's preservation, through our earnest prayer, and the supply of the Spirit of Jesus Christ.

J. H.

"OCCUPY TILL I COME."

To the Editor of the Christian Observer.

In referring to your last No., page 597, I perceive that you have appended a few remarks of your own to my paper on "laying up treasure upon earth." Those remarks are just and well-timed; and have suggested to me the following observations concerning a particular class of persons who are not included in my exposition of "lay not up for yourselves treasures upon earth." I allude to that part of our community who are placed in independent circumstances, so as not to require to "labour" for their maintenance; and I perfectly agree with yourself, in thinking that the "levelling system" would not only be destructive of the best interests of our country, but would be a breaking down of that civil system ordained by the providence of God, who has placed us in our several stations, and given talents "to each according to his several ability." (Matt. xxv. 15) The independent class among us occupy a most important place in the community; and whilst they are not called to "labour with their hands," they are yet commanded by Christ to "occupy till I come." To those in this class of society, who are not engaged in the civil or military services, or in the learned professions, we justly look for the fulfilment of those duties which seem more particularly to devolve upon individuals who have their time and property under their own controul. They ought to be the best-informed and the most polished of the community: such qualifications fitting them to be legislators and magistrates, to take the lead in literary and scientific pursuits, to patronize education and the arts, and to aid all those institutions which have for their end the amelioration of society, and the benefit of the distressed. Would any person of sane mind, call such a class of men useless? Should it not rather be viewed as the upholder of all that is fair and polished in civil society, giving strength to, and casting a grace over, all the best institutions of our land? Is the tradesman to leave his counter, and the merchant to forsake his desk, in order to fulfil such onerous duties? and if they did so, would they be "occupying" their own post? Well would it be for our country, if each would attend to his own duty, and not meddle with things which properly belong to others. The followers of the learned professions alone can *aid* the independent class in some of these pursuits, which may indeed prove a *recreation* to the middling classes, but which would inevitably fall into decay if left to them entirely for support and active promotion.

The very objection, therefore, made against the existence of an independent class by the demagogues of our day, because they perceive not its usefulness, proves the necessity of its existence, inasmuch as they thus virtually acknowledge that they understand not the importance of those functions which properly devolve upon this part of the community; and therefore *they* would never care to perform them.

A man must indeed have his eyes shut, or his intellect rendered

obtuse, who does not know that *many* of our independent class do actually "occupy" the station allotted to them by Providence. In no country of the world do the nobility and gentry grace their rank so much as do our own, in the present day. But the main evil is here, that whilst in this as in other ranks of society, many spend the *main part* of their time in inglorious ease or pleasure, the usual *recreations* of our upper classes are too frequently of a useless or hurtful character. If our gentlemen would exchange the pleasures of the chase for the healthful exercise of superintending their own estates; and if the haunts of dissipation and vice were deserted, in order to frequent literary, religious, and benevolent societies, and to overlook the condition of their own peasantry (as is the honourable practice of many of the rich and great), then would they put to silence the cavils of agitators and demagogues; men who pick up the faults, but forget to report the virtues, of their superiors.

Then again, if, instead of the midnight dance and the heated theatre, the independent women of our nation would "occupy" their time in overlooking their own families, and seeing that the interests of their households were attended to—occupations which require no bodily "labour," but which no substitute can adequately perform;—if they "visited the fatherless and widows in their affliction,"—if they esteemed it an honour to be the messengers of mercy to mankind—and if the grace derived from the elegant accomplishments of their rank were diffused in benignity around them;—then would they not be regarded as useless members of civil society, but would he hailed and honoured as its brightest ornament and loveliest charm. Religion wishes no man to leave his post, or dissipate his substance, but to "occupy" it to the glory of God, to the good of man, and to his own real interest and best happiness.

R. M. M.

REVIEW OF NEW PUBLICATIONS.

DUNLOP ON THE DRINKING USAGES OF GREAT BRITAIN AND IRELAND.

The Philosophy of Artificial and Compulsory Drinking Usage in Great Britain and Ireland; containing the characteristic, and exclusively national and convivial, laws of British Society; with the peculiar compulsory festal customs of ninety-eight trades and occupations in the three Kingdoms; comprehending about three hundred different drinking usages. By JOHN DUNLOP, Esq., *President of the General Temperance Union of Scotland.* 1839.

WE are astonished, we might say horrified, in reading this volume. We were not ignorant that drunkenness is an awful sin and fearful curse; that more of the crime, and pauperism, and misery exhibited in our streets, and police-offices, and the ...es, and prisons, and workhous..., arises from intoxicating potions, than from nine-tenths of all other sources put together; that the habitual use of ardent spirits, even when not carried to the excess of gross

inebriation,—to which however it too fatally and frequently leads,—is still, under its milder forms, except when strictly requisite as a medicine, ruinous to the health and the morals, the body and the mind,—nay, when requisite for one disorder, often causing worse diseases than it cures; nor had we any doubt as to the duty and necessity of attempting to stay this plague; or any hesitation as to the sound and Scriptural principle, or practical utility, of Temperance Societies;*

but ignorant we certainly were of the extent to which drinking usages are carried in the extensive ramifications of British Society. It is indeed upon the surface of things, that births, baptisms, marriages, and deaths; events joyful and painful; dinners political and municipal; canvassings and elections; contracts and performance, beginnings and finishings, are too often celebrated with "a jolly full bottle;"†—and no man is unaware

---

* We write thus, because a strange objection has been made against Temperance Societies, that "they are not doing God's work." If by this be meant, that temperance is not piety, why neither is justice or charity; nor are hospitals, or almshouses, or a police, or even churches or religious institutions; and yet all these are right and proper things in themselves, and may also become instruments of spiritual benefit. Sure we are that drunkenness does not aid God's work; but to make drunkards sober, may do so; for a sober man is more likely to go to church, and to be led to consider and pray, than a drunkard. A pair of shoes is not religion; but if as many anti-religious consequences arose from shoelessness as from drunkenness, we should hail a shoe-promoting society.

It has been further objected that Temperance Societies would do God's work by man's means. We cannot see why promoting temperance should be stigmatised as man's means, any more than promoting anything else relating to health, comfort, morality, national welfare; or repressing vice and crime. It is God's means so far as it is blessed by him, and rendered subservient to his glory; or as it is made to conduce to any real good, or to counteract any evil; and above all as it leads to spiritual benefits. "The ploughing of the wicked is sin;" but we are not therefore to denounce agricultural societies. Those who think there is any solidity in the objection, will perhaps attach some weight to the fact, that the nucleus of the extraordinary events which are exciting so much attention at this moment in Scotland, was the establishment of a Temperance Society in the parish in which they originated. We have not sufficient knowledge of the circumstances to pronounce any opinion upon them; but the broad fact stands out, that the germ of this religious "revival" was a Temperance institution.

† We should not have allowed ourselves to quote this vulgar Anacreontic phrase, but for the sake of again expressing our surprise, indignation, and abhorrence, that a song with this title should be the favourite piece selected to be sung at public Conservative dinners, when "the toast" of "the Church" is given. (See our note upon the Bolton, the Liverpool, and other church-and-king dinners, 1836, p. 731.) At best it is not seeming to turn serious and sacred things into "toasts;" and it is exceedingly painful to hear a fellow at a tavern, selected for his powers of vociferation, roar out from behind the president's chair, "Gentlemen, please to charge your glasses—a bumper—success to the Church of England;" with a full chorus of "Hip, Hip, Hip, hurrah, hurrah, hurrah!" But if it be replied that the intention, not the precise ceremony, must be considered; that nothing more is meant than a mark of respect to the person or institution toasted; and that excellent and truly religious speeches are elicited from lay or clerical friends of the Church, which do much good; still, why should this particular toast be the signal for an Anacreontic song; given, as we are often told, "with admirable effect, amidst much laughter and applause." The red, staring prints of drinking fox-hunting dinners used invariably to present a clergyman as a prominent object, with a monstrous wig, in disarray; a broad round face *gules*; and a "jolly full bottle" *rampant* in his hand; and no doubt the artists considered they did the church much honour by such convivial portraits, which the dearth of goodly wigs and fox-hunting parsons in these re-

of these practices; but we had not imagined the extent of compulsory, customary, or expected usages, in almost every trade, and among artizans and all persons concerned in manual labour;—usages, for the most part, peculiar to Great Britain and Ireland. It is humiliating to think that this country, with all its religion and philanthropy; all its institutions of science, literature, piety, and morality; is more entangled, more hemmed in, with the meshes of drinking usages than any nation in the world; so that powerful temptations are placed in the way of a person in the rank of an operative or tradesman in going through the usual stages of his career, to acquire a taste for potent, especially spirituous, liquors. And hence arises an obstacle in the path of Temperance Societies which has not been duly considered; an obstacle to which we cannot but attribute (in a good measure) the far larger success which has attended such institutions in America than in England. In other lands, those who drink these liquid poisons, for the most part, do so to gratify their own depraved appetite; they might abstain, if they pleased, from drinking, or encouraging others to drink, without giving offence or exciting attention. Not so in England. A gentleman cannot, according to usage, dine at a coffee-house or hotel, without ordering wine, "for the good of the house," even though he may dislike it, or refrain from it as considering it injurious. A workman does not consider himself handsomely used in a gentleman's house, if he has not money given to him to purchase intoxicating liquor, during, or at the conclusion of, his job. But among the trades drinking usages are reduced to a regular system; and all persons connected with them must pay in their turn, whether they drink or not. Mr. Dunlop, in addition to the convivial laws in use at visits, marriages, courtship, births, baptisms, deaths, funerals, bargain and sale, holidays, and other occasions of business and domestic life, has described the peculiar

---

forming days must have sadly spoiled. Yet even in those times "the church and a jolly full bottle" was, we trust, more of a jest than a history; but in ours, when professional decorum is customary even where true godliness is not found, the juxta-position is as misplaced as it is offensive. We would sooner sit and hear the farmers at an anti-tithe dinner, drink "No *black slugs* in our corn," than this popular Church and Conservative song; for a clergymen had better be called a black slug by his enemies, than a toper by his friends. At the late splendid Conservative dinner in Devonshire, many excellent clergymen and laymen were present; admirable speeches were made upon the occasion; religion and its institutions were zealously defended; the eloquence of the Aclands, and other esteemed and able men of the county, demolished Popery, dissent, and revolutionism; the Bishop and the Clergy lost none of their honours; but alas! all these stirring proceedings were appended to

"With a jolly full bottle let each man be armed;
We must be good subjects when our hearts are thus warmed;
Here's a health to Old England, the Queen and *the Church*," &c.

If a jolly full bottle will really thus promote loyalty and religion, the friends of "the Queen and the Church," have a mighty easy and pleasant remedy in their hands for the sins and woes of the nation; and they would do well to send the Socialists and Chartists a few bottles, instead of clergymen and police-officers. Is it not astonishing that none of the stewards who make the arrangements, discern the impropriety of this favourite accompaniment; and that none of the speakers, lay or reverend, object to it? It were a noble occasion for a faithful and well-advised man, to tell the assembly, after this "jolly" song had been "rapturously applauded," in what light the Bible represents the the Church; and the worse than fallacy of supporting it merely upon principles of "full-bottle" Conservatism.

festal customs of ninety-eight trades and occupations in the three kingdoms: including their footings, fines, entries, pay-night practices, allowance pots, way-geese, remuneration pints, mugging bribes, drink penalties, and other usages, occurring statedly on numerous occasions; the whole detailing two hundred and ninety-seven different usages. The labour, perseverance, and expense of the author, in collecting this mass of appalling facts, must have been very great; and his object in making them known is to direct the attention of Temperance Societies, and of religious and benevolent persons, to the necessity of systematically opposing these demoralising usages; without doing which they will be foiled in their efforts by a secret power often more dangerous than even the depraved passion of the individual to be reclaimed. It is laid down as a general maxim in factories, work-shops, barns, fields, ships, and other places of popular occupancy, that inebriating drinks, not used to intoxication, are positively beneficial, or at worst harmless ministers to pleasurable sensation; and every contrivance is made use of to make an occasion for demanding them.

> "A friend; good drink; or being dry;
> Or lest we should be by and bye;
> Or any other reason why."

Now, as a person exposed to the spells described by Mr. Dunlop, must contribute his contingent of money for the customary conviviality, whether he partakes of it or not; being coerced by exactions, to resist which is to render himself the butt of scorn and ill-usage, perhaps to the extent of being forced to quit his occupation if he refuse the usual garnishings; it requires some strength of character, and would be thought very uncivil for him, not to partake of his own treat. So also when others furnish a regale of strong drink, if he do not take his share he submits to a sacrifice; for he has nothing given him in place of it; so that he pays in his turn without being benefited in his turn; a very mortifying state of things; and which holds out a strong temptation to a youth to follow the usages which he finds established among his companions.

Mr. Dunlop has been zealously labouring in the establishment of Temperance Societies ever since the year 1829; and his labours have been a blessing to the nation and the world. He was the first founder of a Temperance Society in Scotland; and his notice of Scottish drinking-usages was published some years ago; but the account of English usages is new; and for this reason, and the more direct adaptation of this portion of the work to our own national locality, we shall confine our attention chiefly to it. The Irish portion also is new; but we will keep chiefly to faults nearer home; though the evils described act and re-act upon all the three kingdoms, throughout their numerous ramifications; and many of the customs are common to all.

The following is Mr. Dunlop's account of the serious obstacle which these drinking-usages interpose in the way of Temperance Societies. We ought, however, to remark, that his allusions to the habits of the educated classes of society are not always consonant to fact. Some persons in the station of gentlemen doubtless drink to excess; and many take a larger portion of wine than is necessary for health—even if any be; but intoxication, so common among the working classes, is not usual among English gentlemen; and as for English ladies, "*drinking wine in the forenoon in compliment*, whether they really require

it or not," we never heard of such doings, nor can we credit them. English ladies, though they courteously *taste* wine when requested at dinner, yet often do not exhaust the small well-reserved dose of a third of a glass, and perhaps decline taking any after; and for the most part they are in effect as abstinent as if they were Teetotallers. We admit that even as respects wine, which cannot be fairly classed with ardent spirits, more might be done in the way of good example; but, practically speaking, we do not think that in well-ordered English society there is any reason to impute general excess. The difference in the two cases is broad and palpable. Very few gentlemen taste wine, or any inebriating beverage, except at dinner, with possibly a glass at luncheon; whereas what are called the operative classes will, in a large number of instances, drink at any hour from morning to night, if strong potions be offered them, restrained only by fear of becoming unfit for their employments. It is very rare for an artisan or workman to refuse, when offered, beer or spirits; nor is it an answer to say, "Because he seldom gets a feast;" for a gentleman's porter will take his potations in the morning; and livery-servants are constantly seen drinking in the streets, or running into public-houses, though their master or mistress has fasted much longer, and probably after less substantial eatables and drinkables.

We will now copy Mr. Dunlop's highly-important statements:

"It is now towards nine years since the author (to whose lot it fell, under Providence, first to propose temperance association to the inhabitants of North Britain,) suggested the absolute necessity of coupling anti-usage regulations with the obligation to abstinence from liquor; and in this opinion, and in operations founded upon it, he has persevered till the present date. He argued, that temperance association, in the peculiar circumstances of the Scotch, could only be placed on a truly solid foundation by working with this double power. And after abundance of labour and expense, he hopes that he has now demonstrated that the same must be said of the English and Irish. He prophesied, that after the first flush of the anti-spirit regulation, the usages would supervene and swamp the Societies; and with a sorrowful mind he has for some time perceived, that what he predicted has proved but too true. The fact is, that men rushed without thought into Temperance Societies, during the first years of their institution; and greatly ignorant or forgetful of all the imperative usages they would require to break, if they continued to adhere to their abstinence engagement. Their desire was to be quit of ardent spirits, and all its temptations; and the intention was most commendable; but, alas! they were neither aware of the multiplicity and universality of the drinking usages, nor of their energy and efficiency."

"When a gentleman asks a labourer, farmer, servant, or mechanic, to join an Abstinence Society, he in his ignorance believes that he merely requires this individual to give up liquor; but he, in fact, asks him to go in the face of usages which are in general much more difficult to break through than any desire of strong drink would be. He, therefore, asks a great deal more from the working man than the mere disuse of liquor; for the new Temperance member must not only refrain from his usual beverage, but, in the course of a week, has perhaps to reverse twenty rules and customs of drinking, as imperative as the maxims of a Turkish seraglio; while the said gentleman, by still sustaining his own series of wine courtesies, maintains the very system which the working man finds so much difficulty in combating.

"The general want of acquaintance with this subject among the upper ranks, is extremely remarkable; and those intelligent men in the industrious classes who know their own usages, are little aware of their prevalence in other professions, and have never been led to generalize upon the subject, and take an extensive view of the bearings and pressure of these customs upon society. I have not met one individual yet to whom the subject, in its general bearings at least, has not till lately been entirely new: a most extraordinary

circumstance, considering that we have been all born and bred in the midst of these practices.

"In the course of investigations upon this topic, I once fell into conversation with a judicious employer, who stated that he had been a prosperous man in his affairs; that he had little to annoy him during the course of a long business life, with the exception of one perpetual vexation, the addiction of his workmen to intemperance, which often prevented important orders from being duly executed, and injured materials and work continually. Conceiving that I had now a good opportunity of gaining information, I requested to know on what particular occasions his men were apt to go astray; he coldly replied, that although he had reason to believe that they had some rules of their own regarding their drinking bouts, yet he knew nothing of them, and had never inquired.

"In general, I have found employers extremely ignorant on this topic, except those who had once been in the operative ranks themselves.

"I was more successful in another case. A highly respectable gentleman, proprietor of an extensive manufactory, stated, that he had read the first edition of this work, published some time ago, and was convinced of the general truth of its positions, being able to confirm them by a case that happened to himself. He and some other proprietors in the same line of business, determined that they would put an end to the intemperance of their workmen by the strong hand. They entered into engagements with each other to turn off every man that came to the works the worse for liquor. He kept scrupulously to the bond, and cashiered without mercy: but the more coercion of this kind was used, the more inebriation seemed to grow and increase, as if by magic. On probing the matter, he found that the spell consisted merely in one of the drinking usages of the trade. Every new workman that came was bound to pay one guinea of entry or footing, which was added to by the other workmen, and spent in strong drink. The sobriety-forcing process had acted nearly in the following manner:—two drunken men were turned off one week, and two fresh men were admitted, each bringing a drinking guinea along with him; this began a debauch which ended in four men coming drunk to their work next day; they were immediately turned off; four fresh men, and four fresh guineas, were introduced, and in consequence a still greater number of offenders had to be dismissed next week. Intemperance went on progressively, and in an augmenting ratio, till the good sense of the employer put a stop to this erroneous method of proceeding, which, by itself, could effect no salutary change in the circumstances, as long as the usage remained in force.

"At other times I have found masters extremely unwilling to acknowledge specifically the intemperance of their artisans, as if this were a reflection on their own character. 'My men, really, seldom or never get the worse for liquor,' affirmed an employer, when spoken to on the subject; 'there is not a more sober set of workmen in the district.' 'you don't say so,' observed a bystander; 'is not Thomas Such-a-one, and James Such-a-one, in your service; and were they not in the police-office for a drunken riot all night before last?'

"It is also very troublesome sometimes to get at a usage, from the difficulty of defining it, so as to make people understand precisely what is meant. It has on numerous occasions taken the writer nearly an hour's work to explain this to one individual; and he may just add, that the strict definition of the term 'drinking usage,' as it has been before given, will be found a matter of more consequence in anti-usage operations than is obvious at first sight. Thus, customs or habits of drinking for diet, bodily refreshment or indulgence, are not strictly usages, at least as we (for want of more appropriate language) have defined the phrase; but we restrict the term to artificial, conventional use of liquor, on some occasion which nature has not pointed out, but which conjunction man has chosen to constitute, so to speak, on his own authority.

"To recur to the ignorance of the upper ranks on the frequency and potency of drinking usages on the classes beneath them. It happened that a gentleman was travelling lately from the lowlands of Scotland to Inverness by the steam-boat. At a particular station, they met the opposite steam-packet coming from the north. It chanced that a sailor lad on board of the one boat thus fell in with his brother, also a seafaring man, who was bound for the Clyde, intending immediately to sail on a foreign voyage. They had not seen each other for seven years, and it might be other seven before they should again encounter. The two captains, interested in the case, permitted them a few minutes' delay, that they might converse apart on family concerns. They instantly adjourned to

the public-house, and ordered a gill of spirits. The gentleman in question was quite surprised, and at a loss at seeing this ceremony; but was informed by a fellow-passenger, more knowing in the etiquettes of the working classes, that if the brothers had not acted thus, they would have been supposed scarcely to understand how to demean themselves aright, or how to treat one another with ordinary decorum.

"A lady residing in a large city, removed for the summer months to a smaller town on the sea-side, and occupied a lodging, whose offices did not admit of her carriage being accommodated, which was therefore kept at the yard of the principal inn. Her coachman one day having been intoxicated, nearly overset the carriage, at considerable risk to his mistress: this was a subject of much anxiety to her friends; the man was a faithful servant, of generally sober habits, had a family, and it was desirable, on many accounts, that notwithstanding the untoward occurrance, he should be retained. An office-bearer of a Temperance Society, whose operations included certain proceedings on the anti-usage view, was consulted. He requested to know the usage on which John had got drunk; after explanation of what was meant by this expression, the matter was inquired into, and it was found that the lady having in the course of the summer purchased a new carriage, the usage necessary on such occasion was a treat of whisky by the postillion of the said carriage, to the ostlers and grooms of the inn at which it was lodged; in the dispensation of which John had somewhat yielded to temptation. The Temperance official, pretending to take the coachman's part, stated that it was nearly impossible to help a similar occurrence, or to prevent a servant from fulfilling the usages of his class: as well might he go at once to Coventry with all those in his own circle. 'But what have servants to do with such usages,' was the reply; 'especially if they be those that may put the master's life in danger?' The Temperance member waived the answer, and changing the subject, asked if it was still the fashion of the town of ——— for ladies to drink wine in the forenoon in compliment, whether they really required it or not?' 'Of course they did.' 'Was it not a foolish, if not dangerous custom?' 'Yes, it was really absurd.' 'Would Mrs. ——— be inclined to give it up in her house?' The thing was impossible. Every one did it. She would be singular, and would give offence.' 'So would John,' returned the Temperance member, 'if we were to prevent him from tasting at those times and seasons when the rules of his class enforce it.'

"One other instance of the ignorance of gentlemen of the force of usage in the lower classes, and we have done. It appears that in a district on the west coast of Scotland, a man, otherwise respectable, had become somewhat intoxicated, and falling between his vessel and the quay, into deep water, would have been drowned but for the vigorous exertions of a stranger, who, at considerable personal risk, saved his life. Half drunk and half drowned, the man knew little of what had passed, till he was informed next day. He then dressed himself, and went out for the purpose of expressing his thanks to the individual who had been the means of preserving him; to whom accordingly he repeated his grateful acknowledgments, and concluded the whole with requesting him to come over the way to a respectable public-house, and taste a little.

"This anecdote was, on purpose, told to several gentlemen successively, and then to several men in the industrious walks of life. The gentlemen all agreed, that nothing but the most inveterate habits of brutal inebriation could have induced this individual to rush again to the dangerous potations that the day before had nearly proved his ruin. The circumstance of his inviting another to take away the one-half of his whisky, they could not exactly explain. The story did not at all make the same impression on the mechanics, to whom it was also related. They admitted that the man might have been given to liquor, but that the facts of the case did not authorize such a verdict as the gentlemen would have given. As to his inviting his new friend to taste at a public-house, the universal observation was, 'What could the man do? It was the only way in which he could properly acknowledge his obligation, or express civility and gratitude, in conformity to the manners of that class of people to which he belonged.'

"We have stated that all drinking usages are debts of honour; the regulations, therefore, of Temperance Societies that do not reach the point of honour, will not perfectly meet and cover the whole case of this country. The arguments on the evils of inebriation may be most cogent, and it may be demonstrated that ardent spirits are by no means a defence against cold, heat, wet, or fatigue, but the reverse;

all this, and a hundred times more than this, may be enforced; yea, it may be absolutely and positively and unfeignedly admitted by the auditors; yet the point of honour not having been satisfactorily adjusted, a usage intervening next day, will neutralize the most weighty reasons that may have been heartily acceded to the night before, at a Temperance meeting. Let us attend for a moment to an analogous case. Perhaps there are few situations, in which more solemn or satisfying argument can be used, than with a friend who has become implicated in some honourable mesh and noose of fashionable life, which may draw into a duel. It can with truth be represented to him that wounds, blood, and decrepitude of life, may be in the sequel. It can be unanswerably demanded, what is to become of his amiable wife and beloved children, who are dependent on his professional exertions for nurture and maintenance? Or, if his own sad case do not move him, will not the mournful state of his adversary prevail upon a generous mind—a man with ten young boys and girls, and an estate, perhaps, critically involved; a man, whose premature death may all around strike terror, and entail disaster? And if these mere earthly claims penetrate the very heart, what shall be thought of the vindictive frown of Heaven? In short, in few cases can argument of more genuine weight and temper be brought to bear than in this; and no man is, in fact, more assured of its truth than the party himself to whom it may be directed. But it does not reach his case—the point of honour is unredressed; he goes forth with all his convictions weighing on his soul, receives the fire of his antagonist, and dies. In like manner, all the arguments on the subject of temperance reach not the case, to whatever height of validity the expostulatory reasoning may attain. The imperative usage intervenes, and like a shield in the hand of a dexterous 'Athleta,' turns aside with ease the keenest and most barbed arrows of conviction."

These facts shew in what a dangerous vortex the frail bark of a youth among the operative classes is launched, and how great is the danger of his making shipwreck of soul and body. If his principles are right, they must require every aid to prevent their subversion; but if they are unstable, the hazard is extreme. The largely increased use of ardent spirits in England has greatly augmented the evil; for whereas formerly the potations of Englishmen in the classes of life referred to, were chiefly malt liquors, they have of late alarmingly inclined towards the desperate beverages which form the staple of Scotch and Irish drunkenness. The particular name of the distillation is of no consequence in the argument: for though English gin or brandy may not be as fiery as the excised, or often unexcised, alcohols used in Ireland and Scotland, they are all spirituous, as distinct from merely fermented, liquors; and though many temperance advocates class together all beverages capable of producing inebriety, there is a very obvious difference between the produce of fermentation and distillation; between beer, cyder, or wine, and the pestilential exhalations of the still. All are bad in excess, and in many cases under every form; but the dangers and temptations are greatly increased by substituting Scotch and Irish dram-drinking for fermented liquors.

As Mr. Dunlop's work consists for the most part of a mass of details relating to a great variety of trades and occupations, it does not admit of abridgment; nor would a few extracts relative to particular trades present an adequate representation of the ramifications of the system. We will however quote, as a specimen his first illustration, that of the shipwrights, though it is not different in its spirit to many others.

"*Shipwrights.*—The apprentice footing amounts in general to two guineas. The penalty for non-payment is flogging with a handsaw from time to time; and this and other mal-treatment is pursued till the usage money is paid. In some building yards, it is only about a dozen of the oldest apprentices that enjoy this treat: it frequently is the occasion of two or three days' idleness and drunk-

enness. One informant has seen a boy's head laid open for non-compliance with this dangerous usage; and has known a wedge thrown at another from behind, that laid him senseless on the ground. At the expiration of the apprenticeship, or 'loosing,' a sum varying from one to five pounds is expected, though this is less compulsory than some other usages. At launching there is from five to ten pounds given by the owners of the new ship. Besides this, in some cases, the apprentices are in use to wait upon and receive drink-money from dealers who furnish articles for the vessel; such as the block-maker, painter, plumber, glazier, joiner, and others. The whole is expended in a supper and drink by the older apprentices, each bringing his sweetheart or a friend. Disgraceful scenes of drunkenness often occur in consequence of this usage, which frequently end in jail or bridewell. Such methods of amusement and recreation must further have a very deteriorating effect on the female friends of this class of workmen.

"The caulking footing is 10*s.* given by the owners to the men to drink. When the keel of a new vessel is laid, the employer gives a certain sum for drink; and every pair of sawyers in the yard gives 3*s.* or 'chip-money.' This, with the addition of other tribute, is spent in drink. One informant has seen several days' drunkenness the result of this usage. When the lower-deck beams are got in, the owners of the vessel bestow from 21*s.* to 42*s.*, and the employer 20*s.* for drink to the men.

"At marriage, a man gives 10*s.* to the others to drink: this generally causes a 'spree,' as it is called.

"If men come to the yard on Monday with dirty shirt or shoes, or unshaved, they are fined 1*s.* for drink. This is a regulation of most trades in England, but not in Scotland, shewing the greater advance in the healthy luxury of cleanliness made in South Britain. Such a law of trade might be expected also in Holland; but scarcely in France, Spain, or Italy. It seems, at first sight, a useful regulation, evincing a laudable regard to neatness and purity; but in point of fact, it is used in practice, according to my information, merely as an excuse to 'start a drink.' Some men in a workshop make quite a trade and business of suggesting and enforcing such usages. My informants in this case have known two or three days' drinking arise from such a trifle: thus, it appears that even the superior cleanliness of the English nation is made a highway for the triumphant passage of inebriation."

"To resume; a shipwright's apprentice is expected to pay 2*s.* 6*d.* for drink money at his first caulking. The penalties for non-payment of usage money are various: sometimes the jacket is nailed to the board with large nails; or the clothes or hat mopped with tar. When the foreman, or others connected with the building-yard, keep a public-house, it has frequently been stated to me by operatives, that it is ruinous to the men, and contrary to the interests of the master. 'In the eyes of such a foreman,' say they, 'he who drinks most is the best man.'"

Shipwrights, it may be said, work very hard, and can away with, even if they do not require, large and strong potations; and that therefore some apology is to be made for them, as well as for men in other trades which require severe muscular exertion, or great exposure to heat or cold. The doctrine is not tenable, for the experience and attestations of medical men, of commanders of ships and troops in all parts of the world, hot and cold, wet and dry, and of thousands of members of Temperance Societies, prove that no man can habitually stand hard work the better — quite otherwise — by the excitement of drams. But even supposing that the doctrine were true, it would not apply to the case of persons employed in occupations which do not require fatiguing bodily exertion, or exposure to cold and heat. Yet the in-door sedentary trade of a tailor is fenced round with more drinking usages than that of an anchor-smith or glass-blower. Take the following specimens.

"*Tailors.*—When a boy goes first to the shop, he is employed by the men to fetch beer; he collects the money to pay the public-house, and has on this account twopence in the shilling. The apprentice footing varies from 7*s.* 6*d.* to 20*s.*, with a backing of 6*d.* each by the other men. At expiration or loosing, it is 20*s.* or 30*s.*, or sometimes the parents give a supper. At mar-

riage 5*s.*, with a backing of 6*d.* each. At a birth, 1*s.*, with a backing of 6*d.* each. The pay is generally on a Saturday night; the men are frequently 'linked' together, and require to adjourn to the public-house, which is their ordinary rendezvous, in order to procure change, and divide. The score for the week is here paid. One informant knows of men being kept very late in this trade—sometimes till Sunday morning—before the pay-money is obtained. If a man, on taking away a smoothing iron, leave the fire in disorder, he is fined a quart of ale. There are some cases where a way-goose is given by the master; but in general, instead of this festival, there is a bean-feast in the month of August, to which the master contributes 20*s.*, and the men make it up, in shops of average size, to about 4*l.* The friendly societies of the trade generally meet in a public-house, where at least 3*d.* must be drunk by each member for the use of the room. Sometimes, if two men are seen together partaking of liquor, and the quantity they are sitting over be considered as too small by free drinkers (it may be half a pint for both), in this case a fine of half a pint is imposed for each man in the shop: an informant has seen sixty-two half-pints imposed and exacted in such a case. This may be called the perfection of compulsory drinking usage. New clothes for a man of the shop are wetted with half a pint. The sum of 5*s.* is charged to any one for the first job he works of any particularly difficult operation. A sort of watch-word is passed, that there is 'a mouse in the straw.' The individual is kindly asked if ever he tried that kind of work before, as if with a view to assist him; but this is treacherous good-will—a simulation only of benevolence, and is made in order to ensnare the unfortunate artificer into an acknowledgment which will subject him legally, so to speak, to a smart imposition. When a tailor changes his lodgings, he must pay 1*s.* for drink, which the rest back with 3*d.* each.

"The captain of a board is a workman who is constant, not occasional, and has a certain charge—for instance, to see that clothes are made for customers in due time: for this situation he pays 5*s.* 6*d.* for drink money. Christmas-boxes are demanded from the woollen-draper. On all national saints' days, natives of each department of the three kingdoms pay for drink, according to a rule formerly laid down. On the occasion of the master being married, he gives 40*s.* to the men to drink, which they back with 2*s.* each. One who by inadvertence snuffs out a candle is fined 6*d.*; one who vomits in the shop, a gallon of ale. Coming on Monday unshaved, or with dirty shirt, 1*s.*, backed with 6*d.* by each other man.

"The names of those men who are out of work, are in some places marked in a register house, where the employer has no choice but to take the first on the list. There was at first only one general society of tailors in England; it is now split into two divisions. The men who are members of either are called 'flints;' those who are not are called 'dungs.' At the meetings on a club night at the house of call, there is 3*d.* for each member to pay for drink in lieu of room rent. The few who attend drink the whole. Tramps with tickets get either a bed at the house of call, or money.

"The penalties for non-compliance with drinking usages are various. One is being 'sent to Coventry,' sometimes called being 'made a dog.' This is a most uncomfortable state for a tailor to be in. All manner of jeering and ill treatment is considered justifiable, nay, a matter of duty to the trade in this case. The culprit has broken a law of the business; he has aimed a blow at the social indulgences of all the tailors in the queen's dominions. It is therefore obligatory on every man to resent this as an injury done to his individual self. No mal-treatment is too severe for such a case. In the language of the shop, 'waste meat and bones are thrown to dogs.' This is such a pitiable state of debasement and excommunication from every good office, that besides paying up all fines and footings, there is sometimes 5*s.* imposed as a special amercement, before the convict can be reinstated into 'pitcher law.' And, seriously speaking, it is perhaps difficult in modern times to point out a more grievous state of persecution than a man is hereby subjected to. The sleeve lining of a 'dog' is twisted and sewed up; triangular holes are cut in the rim of the hat; the man's clothes are sewed up in different forms, to look like a bundle of rags; candles are put out quickly at dismissal of the shop, and he cannot put himself to rights till he arrive at home. The seams of clothes and pockets are ripped open—an informant has known money thus lost; clothes are secreted and 'put up the spout,' (pawned). The master, in all these cases, can give no relief. The unfortunate non-conformist, wearied out with a series of insult and injury, must, at length, yield to the

influence of drinking usage; the young are led to consider drinking as a necessary business and duty of life; and are soon as inexorable as their neighbours, in exaction to support the system; while the wretched men whom this wretched tyranny has compelled into habits of inebriation, find it impossible to retrieve their character, or alter their conduct, amid the unconquerable craving of a vitiated appetite, seconded by the invincible pressure of perpetual and systematic compulsion."

How is it that Chartists, who declaim upon political liberty and slavery; and the agitators of trade-unions, who descant upon the monopoly and tyranny of their employers; have forgotten to notice the despotism of these unjust and galling drinking usages, which are enforced by a spirit of combination, that renders individual resistance of little avail? There may be no objection to some of the forfeits imposed; for every society must have rules, regulations, and sometimes mulcts or fines, for the mutual benefit of all the members; and we do not pretend to decide what, in every instance, is desirable or necessary; though we are quite sure that the exaction of extorted gifts ought in every trade to be abolished. But the chief evil is, that these fines and extortions are thrown into a drinking-fund; and that all sorts of devices are practised to replenish it. If the same amount of collection were fixed by mutual consent, and employed equitably to promote some beneficial object, in which all the contributors or their families had an interest; or were fairly divided among them, according to fixed regulations, at definite periods; there might be no great harm, and some good, in the arrangement, which would be after the manner of a trade friendly-society or charity: though in practice we think it could scarcely be managed without bearing hardly and unjustly upon individuals: that the strong would "oppress" the weak, and the initiated the novice; and that it were in general most advantageous for each person to do what he thought best with his own, and to let his money fructify in his own hands. But these questions are not under our consideration. All that we say is, that the joint-stock, whether of forfeits or customary fees or gratuities, ought not to be made a drinking-fund: that the common box should be applied to business or charity, and not to the promotion of drunkenness and beggary.

In the list of drinking usages above noticed, occurs the word "mugging." It is not a classical term; but Mr. Dunlop defines its meaning as follows:—

"*Mugging.*—This is the reward in drink, given by the merchant, dealer, or furnisher, to the foreman of any work, or to any servant who patronizes him by procuring his master's custom. The term is also used when an operative, in order to obtain a place or work, bribes with drink a foreman, upper servant, or some one who can assist him in his object. It is obvious that this is a most pernicious custom in every aspect, and that it produces a great variety of injustice and treachery, as well as intemperance among the lower orders. One informant knew of a steam-boiler that was on purpose burst with overpressure, in order to revenge the want of due mugging."

Mr. Dunlop gives the following illustrations of English rural drinking usages.

"*Agricultural Classes.*—In some of the central counties in the South of England, and in the corn trade, on the farmer receiving the money for his grain, the corn-dealer deducts a shilling from the sum due, and presents a glass of spirits and water in its stead; sometimes several glasses are added to the first. This practice has been represented to me as mischievous in a high degree, for a farmer will in one day do business with several dealers. And on the whole, the drinking at bargains and sales has a most pernicious effect, so far as I can learn, on the habits, morals, families and dependents of the agricultural class. At auctions in the district

above-mentioned, and I presume very generally throughout the country, the auctioneer is supplied with beer, strong ale, cider, and spirits; in many cases, the sprits and beer are mixed together, and bidders are most liberally plied with the liquor. An informant seeing two drunken men attempting to lead a horse, was told that they had been at a sale of stock in the neighbourhood, where they had got beer and spirits.

"In Wales, servant men and women are permitted after milking-time to go to fairs, often remaining in the public-house till the next morning; and it is a common practice for farm servants to be hired at a fair or market, amid scenes of drinking and inebriation. I have found, also, in the central counties of England, that farm servants are hired in towns, on which occasions it is usual to give them money to drink."

Provident societies are too often so *im*provident as to hold their meetings at public-houses. Mr. Dunlop laments the circumstance, but does not seem to be aware that one of the rules often is, that so much liquor shall be ordered, which the members present consume; so that if the attendance is scanty, each man is in danger of inebriation by taking his neighbour's share.

We must leave our Northern friends to vindicate the "ladies" of Scotland from the charge of "forenoon wine-bibbing." We have vindicated those of the South from a similar charge; and we cannot believe such a "usage" to be customary in any part of our gracious Queen's dominions; and yet Mr. Dunlop asserts it to be "common to the three kingdoms." The following he specifies as the share of the ladies of Scotland. We cannot credit the tale.

"Ladies still in Scotland, in the great majority of cases, drink healths in brandied wines, in the earlier parts of the day. On the very exceptionable practice of using so strong a beverage on an empty stomach, in the forenoon, which itself would subject a woman to the imputation of drunkenness on the continent, we do not at present remark; but only point out the necessity that seems to exist, of ladies and gentlemen giving up the mere complimentary use of liquors themselves, if they would wish to see their country reclaimed from the extensive and fatal system of rule and etiquette in that respect, so universally established throughout the land, as, we suppose, will be admitted after a perusal of the above details. Mrs. Trollope states that among the circles of the highest *ton* in Vienna, 'a young lady cannot touch wine of any kind, without very materially tarnishing the delicacy of her high breeding thereby.'

"If ladies, living in a town in Scotland, walk a hundred yards from their own doors, and pay a forenoon call or visit, they must, in general, be received with a bumper of brandied Port or Madeira."

Health-drinking is scarcely ever heard of in well-educated society in England, except at dinners of a public or formal character; nor is any person pressed to take wine after dinner; and even the slight ceremony of gentlemen assisting ladies to wine during the repast has been long relinquished in many circles, for the better practice of having wine, like any other article of food or beverage, brought round to the guests by the attendants, so that they may use it or not, as they judge best, without remark or notice.

We have defended the "ladies" of England; but we have no need to defend its clergy; for though Mr. Dunlop has a niche for "ministers" in each of the departments of England, Ireland, and Scotland, he does not expressly specify the ministers of the Anglican establishment; and we conclude that by his phrase, "ministers of different denominations," he means expressly to exempt them, especially as he mentions the amazement expressed by some English senators during the parliamentary investigation upon drunkenness in 1834, at hearing a witness declare that it was not unusual for Scottish ministers to drink ardent spirits. Some of the facts stated by Mr. Dunlop under this head of "ministerial drinking usages," are so extraordinary, and so dis-

graceful, that we must present them upon his authority, not our own; for the circumstances are not within our ken. We will only say, that if such things are, the mystery is explained why so many "ministers of various denominations" have opposed, or been shy of, the popular inculcation of abstinence from the use of ardent spirits.

The following are the charges against the clergy of Scotland:—

"In some presbyteries, the presbyterial dinner is furnished with liquor, not by each member present paying his direct proportionate share, but by fines imposed on various occasions. When a clergyman gets a new manse, he is fined a bottle of wine; when he has been newly married, this circumstance subjects him to the same amicable penalty; a child also costs one bottle, and the publication of a sermon another. And as all ministers do not get manses, wives and children, or publish sermons, therefore in order to equalize matters, bachelors who have *not* been married after a certain interval, or those who in the marriage state have *no* family, or who do *not* get a new manse, and so forth, are all fated to be put into the list, and fined for omission, as others have been for commission; so that no man escapes. In short, many trivial circumstances are made the occasion of amercement for liquor; and a particular church-officer, unknown in primitive times, called the comptroller, is appointed to attend to this business, and so adjust the various mulcts, as to prevent one member from paying out of his course; and thus a suitable equality of contributions is preserved among all parties. Now, it is the method of all this to which we at present take leave to solicit the attention of the respectable class of men in question, because the industrious orders, hearing of these things, are thus led to connect certain circumstances with liquor, and are apt to impose a fine of whisky at particular opportunities, in imitation of their religious instructors."

"During the sitting of the assembly at Edinburgh in the month of May, if any clergyman of Edinburgh preach in his own pulpit, and thus fail to accept the assistance of a country brother to dispense the word of life, he thereby becomes liable to the fine of a bottle of wine to the presbytery.

"A respectable individual thus writes me:—'A young woman was lately found lying in a state of brutal intoxication by a road side, with an infant of a few months old crying beside her. On inquiry, I found she had been sometime married to a sober industrious tradesman, who stated that she had been several years servant to a clergyman who took toddy regularly after dinner; and she had been in the habit of draining the minister's tumbler, drinking the dregs while rinsing the glasses, by which means she had contracted a habit of drinking spirits at every opportunity.' A kirk officer or beadle states, that it being his duty on Sundays to carry the Bible to and from the manse, on doing this he received his dinner and a glass of spirits: at weddings he got always a glass or two; at all private baptisms spirits were given him; and at all funerals he got a glass. Had this worthy official been allowed to partake of the after-dinner toddy, of the Monday, of the sacrament, of the spirits and water or wine of the clerical forenoon visits, and of some of the presbyterial fines, he might have been nearly on a par with the minister himself. I well remember, during the parliamentary investigation on drunkenness in 1834, the unfeigned amazement which some English senators expressed, when a Scotch witness declared that it was not unusual for clergymen in North Britain to drink ardent spirits. Lord Teignmouth says, 'the minister of ————, and his lady, waited breakfast at the manse, and expressed great surprise at my refusing to join them in the previous dram.'"

The accusations against ministers of "different denominations" in England are the following:—

"In some places, ministers of different denominations, when on a journey, leave their horses at an inn, while they themselves may be accommodated at some of their friends' houses. When they are about to go away, I have been informed, that it is customary for them to have two or three of their friends into the inn, for the purpose of taking a parting glass. This may remind some of my readers of the 'tappit hen' of Waverley. Where this practice occurs, it makes a standing excuse for drunkards, who are ready and apt to make use of it in extenuation of their own visits to the tap-room. An excellent divine, who had been wavering in his mind on the subject, lately joined a Temperance Society, in consequence of the following circumstance. A publican, in conversation with a gentleman, digressed for a moment to a whisky

salesman, with whom he had just been transacting business; and who still continued to press him to take an additional puncheon. 'Has your friend, Dr. ——, joined the Temperance Society yet?' says he to the gentleman. On it being replied in the negative, he turned round to the commercial traveller, and said, 'Very well, if that is the case, Mr. ——, you may just send the additional puncheon.' On this being reported to Dr. ——, he lost no time in giving in his name to the secretary of the society, with a view to membership."

We turn lastly to Ireland.

"*Ministers of the Gospel.*—An elder told, that in every one of thirteen houses, visited in a single day by him and his minister, a full glass of spirituous liquor was pressed upon each of them with such earnestness, that without having been considered guilty of a wide breach of hospitality, they could not refuse, at least to taste. Some time since, a minister, lately ordained, called on an elder; the old patriarch expressed extreme regret that he had, unfortunately, no whiskey in the house; again and again during the visit, he recurred to the subject, and at parting said with much sincere feeling, 'Well, well, I am now above seventy years of age, and the like of this never happened to me before, that a gospel minister should leave my house without having tasted a single drop of whisky.' I have seen many hands stretched up to the platform on a day of ordination, to congratulate a young minister on his union with a warm-hearted and admiring people. I have seen that young man, so full of hope, converted into a degraded sot, banished from the ministry, banished from society—the grave has closed over the rest. Was he naturally addicted to strong drink? Did drunkards lead him astray? No. Who then were his murderers? The tale is short: his own congregation did the deed, by urging drink on him from house to house—by getting him to preside at their social meetings: he fell gradually, but the eyes of his friends were not opened—their temptation continued. He lies low now; a widow and orphans bear his infamy; and though no stone records the manner of his death, yet by the hand of truth it is written, as with a pen of iron and lead, in the rock for ever,—'Murdered by his own congregation!' 'Is it not a shame for you,' said a minister of the gospel to a notorious drunkard, 'to be thus getting drunk at public markets? could you not stay at home decently, and take a comfortable glass or two, with your family beside you?' 'Would you have me make a beast of myself altogether,' was the drunkard's indignant reply, 'to sit and drink alone?'" *(London Temperance Advocate.)*

These charges, it will be observed, do not refer to the Established clergy of Ireland. There is, however, an ample account for the Popish priests; but the notoriety of their case renders illustration superfluous; so notorious that we think Mr. Dunlop has weakened instead of strengthening his argument by quoting from "Carlton's Traits," in default of authenticated narratives. He had however been informed that this work is true to the facts of Irish life; and quite certain we are that we have heard veracious accounts of scenes at "stations," as they are called—that is, when the priests visit portions of their parish in succession to hear confessions, confer absolutions, receive dues, and sundry other matters—which are not surpassed by the following "rich" account of Father Philemy's professional visit to the hovel of one of his shoeless, friezecoated "subjects," whom he had cruelly inveigled into the ruinous display of providing "fresh beef and wine" upon the occasion, by pretending that a rival neighbour had treated his reverence thus handsomely.

"'We'll be disgraced for ever,' said Phaddy, 'without e'er a bit of mutton or a bottle of wine for the gentlemen, and Parrah More Slevin had both.' 'And I hope,' replied Katty, 'that you're not so mane as to let any of that faction outdo you in dacency, the nagerly set!' 'It is not,' says he, 'altogether for the sake of Father Philemy, but I would not have the neighbours say I was near and undacent; and, above all things, I would not be worse nor the Slevins—for the same set would keep it up agin us long enough!' In the course of a short time, Phaddy despatched two messengers, one for the wine and another for the mutton; and

that they might not have cause for any unnecessary delay, he gave them the two reverend gentlemen's horses, ordering them to spare neither whip nor spur till they returned. This was a grateful command to the messengers, who, moreover, took the great coats of the priests, as the day had changed and threatened rain. Accordingly they set off, jostling one another, and cutting each other's horses as if they had been intoxicated; which, owing to the liberal distribution of the bottle that morning, they were not very far from. 'Bless us!' exclaimed the country people, as they passed, 'what on earth can be the matter with Father Philemy and Father Con?' But their astonishment was not a whit lessened, when in about an hour afterwards they perceived them both return; the person who represented Father Con having an overgrown leg of mutton slung behind his back, like an Irish harp, reckless of its friction against his Reverence's coat, which it had completely saturated with grease; and the duplicate of Father Philemy, with a sack over his shoulders, in the bottom of which was half a dozen of Mr. MacLoughlin's best port. * * *

"'Me an enemy to the Bible!' said Father Philemy. 'No such thing, sir. But, captain, begging your pardon, we'll have nothing more about the Bible; you see we are met here as friends and good fellows, to enjoy ourselves after the severity of our spiritual duties, and we must relax a little. Come, Parrah More, give us a song.' After a few songs, 'Parrah,' said Phaddy, (the landlord,) 'you must try my wine. I hope it's as good as you gave his Reverence yesterday.' Hereupon, Father Philemy burst into a fit of laughing, clapping and rubbing his hands. 'O Phaddy, Phaddy,' shouted his Reverence, laughing heartily, 'I done you for once; I done you, my man, *cute* as you thought yourself.' 'What does your Reverence mane?' said Phaddy. 'I gave his Reverence no wine,' said Parrah More, 'no, nor mutton.' Phaddy now looked over to his Reverence rather sheepishly, with the smile of a man on his face who felt himself foiled. 'Well,' says he, 'I'm only sorry I have not now as much more, to treat you all like gentlemen; but there's some yet, and as much punch as will make all our heads come round.' Our readers must assist us with their own imagination, and suppose the conversation to have passed very pleasantly, and the night, as well as the guests, to be somewhat far gone. The influence of the bottle was now felt, and the conversation absolutely blew a gale, wherein hearty laughter, good strong singing, loud argument, and general good humour, blended into one uproarious peal of hilarity. Phaddy, in particular, melted into a spirit of the most unbounded benevolence, that would embrace the whole human race. 'Come, jinteels,' said he, 'spare nothing here, there's lashings of every kind; trate yourselves dacent, and don't be saying that ever my father's son was nagerly. Death alive, Father Con, what are you doing? Why bad manners to me! if that'll sarve any how. Here's all yer healths, and from the very veins of my heart yer welcome here.'

* * * *

'I'll not go, Con,' said Father Philemy, 'I tell you I'll not go, till I sing another song. Phaddy, you're a prince—but where's the use of lighting more candles now, man, than you had in the beginning of the night? Is Captain Wilson gone? then peace be with him: it's a pity he wasn't on the right side, for he's not the worst of them. Phaddy, where are you? Good night, and may our blessing sanctify you all.' 'Good night, Father Con, a hagin,' replied Katty, 'and for goodness' sake see that they take care of Father Philemy, for it's himself that's the blessed and holy crathur, and the pleasant jintleman out and out.' 'Good night, Katty,' again repeated Father Con, as the cavalcade proceeded, 'good night!'"

The evils, moral, social, and political, of Irish drunkenness are so proverbial, that we need not waste time in proving them; but we must do Ireland the justice to say that the revenue returns do not indicate so high an average figure for spirit-drinking in Ireland as in Scotland; and as we do not suppose that the Irish spirit-drinkers have greater facilities for smuggling or secretly distilling than their Caledonian rivals, or are more canny in using what they have, we presume that the difference arises from the different habits and circumstances of the two nations. The labouring classes in Ireland are too poor to procure whiskey as a regular beverage; but when occasion presents itself, they indulge in it inordinately, and make known their potations to the world by

their quarrels and battles. The Scotch go to work more orderly; they do not fast and feast; drink water for a month, and then madden themselves with "mountain-dew;" but they take their quiet dram in a respectable methodical sort of way; so that though they do not achieve so many deeds of drunken prowess as their mercurial neighbours, and are not so well known at police stations and justices' offices, they in the end find their way to the bottom of a puncheon sooner than other men, and cut a more distinguished figure in the sober books of customs and excise. We fear that no part of her Majesty's subjects are more opposed to Temperance Societies, than the respectable moderate spirit-drinkers of Scotland.

We would recommend those who do not consider the Temperance question as a religious one, to make it such by faith and prayer. Let them but consider the dishonour done to God; the violation of His Sabbaths, and the breach of all His other commandments, by drunkenness; the denunciations in His word against it; the condemnation of hell pronounced against drunkards; the enormous evils brought upon individuals, families, and bodies politic, by this vice; its large bulk and exaggerated features in the list of our national sins; and the bar which it opposes to the progress of the Gospel, and whatever could ameliorate human condition either for body or soul; and nothing further will be wanting to lead a Christian to regard the inculcation of Temperance as a religious question.

REVIEW OF THE REV. DR. WOLFF'S JOURNAL.

Journal of the Rev. JOSEPH WOLFF, LL.D. *of the University of Dublin; and Doctor of Theology of the Protestant Episcopal College of St. John's, Anapolis, Maryland, in the United States of North America; Chaplain to the Lord Viscount Lorton; Incumbent of Linthwaite, near Huddersfield, Yorkshire; and late Missionary to the Jews: in a series of Letters to Sir Thomas Baring, Bart., containing an account of his Missionary labours from the years* 1827 *to* 1831; *and from the years* 1835 *to* 1838.

THIS title-page gives the list of the writer's honours; the following is a summary of the contents of his book:—

"The Journal contains an account of Dr. Wolff's missionary labours from the years 1827 to 1831, which he, in company with Lady Georgiana Wolff, prosecuted in Holland, Germany, Malta, the Greek Islands, Egypt, Jerusalem, and Cyprus; also of his subsequent labours while travelling alone from Egypt to Rhodes, Scio, Tenedos, Mitylene, Lemnos, Salonica, Smyrna, and Malta. And also an account of his late Missionary tour from the years 1835 to 1838, from England to Gibraltar, Malta, Egypt, Mount Sinai, Jiddah, Masowah in Africa, and in the provinces of Hamazien and Tigree, as far as Axum in Abyssinia, thence back to Bombay, St. Helena, America, and England. Embracing his conversation with the Jews and Muhammedans, his researches among the Jews and the sect of the Shabatay Zebee, his adventures with pirates, &c. &c. Also his missionary operations and researches after the lost ten tribes, among the Wahabites, Rechabites, and Children of Hobab, and arrival in America."

There is a gap between 1831 and 1835; so that we lose a portion of the writer's journeyings, including his view of men and manners in India. Perhaps this episode is deferred to another occasion; as are the author's remarks upon America, which will

probably be more pungent than flattering.

While perusing this extraordinary book, we have been frequently reminded of the eloquent description given, some years ago, of its author by his attached friend, patron, and fellow-traveller, the Rev. Lewis Way. We must prefix that striking portraiture to our present sketches:—

"Wolff appears to me to be a comet without any perhelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta; and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who, at Rome, calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem, that 'the Gemara is a lie,' who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha, or confute a Patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolff,) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners and habits has remained undisturbed for centuries.

"As a pioneer, I deem him matchless: 'Aut inveniet viam, aut faciet;' but, if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing."

To weigh nicely the opinions of a writer thus erratic, would be labour in vain; Dr. Wolff has his opinions, and other men have theirs; and it will be far more entertaining, and we believe not less profitable, to extract some of the striking and useful passages in his book, than to tang arguments about certain of the matters contained in it. Some persons have wondered that the Joseph Wolff who has been preaching throughout the world for nearly twenty years as a missionary, under the auspices of a few laymen—as to wit, Mr. Drummond and Mr. Bayford—without any shadow of ordination, episcopal or otherwise, or the licence of any church or bishop; who could not be retained at Cambridge, and spurned ecclesiastical shackles, should now, as the Rev. Dr. Wolff, be the model of a high churchman; edifying Dr. Hook's flock from their pastor's pulpit; and saying no very obliging things of excellent individuals and societies concerned in the work of Christian missions. Now, though we do not consider Dr. Wolff infallible, we believe that his opinions in the present volume are in the main pretty much what they always were; though in the matter of his own personal submission to rule and regularity, he has grown more solid as he has grown older. His idea respecting the rapidly-approaching personal advent and reign of Jesus Christ at Jerusalem, he declared as follows many years ago, in the following address to his countrymen at that city.

"The Son of man will come again in the clouds of heaven in the year 1847, and govern in person, as man and God in the literal city of Jerusalem, with his Saints, and be adored in the temple; which will be re-built; and thus shall he govern one thousand years: and I, Joseph Wolff, shall see with mine own eyes, Abraham, Isaac, and Jacob, in their glorified bodies; and I shall see Elijah, and then Isaiah, and then Jeremiah, and then David. I shall see you all here at Jerusalem, where I am now writing these lines."

In perfect consistency with this address, Dr. Wolff has gone on

preaching both to Jews and Gentiles the approaching personal reign of Christ, and the restoration of the Jews to their own land. The following passages shew the object of his mission; and also the way in which he is pleased to speak of those of his fellow-Christians who expound unfulfilled prophecy differently to himself. One most extraordinary assumption runs throughout his speeches and his book, that the great body of Christians do not believe the second advent of Christ, or the bringing in of the Jews to the Christian fold, just because they do not adopt his interpretation of those events. This fallacy is so gross that we shall not spend a line upon it. The second coming of Christ, and the gathering together Jew and Gentile in him, are blessed promises to which the whole Christian church clings with faith and joy, whatever may be the manner or the chronology of these events.

"The greater part of the Christian church have swerved from the plain sense of Scripture, respecting the conversion of the Jews at the glorious appearance of the Lord Jesus Christ upon Mount Zion, and have turned to the phantomising system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*, they must understand *Gentiles*, and when they read *Jerusalem*, they must understand the *Church*; and if it is said *earth*, it means *sky*, and for the coming of the *Lord*, they must understand the progress of the *Missionary Societies*, and going up to the Mountain of the Lord's house, signifies a grand *class-meeting of Methodists*.

"On the 24th of January, 1836, I preached to the officers and men (in his voyage from Malta to Alexandria) on the *new heaven and new earth*, when the whole creation shall be consecrated to the Lord, and be under the visible Government of the Son of David.

"At Cephalonia, the governor (General Napier) and his Aid-de-Camp, Captain Kennedy, Dr. Muir, and several other officers, came to the Lazaretto, accompanied by a great crowd of Jews, who were introduced to me by General Napier, who begged me to preach to them. (The following is part of the first paragraph of the sermon.)—Do not believe those Christians who tell you that you have no longer to expect to be restored to your own land, or the future personal reign of the Messiah, the Son of David, at Jerusalem and upon Mount Zion."

"I had one day a conference with Boghos Youssuf Bey, minister to Muhamed Ali (of Egypt); he told me a great deal of the activity of his master, the Vice-Roy, and his son, Ibrahim Pasha; that both devote very few hours to sleep, and that Ibrahim Pasha had lately taken thirty thousand fire arms from the Druses in the mildest manner; so that the Christians of Damascus, and throughout Syria, and even Jews, enjoy the most perfect liberty, and were no longer molested by the Turks. Boghos also informed me that people are sent to Muhamed Ali from Daghestaum. I preached to him (Boghos) the second coming of our Lord, and shewed to him Isaiah xix.

"On the 31st January I preached to the British inhabitants of Alexandria, on the restoration of the earth to its original beauty and glory, under the government of Jesus Christ and His Saints."

"Almost all the sensible Monks upon Mount Sinai, less obstinate than the Phantomizing divines in England, believe the Personal reign of Christ, and the restoration and conversion of the Jews; and I thank the Lord that he made me instrumental in confirming them in this glorious truth."

"I dined with Koodse Manoole, his wife, and his brother's wife, in order that I might preach to them the gospel. I was the first European to whom he did this honour; for the Christian ladies of Suez are entirely secluded from all intercourse with men. They were rather shy, but looked very intelligent, and are not so disgustingly bold as many spinsters in England, thirty-six years of age, who are panting after a husband, and flirt about with one gentleman after another, and are mad with rage and jealousy as often as they hear that a girl seventeen years of age has been married; and I am sure that such kinds of spinsters would frequently act the part of Roxana towards Statira, if they were not afraid at the rigor of the law. I preached to these amiable ladies the second coming of our Lord. I lectured at St. Helena on the second coming; and arrived at New York in the month of August, 1837."

"After having been ordained deacon by the Bishop of New Jersey,* the Right Rev. G. W. Doane, I, according to the order of that worthy prelate, spent a month at Salem, as curate to the Rev. Mr. Prescott; and preached afterwards at Philadelphia, Baltimore, and Washington, the whole counsel of God. On a motion brought forward by the ex-president, John Quincy Adams, in one of the Houses of Congress, the House unanimously granted to me the use of the Congress hall for a lecture, which I delivered on a Saturday, honoured with the presence of all the Members of Congress, and also of the Bishop of Virginia, and of the clergy and citizens of Washington. The same honour was granted to me by the members of the government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in Asia, and also on the personal reign of Jesus Christ."

We have no doubt that there are Jews in all countries, who, without any love to Christ or his gospel, have nationality enough to be pleased at hearing that in the year 1847 their people are to be elevated above all the world, and to be lords of Jerusalem; and who would be more willing to listen to those who came to them with such tidings, than to those who would inculcate upon them that Christianity is "a spiritual religion;"—a notion abundantly ridiculed by the school of Mr. Drummond and Mr. Irving; the latter of whom used to speak to the following effect: "Your evangelicals cant about heaven and spiritual religion; but we who believe in the personal reign expect to sit down with Jesus Christ at a material table in the material Jerusalem, to a material banquet: and to wear material crowns, and carry material palms, and to triumph over all our enemies." Those who address the Jews as poor guilty sinners like their neighbours ought to beware of flattering their pride; for they are ready enough to think that all the world is to bow down before them; as if even in the Millennium itself there is to be a partition wall and a court of the Gentiles; so that to be a Jew will be a higher thing than to be a Christian. It was this national pride, "The temple of the Lord are we," and the consequent reluctance to admit that the Gentiles were to be partakers in the blessings of the covenant, which constituted a great stumbling-block in the way of the Jews in embracing the Gospel at its first promulgation. If a Jew is not made willing to sit "spiritually" at the feet of Jesus; and to feel that in Christ there is neither Jew nor Gentile; but that all are one, and that the promises are alike to all, he may embrace a sort of political Christianity; but not that which through the grace of the Holy Spirit humbles him in penitence as a sinner before the cross of Christ, purifies the heart, overcomes the world, and makes

---

* Dr. Wolff is "rather funny" about a portion of his examination for Holy Orders. How he answered the other questions, or what they were, he does not mention; but one being put to him in "natural philosophy," he says, "my answers were rather funny."

"*Examiner*—How do you get up water?
Myself—By a pump!
Examiner—But how?
Myself—You must pull hard.
Examiner—What must be removed?
Myself—Difficulties."

The examiner, we suppose, thought it desirable to know whether Dr. Wolff had ever heard of the spring or weight of air; of its removal by pistons and valves; or whether he believed that "nature abhorred a vacuum;" and would have said gravely, what Galileo, affecting to be a good catholic, said satirically, when the experiments of such innovators as himself, and Torricelli, and Pascal, were sapping the doctrines of scientific "tradition," that "nature did not abhor a vacuum above so many feet." But Dr. Wolff's way of removing "difficulties" was much more simple and "funny" than the Reverend chaplain's. He had perhaps heard of the Oxford student, who rhymed with his examiner's questions. "Quid est fides? Quod non vides. Quid est spes? Quod non est res. Quid est charitas? Magna raritas," &c.

him meet for the inheritance of the saints in light. Whether Christ will literally appear in Jerusalem, either in the year 1847 or at any other date; whether the promises respecting the deliverance of the Jews, relate to a temporal emancipation or to infinitely higher blessings; whether heaven means heaven, or whether, as some have said, it is only another name for earth; in a word, whatever may be the interpretations of men respecting points of unfulfilled prophecy; the preaching of the Gospel includes far more than speculations upon such subjects; and deeply were it to be regretted, if either missionaries to the heathen, or ministers in Christian lands, were to spend their invaluable time in puzzling themselves or others upon questions of doubtful disputation, instead of setting before men "the whole counsel of God." Many persons, whether Jews, Turks, infidels, or heretics, would eagerly listen to a curious disquisition as to when or how Christ shall appear; who would not be equally gratified with a pointed scriptural address, as to their own preparation to meet him.

The preface to the work before us states that its author has been reproached for giving up his missionary journeys, and settling down upon an English cure of souls. He justly and affectingly replies to those who bring this not very reasonable or feeling accusation, that "A person who has traversed the most barbarous countries for eighteen years, without protection of any European authority whatsoever, and having been sold as a slave, thrice condemned to death, attacked with cholera and typhus fever, and almost every Asiatic fever in existence, and bastinadoed and starved, deserves at least the confidence of his Christian brethren that he speaks the truth, when he tells them that he needs rest, and especially after medical men have testified it." He adds, that after his ordination as priest, he applied to Sir John Hobhouse to be sent as chaplain to the Himmaleh mountains, where he might have prosecuted his missionary labours; but he failed in obtaining the appointment. In reply to the suggestion that he ought then to have preached through England to the Jews, and in behalf of their cause, he says, "Those who give such advice are not aware that receiving Orders in one diocese and preaching in others, without having a stated charge, is against all good churchmanship; and having promised obedience to the Canons and Articles of the Church of England, I hope, by God's grace, not to deviate from them until my dying hour."

If any persons are inclined to smile or to frown at due order and "good churchmanship," we are not of the number; though we may smile at Dr. Wolff's warm advocacy of them, when we remember his former proceedings, and his panegyrist Way's declaration that he knew of "no church but his heart." The principle of order which his friend pronounced him incapable of understanding is scriptural; and how would his other excellent friend Mr. Simeon, who wrote to us from Cambridge in May 1835, that he was coming to the meeting of the Jews' Society in London expressly "to serve as a keeper to the Wolff," have been delighted to find that he could at length be bound by the chains of rule, which Mr. Way pronounced impossible. But the best principles may be overstrained or misapplied; and we think that Dr. Wolff, in his submission to "authority," is in danger of making that to be authority which is not so. Whether he has been looking over some of his old notes

of lectures, when studying as a pupil in the college of the Propaganda, or whether he has moulded his warm feelings, but not always solid judgment, by "the writings of Pusey, Newman, and Hook," which he so zealously defends, he has certainly expressed himself upon some subjects, such as the fathers, authoritative tradition, the insufficiency of the Scriptures without it, and the need of an infallible human interpreter, in a manner which is not Anglican;—we do not say Protestant, because he takes constant pains to shew his contempt for Protestantism; "The talismanic power of the word Protestantism," he says, "has long since passed away from me:" and he accordingly laments that in former years he "insulted the prejudices" of the Roman Catholics of Ireland, "by calling the pope Antichrist," just as our insulting Protestant Homilies do. We do not wonder that he so strongly prefers the Jesuits to the Jansenists.

We will cite a few passages to the effect we have mentioned. Thus in the very first paragraph of his preface, he says he will alter his opinions, if they are proved "to militate against the WORD OF GOD; *and the Voice of the Universal Church.*" These words seem placed in the front of the book, and printed in Italics, to give significant prominence to the Romanist and Oxford Tract doctrine on the subject. We reverence, as much as Dr. Wolff can do, the testimony and writings of holy men; we believe that reference to the ancient records of the Church, in the manner and for the purposes, of our venerable Anglican reformers, is of very great utility; that on questions of fact, such as episcopacy, the observance of the Lord's-day, and the baptism of infants, the conduct of the early Church may be legitimately appealed to, as shewing that the interpretation which we affix to Scripture in these points, was received from the beginning; and we had often, long before Dr. Wolff's name was heard of, cited the instances of the Eastern churches, and particularly when Dr. Buchanan first made the history of the Syrian church generally known in England, as strong corroborative proofs that episcopal government had existed from the beginning, and had been perpetuated in apostolical succession in those churches. But with all our veneration for tradition, when clearly made out and rightly used, it seems to us highly irreverent to link together "the word of God" and the word of man, whether called "the Voice of the Universal church," or by any other name. Does Dr. Wolff mean that he will not renounce any of his notions, even if they be shewn to "militate against the word of God," unless the discrepancy can be proved by tradition; instead of by appealing to the sacred text itself? And how are we to collect this universal Voice? Bishop Jeremy Taylor pronounced the search for the most part inextricable and fruitless; as did our Reformers, and after them the Jewels of the next generation, and so on to the present hour. Certain of the Fathers held some absurdly strange fancies respecting the millennium, which we presume Dr. Wolff would not bind himself to receive, though he adduces these writers as "authorities" where he agrees with them. It is utterly impossible for one Christian in a million to know even the names, much less the opinions, of the immense mass of writers called The Fathers; and we doubt whether Dr. Wolff himself has read an odd thousand pages of

their works, including what he studied at the Propaganda. Even the selections now publishing by Dr. Pusey, are but scraps from a mighty heap; and yet "all the devoted members of the universal church," says Dr. Wolff, "ought to consult the opinion of the Fathers, to find out how the sacred records have been interpreted by the Mother Church in every place, by every one, and in all times." They ought doubtless to use Fathers, commentators, or whatever other aid they can attain, towards understanding Scripture; but who is the *authorised* expositor of the "Mother Church?" and how can we find out how the sacred records have been interpreted in every place, by every one, and in all times? Has even the notion that Christ is visibly to appear in the year 1847 to restore the Jews to Palestine been thus corroborated? Does Dr. Wolff believe that he can shew any such unanimity of opinion as he speaks of, upon the numerous questions of controversy among Christians? Alas, has not the Church been rent by divisions? Do the Greek, the Armenian, and the Romanist churches, all of which he accounts portions of the Catholic church, agree in all matters? No, nor does the church of Rome agree with itself; or the missionaries of the Propaganda with each other. Yet Dr. Wolff writes as follows:

"I met at Smyrna the pious British merchant, John Lee, Esq., who not only reads the Scriptures himself, but also consults, as all devoted members of the universal Church ought to do, the opinion of the Fathers to find out how those sacred records have been interpreted by the Mother Church, in every place, by every one, and in all times: for though the reading of Scripture ought to be undertaken for edification by every humble soul, it is not given to every individual to decide by it what was the belief of the Church or of the martyrs."

"I have not the least hesitation to say that the distribution of our Liturgy in the Italian and other foreign languages will produce a greater effect than the circulation of the Scriptures, for the Italian Infidels and the Eastern Christians think that the English Christians have deduced from the Bible a French philosophical system like that of Voltaire."

"The injunction 'Hear the Church' is declared (by the Lutherans) to be Popery, and therefore Dr. Paulus, who teaches that Christ is a mere man, and Dr. Krummacher, who justly finds the Divinity of Christ in the Bible, have no right to accuse each other as heretics."

It is not so much the direct statements in such passages as these, as their bearing and connexion, which are reprehensible. The believer in our Lord's divinity has no right, says Dr. Wolff, to consider the Socinian a heretic, if the said believer happens to think it "Popish," to receive a doctrine upon any authority short of that of the word of God. The injunction to "Hear the Church," either in the sense in which our Saviour used the words—which was about settling a matter of trespass—or in any other Scriptural sense, is not accounted "Popery" by any true Lutheran (a neologist is not a Lutheran), and assuredly it is not so accounted by any true Anglican; but there assuredly is a sense in which the doctrine is not Scriptural, but Popish; and we will prove this from the reply given to Dr. Wolff himself, by his Popish adviser, at the college of the Propaganda in 1818.

"Sir Domenici Raymondo advanced the assertion before the pupils, that it is not yet a dogma of the Church, that Christ died for all. I was very much shocked at this, and wrote to Cardinal Litta, requesting him to give me his opinion. He came himself to me the evening after, and began thus:—'I have read your letter, and I must say

that many of your observations, as also the objections of some other of the pupils, are downright nonsense; for ask any divine you please, and he will tell you at once, that the doctrine that Christ died for all is not dogma, *proximum a fide*, for the Church has not yet so decided; and the remark of some of the pupils, that if Christ did not die for all, all are not obliged to worship him, is most absurd, for the obligation to worship Christ does not proceed from the circumstance of his having died for us, but from the fact that he is God.'

"*Myself.*—'But does not Scripture tell us that He died for all men?'

"*Cardinal Litta.*—'You have no right to appeal to Scripture'; but you have TO HEAR WHAT THE CHURCH TELLS YOU!'"

If Dr. Wolff, with his present views, should say that Cardinal Litta's reply was not "Popish," we affirm that it was; and moreover, that nothing is more Popish than to take Scripture words and apply them in an unscriptural sense.

As we wish to get to more pleasant topics, we will only mention one point more upon which Dr. Wolff does not write as he ought; we allude to the frequency and zest with which he brings forward unkind remarks upon missionaries and missionary societies. Why should he interlard his pages with such sneers and sarcasms as the following? They will not mend what is bad; but they disparage much that is good.

"There is scarcely any where such a lukewarm set of people as the members of the Dutch Bible and Missionary Societies; they are as watery as their country. I never saw such cold calculating people as the members of the Dutch Missionary Society; they never send out a missionary until they have the exact sum beforehand, so that they cannot fall into pecuniary difficulties; their missionaries are always spies of government. I cannot abstain from telling you the following story that was told me by the captain of a Dutch ship of war some time ago at Smyrna, in his own words: 'Our missionaries in the Dutch colonies made many *converts*, but government would not allow them to *confert* any more; for when they were *converted*, they got drunk, and refused to *work* on Sunday.'"

"The American missionaries, Messieurs Goddell and Bird, have succeeded in converting two of the Armenian bishops from the established Armenian symbols and ancient liturgy to the vague and uncertain creed of the Congregationalists of America; from their attachment to their Patriarch of Ech Miazin, who derives his succession from the bishops of Antioch, to the half neological writings of Professor Moses Stewart, of Andover."

"Boghos, the ex-Patriarch of the Armenian nation, was justly enraged at the American missionaries for persuading two bishops to leave the Armenian church and enter the sect of American Congregationalists, which they did merely for the sake of a wife."

"The single women, amongst the Moravians, live in a separate house. One sees them all day long sitting at their windows singing their sentimental hymns. The Moravians would never be fit for missionaries to Jews, Turks, or Persians; they ought to confine themselves to Hottentots."

"I saw one day a missionary sneering at a poor priest for asserting that it is a good work to support the priest. The priest turned round and said, 'We poor priests, after all, do not get as much money as you, which enables you to smoke tobacco the whole day long, and go about without doing any thing,—the pipe at home, the cigar in the street.' And I doubt whether many of the German tinners would have left their trade if the leaders of the Missionary Society had sneeringly told him, 'Go, and preach the Gospel; you must not expect money as the Eastern priests do.'"

"I never would act under the direction of the Committees either of the Church Missionary or the London Society for Promoting Christianity among the Jews; for those committees are composed mostly of linen drapers, wine merchants, and booksellers, all respectable in their sphere, but who have no right to prescribe rules to a missionary."

"I lately met a lady in a rail carriage, on my way from London to Birmingham: she was near related to one of the chief leaders of a popular Missionary Society. I told her that a Rabbi had been baptised at the Jews' chapel at Bethnal Green, in his Jewish dress and long beard. She replied, 'Why did he not put on an English dress, and cut off his beard, to give a good example?' I asked her whether she

thought putting on an English dress was a clear proof of an orthodox faith. Even the Record is not ashamed to cite the authority of ladies against the writings of Pusey, Newman, and Hook, which they have never read."

We leave the parties thus vituperated to their several defences; if they think any needful. We dare say that Dutch Missionary Societies "calculate" whether they can maintain missionaries, as well as send them out; and that their missionaries do not think themselves privileged to draw enormous bills upon persons at home without warrant. We, however, fear they are too "cold," and shall be glad to find them warmed. That their missionaries "are always spies of government" is stated without proof. That a Dutch captain told a merry story to ridicule missionaries is, we doubt not, truth; as also that he was not reprehended by Dr. Wolff for so doing; but that the story was true, is not proved; any more than that the American missionaries teach the Orientals, Dr. Stewart's half neology or whole neology; or that two Armenian bishops became American Congregationalists "merely for the sake of a wife;" with sundry other matters, down to the averments that the writers in the Record cite "the *authority* of ladies against the writings of Pusey, Newman, and Hook;" whereas, so far from it, they notoriously disclaim even the "*authority*" of Fathers and Councils; and that they write against the above-mentioned divines without having ever read their writings; which proves that they are conjurers, as they quote largely from what they never read, and that Dr. Wolff is a conjurer in finding out what assuredly they never told him. As for the silly rail-road lady, who thought there was more religion, or at least "a better example" in the straight, unpicturesque vestments of an Englishman, than in the flowing draperies of the East, it merely shows how far Dr. Wolff can go about to find a story against missionaries and missionary societies; for the peg upon which the tale hangs is that "she was related to one of the chief leaders of a popular missionary society; which is about as good an *à propos* as the introduction of the Record at the mention of this lady; or the exhibition at a Yorkshire fair, at the small charge of one penny, of the fork "which was related" to the knife with which Margaret Nicholson struck at King George.

We have ourselves animadverted so strongly upon the system of neology, both European and American, that we can have no wish to palliate it: but we advise our readers that Dr. Wolff learned long ago from Mr. Drummond and his colleagues in the Morning Watch, to use the word *neology* for much that is not neological: and in short for whatever happened not to fall in with their own interpretations of Scripture. Thus after sneering at "the men who talk about Christian experience, humility, piety, and brotherly love; and who cant about bibles, tracts, and missions;" and calling the present bishop of Calcutta "a neologist;" the Morning Watch wound up its remarks with the dictum of Joseph Wolff, that "Jews and Mohammedans *are not such infidels as the Evangelical party in England.*" The work in our hands abounds in remarks which, as applied to neology, are just; but which, as applied to all who do not interpret unfulfilled prophecy with Dr. Wolff—and that is the inference—are unjust and uncharitable. When Dr. Wolff asserts that "the Church of Christ has almost become a set of Budhists, trying to put a yoke upon the believing Jew, not the yoke of

Moses' law, but the yoke of their half evangelical, half platonic spiritualising commentaries;" and again, "Simon Stylites, so much ridiculed by many in modern times, had done more good, and more for the advancement of the gospel, than many modern divines by their compilations of volumes of commentaries;" we understand that he means his reader to include, among these alleged neologists, not merely those who are really so, but in general, to use his own words, "the Church of Christ." Indeed "half-neological" is not so harsh a phrase as "almost a set of Budhists."

We have said what we have in pure charity and honesty; for as Dr. Wolff no where animadverts upon our own pages, or upon any mission or missionary society with which we are connected, it is only in the common brotherhood of the Gospel that we have protested against the disparaging strain in which he so frequently indulges. The Church of England Societies he speaks of with much respect; and of the Church Missionary Society in particular he gives the following honourable testimonal.

"Having mentioned this Society, I feel it my duty to express my high regard for and admiration of it. For this society has been a great instrument in the hands of God, in resisting the tide of Romanism, Dissent, and Infidelity. And I am now delighted to learn that they now send out only episcopally-ordained missionaries; for they have no right to expect that a Lutheran missionary would give to his converts the discipline of the Church of England, as they demanded from my departed friend, the great Rhenius; and this was the reason for which I took the part of Rhenius to the last; for he being a Lutheran, the Society had no right to demand from him that he should abstain from interfering with the discipline of the converts. Rhenius, however, was in the wrong in writing against the church, and having done so, the Church Missionary Society had no other alternative but to dissolve its connection with him. However, I should be exceedingly sorry to disparage in the least the zeal, activity, and success of that Society."

Dr. Wolff should have added that the Church Missionary Society only followed the precedent of the Christian Knowledge and Gospel Propagation Societies, in sending out Lutheran missionaries, in default of Anglican. But it were best for every church to employ ministers of its own communion: and now that episcopacy is established in India, we do not see how even a Swartz could fully discharge the duties of his office without some danger of infringing either his own discipline or ours. So long however as the bishops of India, societies at home, and Lutheran missionaries, can arrange matters amicably, we would not press too strongly the objection, though we think that the practice cannot be permanent. We are not prepared, in every instance, to decline the offer of a valuable Lutheran missionary, who has already received holy orders in his own church; but in the case of a young man not already ordained, if he is unwilling to be episcopally ordained, we should certainly dispense with his services.

Before we leave missionary subjects, we will quote an admirable, and as expressing the result of Dr. Wolff's large experience, very important passage. It requires no comment. Alas, that Dr. Wolff should be forced to bring such charges against a Christian land; and that they cannot be repelled!

"Sometimes one meets with a kind of coxcombs who believe themselves to be very clever when they scoff at missionary efforts. They think themselves very profound when they observe, 'Missionaries prejudice our political relations in the East. We have no right to interfere with the religion of other nations, for religion is, after all, a matter of opinion. Missionaries will endanger our possessions in India.' To these persons I would always answer, 'Oh, ye coxcombs! by such

observations you only shew your ignorance. I will tell you, oh coxcombs, what endangers the possessions of the British Government in India, namely, the immoral, unprincipled conduct of such characters as yourselves. During the eighteen years of my missionary labours, I never once heard the natives of the East complain of interference with the religion of the country; but I frequently heard them complain of the infidelity, profligacy, licentiousness, and drunkenness of coxcombs, like yourselves, and of the idolatry countenanced by Government, for which the British nation is despised by Muhammedans; and the Lord has a controversy with our possessions in the east, which seems about to be settled by such instruments as the Russians, Burmese, and Nepalese! Let us look to our endowment of temples which perpetuate the abominations of Hindooism. The policy of Jeroboam has been revived in India!"

Having discharged the ungrateful portion of our duty, in stating where we think Dr. Wolff is not to be commended; we should not do justice to him, or to ourselves or our readers, if we did not make a selection of interesting passages from his work. We have not space for this at present; but they will keep till next month. They may be conveniently arranged under two heads; first, passages of theological remark or argument; and, secondly, passages relating to men and manners.

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

THERE is not much of news; but we will not close our Number without a few memoranda.

The Lord Lieutenant of Ireland has directed, that any officer of the Irish constabulary force who shall give, accept, or be concerned in any challenge to fight a duel, upon any pretext, or under any provocation, shall be punished with instant dismissal. As there are nearly five hundred officers in this force, a large proportion of whom have held commissions in the British army, the order is important in itself; but it is of much greater moment as a precedent, and as being issued at a time when the question of duelling excites much of public attention. In the case of the clerical remonstrance sent to Lord Powerscourt, his Lordship admitted that the practice is wrong, but that he had not strength of mind to resist public opinion. What base cowardice is this! Too cowardly to follow the dictates of principle and common sense; to obey God; to listen to conscience; to despise "the world's dread laugh." As if moral courage, the calm doing what is right, though all the fools in the world should laugh in chorus, and unite to send honest men to Coventry, were not more truly courage, than for men to brag that they are not afraid of murdering, or being murdered; when perhaps they really are afraid, and their knees tremble, and their voice quivers, and their hand shakes as they attempt to grasp the murderous weapon; but they are more afraid of being called cowards, and they therefore bluster themselves into a pretended courage.

Lord Londonderry's answer to the clergymen, who addressed him on a similar occasion, was even far less to his credit, than Lord Powerscourt's. It was silly, flippant, and as dishonourable to his understanding, as to his heart. It was all very well for a pack of canting parsons—we give the spirit, not the phrase—to refuse to send or receive a challenge; their cloth protected them; they were cowards by privilege; but for men of the world, men of honour, above all, soldiers, an affront must be expiated by blood. Why, my Lord, the most barbarous savage has just as high a sense of honour as this; and he does not allow himself to be smoothed over by peace-making "ifs;" or make the "point of honour" ridiculous by such palliations, friendly interferences, convenient quibbles, and grave farce, as are constantly occurring in the House of Commons. We wish that the house would refrain from these ludicrous exhibitions, and get a law made, that any member who is concerned in giving or accepting a challenge, in consequence of words spoken in that house, shall be expelled from his seat; or rather we wish that Parliament would take up the whole

question, and pass such a law as shall make duelling as disgraceful as it is wicked—were that possible.

Lord Londonderry's distinction between the morality of a soldier and a clergyman is absurd, and would be tenable only upon the principle of atheism; for if there be a God, he will not privilege any class of persons to break his commandments, upon the plea that it was gentlemanly to do so; and if Lord Londonderry believes that the Bible is true, and that there will be a day of doom, he will not, we suppose, claim to present his sword and epaulettes in bar of judgment against his sins. He may mock at God's laws as a soldier, but—to speak in very plain but solemn terms—he must go to hell for it just like a vulgar man. As for his remark that the clergy did not remonstrate when the Duke of Wellington and Lord Winchelsea fought a duel, we will only say for ourselves that we wrote very strongly at the time upon the subject; and that the clergy generally censured the proceeding, though it did not occur to them publicly to memorialize the duke and the earl; though by private letter we believe many of them did, and also in print. But if public feeling is now more holy, so much the better; and we begin to venture to indulge a hope that before long this atrocious practice will be put down, if not by the force of law, yet by the extension of scriptural principles;—we do not say of civilization, for we see increasingly that civilization is no guarantee for morality. True religion alone can really regenerate a nation, by regenerating (as an instrument in the hands of the Holy Spirit) the individuals who compose its population; or such a proportion of them, as the salt of the earth, that the whole mass may be purified.

The Education question continues to excite much attention; and we are happy to believe the decision is turning strongly in favour of the established church. The committee of the privy-council insist, and we think justly, that there should be proper inspection of all schools aided from the public purse; and this is not denied by the friends of the church; only they claim that the inspection shall be so conducted as not to endanger church principles. The committee of privy council concede that the inspectors of church schools shall be members of the church, and, if possible, clergymen; and that they shall not interfere with the religious instruction; but inspection thus restricted, leaving out the most important item of inspection, would be nugatory; and if it came to be more active and extensive, as in process of time, under commissioners favourable to the Lansdowne and Russell, the Wyse and Brougham, schemes, it could not fail to do, it would be highly injurious and oppressive. But, whether full-blown or in the bud, it tends to invade the rights and independence of the church; it is not even "act of parliament religion," or no religion; but an act of arbitrary power; the law of the land not having appointed the Education Committee; and the whole proceeding being in effect unconstitutional; a trick by means of a grant from the House of Commons to carry into accomplishment a scheme which its promoters durst not ask the legislature or the country to countenance. When, however, we said that the decision is turning in favour of the church, we did not mean that the propounders of the scheme are less hostile than before to such measures as the church can conscientiously approve; but that they have felt that the strength which it enjoys in the attachment of the people is so great that it cannot be successfully resisted. Lord Brougham has so fully admitted, and so strikingly stated, this fact, that we will copy his remarks.

"The Lords have declared, by a majority of one hundred and twelve (for it was one hundred and eleven, and Lord Wynford, whom I carried home, had a proxy in his pocket), against any plan of education in which the Established Church shall not be consulted; that is to say, shall not have some deference paid to its claims beyond those of the different sects—some superiority assigned to it above the level on which all sects are to be kept. This, and certainly nothing more than this, is the amount of that very important decision. All intolerance, all compulsion upon the Dissenters, all claim of the Church to exclude them directly or indirectly from the benefits of whatever education shall be patronised by the State, all desire to force upon them any observances contrary to their consciences, was most explicitly, and, I believe, most sincerely disavowed by every speaker, lay or spiritual, who bore a part in that celebrated debate. But some recognition of the Establishment was regarded as its right; and he must have been a bad observer of the debate who did not draw two conclusions from its temper as well as its result, the speeches as well as the vote; first, that some such acknowledgment the Church and the Lords are fixed in their determination to have; and, secondly, that both will

be satisfied with a very moderate one . . —"So far we must make up our minds, looking our position steadily in the face, to admit that we are completely defeated, and defeated without any hope of a favourable reverse of fortune another time. A controversy of thirty years, with all the reason and almost all the skill, and, until very lately, all the zeal on our side, has ended in an overthrow somewhat more complete than we should in all probability have sustained at the commencement of our long and well-fought campaign. Such is the force and effect of an Establishment, the growth of ages, pushing its roots into the hearts of the people, entwining its branches with all our other institutions—let us in justice add, adorned with eminent gifts; let us in candour confess, bearing but seldom the harsher fruits of intolerance; for assuredly if the Church of England be a nursing mother to her own children, she is also, generally speaking, a quiet neighbour to those of other families.

"The Commons are substantially of nearly the same opinion with the Lords. All that the government plan could there obtain was a majority of four, and that on a question where all the minority were strongly of the opinion expressed by their votes; while many of the majority, who agreed with them in their hearts, gave their voices to the government, rather than turn the ministers, including some of themselves, out of their places. I know myself at least a score of men, who disliked the government plan on its own merits, yet voted for it to keep the government in; I don't know one who voted against it in order to turn them out, and yet approved of the plan.

"The Dissenters are a numerous, and they are a most respectable, body of men. But they are a minority in the community at large; they are besides not equally distributed over the surface of the country; they have much to say in some of the large towns, especially those of recent growth; in the counties their numbers and influence are extremely small; and they are divided among themselves, insomuch that some sects greatly more lean towards the Church than towards any combination against her. Even upon a question affecting their pockets, the church-rates, it was clear that all their union could not gain a majority sufficient to carry the Bill through even the House of Commons. Upon the education question they are exceedingly divided; and one great class, the Methodists, are decidedly and pretty unanimously with the Lords and the Church."

This is Lord Brougham's statement, not ours. After such admissions, it is clear that the members of the church have only to persist, conscientiously, and as in the sight of God, in standing up for the religious education of the people, to secure that great blessing uncontaminated by the insidious medicaments of political and theological corruption. We are glad to find that the National Society maintains its right of selecting its own inspectors, and is not drawn aside by the specious concessions of the new board of Education.

ANSWERS TO CORRESPONDENTS.

C.W.; J.H.; E.P.E.T.; Query; A Friend to the Apostolic Church; F.M.S.; A Reader of the New Series of the Christian Observer; I. K. L.; Amicus; Prudentia; Πιστις; C. S.; Amicus Veritatis; A Layman; A Friend to Missions; Irenæus; are under consideration.

We have not the slightest doubt that our remark last month, page 600, respecting the late Dr. Hawker, was correct. Can "A Subscriber to the Christian Observer" adduce, from his speeches, works, or proceedings, any evidence to the contrary?

The Rev. F. Goode was too late for this month.

We are much obliged to the Rev. Dr. Malan for his affectionate and Christian note, and would gladly insert his reply to the Rev. E. Bickersteth respecting some particulars which he says are not correct in Mr. Burgess's letter inserted in the "Voice from the Alps;" but that his letter has already been given to the world in another periodical publication; and also that if we insert it we may be required to add all the other documents from the Record newspaper: Mr. Haldane's letter, Mr. Bickersteth's, and the editor's comments, with all that may henceforth be printed on the subject. We never doubted Dr. Malan's zeal, piety, disinterestedness, or Christian nobleness of spirit; and we are sure Mr. Bickersteth did not intend to impeach them. We would readily insert a brief correction of a mis-statement; but we should not deal well towards our readers by transferring to our pages a protracted printed controversy.

THE

CHRISTIAN OBSERVER.

NEW SERIES. No. 24. DECEMBER. [1839.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE NAME OF JESUS.

For the Christian Observer.

ST. MATTHEW, in the very first sentence of the New Testament, entitles his gospel "The book of the generation of Jesus Christ, the Son of David." St. Mark introduces his gospel with this preface, "The beginning of the Gospel of Jesus Christ, the Son of God." The angel of the Lord, in the very first chapter of St. Matthew's gospel, declares to Joseph, while he feared to take unto him Mary his wife, "that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." These solemn announcements of the angel, and of the evangelists, made upon the very threshold of the kingdom of heaven, invite us to consider the name of JESUS—a subject in itself of deep and vital importance, because "there is none other name under heaven given among men, whereby we must be saved." A name indeed, like the glorious Being who bare it, once "despised and rejected of men;" once, like him, a by-word and proverb of reproach,—a name still unknown by many, blasphemed by more, venerated and loved by too few: yet a name before which, even now, angels veil their faces; and, prostrate in adoration, cry Holy, Holy, Holy: and which, ere long, shall ring throughout the vault of a blazing universe, sounded "by the voice of the archangel and the trump of God," as "the dead, small and great," are summoned to "appear before the judgment-seat of Christ:" and before which, at the grand consummation, and "the end," "every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Nor is the name of JESUS, that "name which is above every name," and which God himself hath given to his co-equal and incarnate Son, merely a curious and interesting, but an unfruitful theme. The name of JESUS contains, wrapped up within it, the whole gospel. It proclaims, with the authority of that God, who, by his angelic messenger, bestowed it upon his beloved Son, the guilty and polluted *nature of man*. For man would not have needed, unless perishing, a

Saviour; unless diseased, a Physician; unless in bondage, a Deliverer. It proclaims the *nature and character of God.* It tells that "God is love:" for "herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." It tells, too, of his holiness, his justice, his truth; for if these, his own infinite and opposing attributes (an obstacle otherwise insuperable) had not interposed between God's love and our perishing souls, why was a price thus infinite paid for our redemption? why were we "redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ?" It proclaims the *nature of Christ.* It tells that Christ was "the brightness of the Father's glory, and the express image of his person," in that which is the essential characteristic of Deity; for "God is love," and JESUS, as the name proclaims, "loved us, and gave himself for us:" and "when we were yet without strength, in due time Christ died for the ungodly." Still more, the very name of JESUS carries with it, as we shall see, an intimation of his Deity. It proclaims the *nature of salvation,* and of that heaven which Christ, by his atoning sacrifice, has purchased for his people, and for which, by his sanctifying Spirit, he prepares them. He came, as the angel tells us his name declares, to save his people *from* their sins; to rescue them not only from the guilt, and penalty, and future consequences of sin, but also from its present power and pollution: to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."

The name of JESUS in the New Testament is the same with that of Joshua in the old. Both have precisely the same signification. One, in fact, is the Greek name, of which the other is the Hebrew. Hence the name JESUS is twice, in the New Testament, substituted for that of Joshua, by the writers of the acts, and of the Epistle to the Hebrews, who thus quote it from the Septuagint: and unless this were adverted to, the passages in which it occurs would be wholly unintelligible. Stephen, in his concise but comprehensive and luminous epitome of Jewish history, speaking of "the tabernacle of witness," says, "which also our fathers that came after brought in with *Jesus,* into the possession of the Gentiles:" here evidently speaking of Joshua, the son of Nun, who brought the ark, with the children of Israel, into the land of promise. Again: the Apostle to the Hebrews, when he would prove, that in the gospel "there remaineth a rest unto the people of God," argues, that neither the rest of the Sabbath, nor the rest of Canaan, though types of it, could be the promised rest; because that God, *after* they had entered upon those, swore in his wrath that some should not enter into his rest. This rest therefore could not be that of the Sabbath, because this rest had been already entered upon—for his "works were finished," and the rest of the seventh day established, "from the foundation of the world." Nor could it be the rest of Canaan, because that after they had entered upon that rest also, God calls upon them, "To-day, if ye will hear his voice, harden not your hearts." For if *Jesus* (evidently meaning Joshua) had given them rest (that is if Canaan were the promised rest,) "then would he not afterward have spoken of another day." And hence the Apostle concludes, "There remaineth therefore a rest to the people of God:"—a rest manifestly diverse from that of the Sabbath, or of Canaan; because that, *after* they had entered upon these, a solemn warning was given to them, which the

Apostle repeats to *us*, take heed "lest, a promise being left of entering into his rest, any should seem to come short of it."

There are two Joshuas in the Old Testament, who are remarkable types of Christ, in his kingly and priestly characters. One, as the great Captain of our salvation: the other, as the great High Priest of our profession. And, by both types, he is represented as the great Deliverer of his people. One, Joshua the son of Nun, who brought Israel from Egypt into Canaan; from the land of bondage into the land of promise. The other, Joshua the son of Josedah, the high-priest, who brought back Israel into their own land from captivity, when "by the waters of Babylon they sat down and wept, and remembered Zion." Moses, the lawgiver of the Jews, and representative of the law, was not permitted to bring them into the promised land. This office was reserved for Joshua, the type of Christ; to indicate that "by the deeds of the law shall no flesh be justified:" that, as in the case of Moses, exclusion must be the consequence of a single offence against that law, which said, "Do this, and thou shalt live;" but "Cursed is every one that continueth not in all things which are written in the book of the law to do them:" and hence, that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all:" but that "what the law could not do, in that it was weak through the flesh, God" did, by "sending his own Son," the true Joshua, "in the likeness of sinful flesh, and" as an offering "for sin,"—that is, he "condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the Spirit."

Some remarkable circumstances, connected with this typical character and office, are recorded of each of these Joshuas. In the thirteenth chapter of the Book of Numbers, where the sacred historian gives a catalogue of the persons sent to spy out the promised land, we find selected "of the tribe of Ephraim, Oshea the son of Nun." This son of Nun was now about to enter upon that portion of his course in which he typified the Lord Jesus: and hence, we find the list of the spies closed with this abrupt announcement, "These are the names of the men which Moses sent to spy out the land. And Moses called Oshea, the son of Nun, Jehoshua:" that is, he prefixed to his name Jah, the name of God, indicating that the glorious Being, of whom he was henceforth to be a type, was not only a Deliverer of his people, but a Divine Deliverer: not only man but God—God manifest in flesh. There is also a striking passage in Zechariah, respecting the other Joshua, when the prophet, by Divine commission, designates Joshua, the son of Josedech, as a representative of Christ, in his kingly and priestly characters: and predicts, in type, the universal sovereignty of the Lord Jesus. "The word of the Lord," Zechariah tells us, "came unto me, saying, Take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high-priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man, whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both....And they that are afar off shall come and build in the temple of the Lord." (Zechariah vi. 9—15.)

But the name of JESUS not only intimates the Divine nature of our Blessed Lord: not only his kingly and priestly characters; but it intimates also, as I have suggested, the *nature of man:* for if universal man were not born in sin, and the child of wrath, he would not have needed JESUS, a Divine Saviour: "we thus judge, that if one died for all, then were all dead." If man were not in helpless, hopeless captivity to the strong man armed, he would not have needed JESUS, a Divine and Omnipotent Deliverer. If man were not afflicted with a mortal disease, a sickness unto death eternal, he would not have needed JESUS, a Divine and Infallible Physician. Thus the very name of JESUS is the testimony of God himself who gave it, to that great and fundamental truth, upon which the whole superstructure of the gospel is based, that "all have sinned, and come short of the glory of God."

And who will deny or doubt this awful truth? Let him read it, legibly written, around him, and within him, in its melancholy effects. Walk abroad amid the fields of nature—look around upon a palace in ruins; its royal race of inmates wretched and degraded; and say whether any key but that which revelation furnishes can disclose the mystery, and reconcile the phenomena of nature with the character of God; whether any other clue can guide bewildered reason through this perplexed labyrinth. See the far greater portion of the human family bowed down with poverty, and incessantly struggling against destitution: doomed, as their daily task,

"To force a stubborn soil for scanty bread:"

their wearied spirits and exhausted strength recruited by sleep, only that they may return with the day to their interminable toil: and all this drudgery merely to procure the means of continuing this wretched and degraded existence; all this servile labour merely to satisfy the cravings of that portion of their nature which they possess in common with the lowest animals: and, like them, in too many instances, without a single elevated look—without a single thought or feeling that would rise above the cares or pleasures of this transitory scene. Contrast the circumstances and actual attainments with the capabilities of man. Contrast the sensualized mass, whose reason and affections are straitly bounded by the circle of their animal wants, with an intellectual Newton, competent to "understand all mysteries, and all knowledge:" grasping space all but infinite, in the firm hold of a strong and vigorous apprehension: spanning the heavens in philosophical speculation: rapidly shooting from star to star in the outbeamings of sublime thought: fathoming the profound secret by which God hung the earth upon nothing, and upholds and regulates the complicated mechanism of the material universe: or, still more, contrast it with a spiritual Paul, overstepping, in his first stride of moral speculation, the bounds of the material universe; thence caught up into the third heaven, and landed in the paradise of God: or, by spiritual introversion, retiring into the microcosm within his own bosom; and there, in the experiences of his own soul, renewed in righteousness after the image of Him that created it, in the several traits and lineaments traced upon his own soul by the Divine Spirit, beholding, as in a glass, the reflected image of the Invisible God!

See too the havoc which pining sickness or racking pain makes amid

the comforts of life, and death amid its charities. When love, the efflux of God's own nature, has shed its bright and cheerful light upon some social or domestic scene, and breathed around its softer airs, and created a short-lived paradise, the king of terrors ruthlessly breaks in upon this peaceful and happy scene; severs, without remorse, the tenderest and most intimate ties which link heart to heart; bears away with him, a resistless spoiler, its most cherished objects; and desolates this ephemeral paradise. But what are privations or sufferings of body—what is disorder in the circumstances and scene without, compared with that anarchy which riots in man's own bosom; marring, with its own discords, the remaining harmony of external nature, and banishing the peace of God which should rule in the heart? See the conflicting tempers and passions which harrow up his bosom; the craving sensuality struggling with griping covetousness; the indolence goaded by ambition: the pride mortified by its own meannesses: the inordinate and ungratified desires: the voracious and insatiable lusts.

But the crowning summit of man's wretchedness is this, that, amid these "manifold afflictions and distresses of mind, body, and estate," he clings to life with tenacious grasp, however vapid, or even miserable: just as the drowning man would catch at the reed, or sword, which deceived, or even wounded him; and embrace the rugged and pointed rock, which lacerated his confiding bosom. And why is this? Why does consciously immortal man shrink from the avenue of escape, and often the only avenue of escape upon which he can reasonably calculate, from the weariness, or more positive miseries, of life? Why does not

> "The soul secured in her existence smile
> At the drawn dagger, and defy its point?"

There can be but one reply. Because

> "Conscience does make cowards of us all:"

because conscience tells that, gloomy as may be the scene on this side of the grave, a scene inconceivably gloomier lies beyond.

> "—— the dread of something after death
> —— puzzles the will;
> And makes us rather bear those ills we have,
> That fly to others that we know not of."

Thus the intensest and most accumulated miseries which any individual has endured, who yet shrunk, while under them, from the approach of death, give us, upon the telling and testimony of his conscience, a minimum measure of the wretchedness which awaits the lost. Thus too the sense of immortality, which ennobles and elevates man above the animal world, fetters him to his miseries; and rivets the chains of the fear of death, by which all life long he is brought into bondage. The awful disparity between man and his condition and circumstances in the present state, is a prolific source of misery. Man alone, of all God's creatures, as if flung by chance into an unnatural element, developes appetites for which there is no congenial food: instinctive tendencies without an adequate object: high aspirations which serve but to degrade him: and elements of happiness which are the most fruitful sources of his misery.

But was man thus created, and thus placed, by the Omnipotent God? Was this the being, and this the scene, which met the Omni-

scient Eye upon the morning of the first sabbath: when God, resting from his perfect work, looked down with complacency on all that he had made? Was this the being, and this the scene, of which he pronounced to the attendant hosts of heaven, as they beheld with admiration a new world suddenly emerging out of dark chaos, and illuminated with rays of glory, and quickened into life, at his word, that "All was very good?" No. When God created man, in the image of God created he him, and *blessed* him—conferred upon him unalloyed happiness. He placed him, we are distinctly told, in a terrestrial paradise, where was every tree that is pleasant to the sight, and good for food. Man's nature too was in perfect harmony with his condition. As the coin fresh from the mint, man, when he proceeded from the creative Hand, bore the miniature impress of that God who created him in his own image. His soul was then the calm abode of every holy and happy affection: a temple pure and undefiled, whence continually arose the incense of grateful adoration; the harmonious melody of joy and love to the Author of every good and perfect gift. One restrictive command was imposed, not to impair his happiness but to enhance it: to impart to enjoyment the zest of self-denial: to elevate him in the moral scale by the use of liberty: to exalt innocence into holiness: and give to the implanted graces of his natural character the development, vigour, and stability of virtues.

But man, seduced from gratitude, and confidence in his gracious Benefactor, by the delusions of a wily and treacherous enemy, abused all these means of perfection into occasions of sin: transgressed the sole prohibition: withdrew himself from the pale of God's good providence: and fled that Presence in which was the fulness of joy; and which shed its most cheerful and beatifying light upon the natural world without and the moral world within him.

The name of JESUS—the Divine Physician—tells the means which God has provided for re-opening Paradise, without compromising the dignity of the Divine administration which had securely barred it against banished man: and for restoring him to the Divine Presence from which he excluded himself. JESUS—"Emmanuel, God with us"—arrayed himself in mortality, and "was made in the likeness of sinful flesh." In his human nature, that nature which in all but him had sinned, he kept perfectly the law which man had broken; and thus qualified himself to stand forth as a substitute and ransom for our guilty race: while his Divine nature gave an infinite value and efficacy to his atoning sacrifice: so that he was enabled to make upon the cross "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world:" and to pay the full penalty of those offences against a holy law, a gracious Benefactor, and Omnipotent God, which an eternity of suffering on our part could not have expiated.

J. M. H.

LAST WILL OF THE MISSIONARY SWARTZ.

To the Editor of the Christian Observer.

As several of your correspondents have fallen into the vein of furnishing you with interesting passages from remarkable wills, permit

me to add the last testament of that eminent servant of Christ, the venerable Swartz. The "devising liberal things," which was his characteristic through life, strongly marks also this solemn document. Much as I love and value the Christian Knowledge Society, I love and value it the more when I think of its labours in India, under Swartz and men of like spirit; and greatly do I rejoice that the venerable Society for the Propagation of the Gospel, to which it has transferred its Indian missions, is in the hour of its severe trial, rising to more than youthful measures of zeal, and attaining a degree of public confidence and support, which bids fair to more than compensate for the privations caused by the withdrawal of legislative aid, now that the religious welfare of the colonies more than ever requires it.

"In the name of God.

"Into thine hands I commend my spirit; thou hast redeemed me, thou faithful God! Wherein I have sinned, (and I have often and greatly sinned against thee,) forgive it graciously for the sake of the reconciliation-sacrifice of Christ Jesus my Lord, and let me find mercy. Grant me, for Christ's sake, a blessed departure out of this sorrowful, and a blessed entrance into that joyful, life. Amen.

"As I know not how soon God may call me hence, I therefore make this my last will in the presence of God, and with full deliberation.

"As the house in the greater fort, as well as that in the little fort, together with the church, and certain houses in the garden without the fort, were erected out of the money which was assigned me monthly by the company; so I look on them, as I ever have regarded them, namely, to be the houses of the mission.

"All moveables and books shall be assigned over to my successors for the good of the mission, to be all used as long as they are serviceable, and not to be sold.

"As I have not spent my monthly salary from the company, but (except what I have devoted to the erection of several buildings) have suffered to accumulate, and assigned it over to my two trustees, namely, my beloved brother, Mr. Gericke, and my friend, Mr. Briethaupt, of Madras; so such sum shall also be employed for the benefit of the mission; but in such manner that my successor here at Tanjore, and the missionary who shall carry on the work of God for the conversion of the heathen at Palamcotta, shall receive for themselves the annual interest of one hundred pounds sterling, (that is to say, fifty pounds each,) because the fifty pounds which they each receive yearly of the honourable company is barely sufficient. Should they, however, receive from the company a monthly augmentation, then they have no right to receive also the fifty pounds bequeathed by me. This, in that case, to fall into the mission, or the poor-chest.

"It is my earnest desire that those missionaries who take upon themselves the work of God in Tanjore and Palamcotta, should employ the interest which remains to assist and help themselves, as they find necessary. Perhaps the Tanjore mission may employ one third of the interest, for the use of the schools and churches.

"As my relations have no claim on what I devise and have set apart to the mission, therefore I bequeath to them one hundred star pagodas, as a testimony of my affection, which the children of my sister are to divide among themselves in equal portions.

"The two gold watches that have been given me, shall be sold, and the money be distributed to the poor.

"As a token of my affection, I bequeath to Joseph, my former servant, thirty star pagodas.

"With respect to the garden without the fort, belonging to the mission, I wish that, if possible, the gardener may be supported out of the income. What remains over, can, without further reckoning, fall to the missionaries, and the school children.

"The few utensils of silver which I possess, I leave to Mr. Kohlhoff, as a token of my hearty love.

"As my former servant Joseph, on account of his ill conduct, ought not to receive the thirty star pagodas destined for him, I bequeath them to the servant who shall be in my service at the time of my death, provided he behave himself tolerably well.

CHRISTIAN FREDERIC SWARTZ.

"Signed and sealed in the presence of { Joseph Daniel Jœnicke, J. C. Kohlhoff."

Perhaps some of your many correspondents can furnish occasionally other remarkable or interesting testamentary papers of those who have lived and died in the Lord.

C. J.

A QUESTION ON THE FATHERS—WITH ANOTHER ON BALL-ROOMS.

To the Editor of the Christian Observer.

IT is no hard matter to find out many inconsistencies and wrong statements of doctrine among the Fathers, but allow me to ask you, or any of your correspondents, the meaning of the following passage in the epistle of Ignatius to the Ephesians, (Wake's transl. 5th edit. p. 223) "My soul be for yours—and I myself the expiatory offering for your church of Ephesus, so famous throughout the world." Again, how is the statement in the Cath. Epist. of St. Barnabas, sect. 15, to be received, where, in commenting on the fourth commandment, he says, "Consider my children what that signifies—he finished them in six days. The meaning of it is this—that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years—therefore, children, in six days, that is, in six thousand years, shall all things be accomplished." If this is to be received *as Gospel*, the end of the world can very nearly be fixed by man, and it should have weight in the calculations of many on the prophetical figures. But I do not think that Mr. Faber has regarded it.

And now, Sir, allow me to ask, of what benefit is the apostolical succession to a man who, by his attendance on fashionable gaieties, is disgusting alike the word and the church? You have probably seen the painful accounts of clerical attendance in ball-rooms. And it is a fact, that many clergymen do yet frequent such scenes; and this often during the season of Lent. I pray you, Sir, to notice these inconsistencies in the Christian life in your excellent Magazine; a magazine, may you ever recollect, cherished and aided by Wilberforce, Thornton, Lord Teignmouth, Simeon, and many dear and eminent saints now at rest!

CHRISTIANUS ANGLICANUS.

*** We are somewhat amused at the odd juxta-position of subjects in our correspondent's paper; for assuredly the mention of the Fathers had nothing to do with clerical attendance at ball-rooms, except by contrast. The Fathers, though we reject them as authorities or regulators of our faith, were eminently holy men, and wrote in the most strenuous terms of reprobation against the stage, "the ball-room" (if we may apply a modern term to ancient fashions), and all other "pomps and vanities of the world," which the Christian professes and promises to renounce; and that not only as a preliminary to baptism, but in full accordance with his renewed nature and the tastes of his regenerated soul. We fear that neither our remonstrance, nor even a century of quotations from the Fathers, would reach the culprits; for we suspect that "the dancing clergy" are more conversant with the Sporting Magazine, and the last popular novel, than with Chrysostom's Homilies, or the Christian Observer. We will not, however, evade

the recommendation of our worthy correspondent; often as we have written upon the subject in former years, when unseemly—and too frequently worse than unseemly—pastimes were more common among the clergy, than in the present day of reformed, though not perfect, clerical conduct.* We shall perhaps best discharge this duty by inserting an admirable letter written by the late Bishop Jebb, about thirty years ago, to a clerical friend who had been attending a ball. We were about to quote only a few paragraphs; but the whole deserves transcription, though we do not concur in every observation. There is one intimation in the letter which we think speaks more than meets the ear. Mr. Jebb had entertained, it seems, a hope "of the diffusion of a higher principle than commonly prevails even in *the religious world;* a union of strict spiritual religion with a rational and somewhat philosophical temperament of mind;" but he found that the result was not what he had anticipated. The system from which he expected so much, was that of his friend and spiritual tutor Mr. Knox. Too many both of the Irish and the English clergy, were, to speak in the most lenient terms, men of worldly habits; many neglected even the external decencies of their profession, and too few soared beyond them. The germ of revival, wherever it appeared, was, under the blessing of God, the setting forth of those Scriptural doctrines which characterised the era of the Reformation, and which were then stigmatised by various opprobrious appellations. Knox and Jebb thought they could establish a better school—a school of "rational and somewhat philosophical temperament"—in place of what they considered the cant and fanaticism of "the religious world" and "evangelical party." The persons thus designated had urged, that the doctrines of grace are the doctrines of holiness; that to make the fruit good, the root must be made good; that whatever may be said of the privileges of baptism, men need to have solemnly urged upon them the necessity of true conversion of heart; that they must re-

---

* Surely we may say this with truth and without flattery, when we remember, that not seventy years since, in what some account the bright unsophisticated days of the church, before "the austerities of Methodism, Calvinism, and Evangelicism," had so mournfully perverted the minds of our clergy and laity, a young and pious monarch (George III.) felt it is duty to address such a remonstrance as the following to the Primate of all England. The Archbishop who thus dishonoured himself, and his order, and the Divine Master whom he had himself solemnly vowed to serve, was Dr. Cornwallis, who had not even the plea of inexperience in the duties of his function to offer; for he had been a bishop some three and twenty years, and nine years after obtained a bishopric for his nephew. The royal letter was written in 1772. It has appeared before in our pages, but is well deserving of transcription for the sake of those who have not seen it, or have not duly weighed it.

"My good Lord Primate,

"I could not delay you the notification of the grief and concern with which my breast was affected, at receiving authentic information, that routs had made their way into your palace. At the same time I must signify to you my sentiments on this subject, which hold these levities and vain dissipations as utterly inexpedient, if not unlawful, to pass, in a residence, for many centuries devoted to divine studies, religious retirement, and the extensive exercise of charity and benevolence; I add, in a place where so many of your predecessors have led their lives in such sanctity, as has thrown lustre on the pure religion they professed and adorned. From the dissatisfaction with which, you must perceive, I behold these improprieties, not to speak in harsher terms, and in still more pious principles, I trust you will suppress them immediately: so that I may not have occasion to show any further marks of my displeasure, or to interpose in a different manner.

"May God take your grace into his Almighty protection! I remain, my Lord Primate, your gracious friend,

"G. R."

nounce their most boasted works and virtues as conducing to their justification before God, and seek justification only through faith in the obedience unto death of Christ; and that, being justified and at peace with God, they must abound in holy fruits to his glory; and that these good fruits do necessarily spring out of a true and lively faith. What Mr. Knox's system was, is well known: it rejected the doctrine of justification by faith as received from Scripture by the Fathers of the Reformation; the atonement itself had no definite place in the scheme; it was best to exhibit considerable "reserve" in alluding to it; and a habit of rational philosophising was to be substituted for the alleged meretricious excitements of Methodism. Added to all this, the Fathers were to be elevated to the seat of authority; the *vis insita* of apostolical succession was to be much dwelt upon; and every effort was to be made to bring back a great deal that the Reformation had accounted Popery; but which Knox and Jebb considered to be primitive piety without doctrinal exaggeration or practical asceticism.

And what was the result? It was what it is likely to be at the present moment. Men of serious spirit—the Puseys, Newmans, Kebles, and many more of kindred mould—while appealing to the Fathers as authorities, also copy their devout and mortified lives. But will the theoretical adoption of the speculations of their school of theology lead to similar results? Has it been so in the church of Rome? And even already in our own church, is it not notorious, that what are called "the dancing clergy" are almost to a man high sticklers in the pulpit for the Fathers, and the ultra views of apostolical succession, sacramental grace, and church power? They would not for the world be called Methodists or Evangelicals; but they affect to be "altitudinarians;" and would think themselves much honoured (as would be the fact) in being denominated "Puseyites." Dr. Pusey, we are sure, does not aspire to be the founder of a sect; and if he did, he would not covet such disciples. We say it therefore in no offence, that the abstraction from worldly vanities, which a Pusey or a Jebb inculcate and personally follow after, is not a necessary, or even a customary, result of the adoption of their theological or ecclesiastical opinions. And it is requisite to say it, because many persons are looking for a very extensive and permanent elevation of the clerical character from the diffusion of altitudinarian opinions. Neither fact, Scripture, nor "rational" philosophy, confirms this conclusion. A man who truly enters into the spirit of the Fathers cannot love the pomps and vanities of the world; but many a young divine will think it theologically aristocratic, and a mark of religious good-breeding, to be on the so-called "high" side, who, while prating ignorantly of the *opus operatum* grace of baptism, knows nothing practically of its renunciations.

We will now copy Mr. (afterwards Bishop) Jebb's truly valuable letter. The manner in which he speaks of the aggravated sinfulness of a worldly life in one who professes to be the servant of Christ, is worthy of the most holy of the Fathers themselves.

"MY DEAR SIR,

"I cannot remove from this place without taking leave of you on paper, though prevented from doing so in person; particularly as I have matters to talk about of no slight importance, and which have occasioned me no little thought.

"It has given me deep concern that you were at Mrs.————'s ball. I had indulged expectations, too sanguine, as the event proves, that you possessed sufficient steadiness and resolution, to act upon what I know must be your inward conviction respecting the common amusements of the world. The utter incompatibility of such tumultuous gaieties, with Christian seriousness, you should be at least as well aware of as I can possibly be. For such scenes you can have no relish; they must be to you as a strange and unnatural element. Why then

should you sanction them by your presence? Why should you thus do violence to your principles and your feelings? And why thus contradict by your practice, without even the shadow of rational inducement, the general tenor of your doctrine from the pulpit?

"Perhaps, my dear Sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied in attachment to the amusements of the present day. The grossest idolatry did not more effectually defraud the one true God, of the worship that was due to Him, as a providential and moral governor, than attachment to such amusements precludes devotedness of heart to the same gracious being, as the source and centre of all true happiness. This will appear upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is labouring, are all so many indications that something is wanting, which the world cannot give; are all kindly meant to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted, that diversions are the chief engines of a diabolical counter scheme, by which people are enabled, at least for a time, to get rid of themselves; and are thus kept from earnestly and devotedly betaking themselves to God, as their light, their life, and the very joy of their heart? Now if these things be so, it inevitably follows, that common amusements contain the very essence of spiritual idolatry; and, for my own part, I have no doubt that the great enemy can hardly be more deeply gratified, or the interests of his dark kingdom more essentially promoted, than when souls capable of God, are seduced to prop up 'a frail and feverish being' by those wretched shifts and expedients, which are miscalled the innocent pleasures of life.

"Observe, that I presume not, in this matter, to judge the mass of society. Before a far different tribunal it must stand or fall. Great multitudes unquestionably err through ignorance; and as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable that He now winks at the subtler idolatry of mere professing, or of imperfectly informed, Christians. It is however a most instructive fact, that, against the idolatry of His own people—of those who had been taught to know, and trained to adore him—His denunciations and inflictions were tremendously severe. A most instructive fact: for it follows, by inevitable consequence, that they who have been brought within the higher influences of Christianity, cannot, without deep criminality, and extreme hazard, break down the barriers between themselves and the world: or in any degree countenance a system, which goes to shut out God from the heart.

"What estimate the sacred writers formed of such enjoyments as the world delights in, it is needless for me to state. Let me barely direct your attention to that passage of Isaiah: 'The harp and the viol, and the tabor and the pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands:" and that other of Amos, 'They chaunt to the sound of the viol, and invent to themselves instruments of music,' &c.—The sequel is doubtless familiar to your mind; and it is awfully decisive.

"How different the picture given by the last of the prophets in that lovely passage, where he describes the intercourse of good men, in times of public calamity; in times not unlike the present! 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought of his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.' It would be trifling with a serious subject, to ask, is this the manner of communication that prevails in scenes of tumultuous gaiety? But, it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblies? Nay, would it not, amidst such concomitants, be justly accounted at once ridiculous and profane? Can a Christian then (I use the term in the highest and only adequate sense)—can a Christian consistently and conscientiously frequent meetings, which by their very nature exclude those topics which should be habitually present with us; and of which we are not only to think, but also to speak, 'when we sit in the house, and when we walk by the way; when we lie down, and when we rise up?'

"Thus far I have merely considered the case of any serious Christian. But how transcendant is the obligation, how solemn the responsibility of a Christian teacher! When our Lord, in his divine sermon, exhorts his followers to 'enter in at the strait gate,' he immediately subjoins this most significant warning, 'Beware of false prophets:' intimating what the experience of eighteen centuries has but too abundantly confirmed, that the most effectual obstacles in the way of strict

religion, and the most dangerous seductives to a careless and secular mode of living, would be furnished by the erroneous doctrine and example of religious instructors. The 'wide gate and the broad way,' may be fairly taken to signify, the way of the world. And since it is notorious, that tumultuous gaieties constitute the chief occupation of this frequented road, and are the great allurements which induce multitudes to choose it, what can be more emphatically the duty of a Christian Minister, than to bear testimony, at least by his own undeviating example, against such anti-spiritual pursuits? Or how can he more fatally betray the holy cause which he has been solemnly set apart to defend, than by a weak and dastardly compliance with the ruinous practices of the world? I use strong language: I can employ no other to do common justice to what I feel. And I am conscious that my words fall infinitely short of the mischief which they attempt to describe. If a clergyman were to commit some flagitious enormity; if he were to forge a bank note, or to rob on the highway, the act, though more atrocious, would be far less prejudicial to the cause of true religion; for he would not then be 'Exemplar vitiis imitabile.' His conduct would be reprobated; his character would be stigmatized; his life would be forfeited to the laws of his country, but Christianity would remain uninjured and unblenched. On the other hand, it should be deeply laid to heart, that the more innocent, the more edifying, the more exemplary a minister is, in all other respects, the more deadly will be his example, if he should unhappily give countenace to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement would give little for the testimony of half a score buck parsons: but a sober, serious, correct clergyman is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncanting, unfanatical religion. His very virtues will be pressed into the service of vice; his piety itself will, by an ingenious but not unusual artifice, be employed to raise recruits for the next campaign of pleasure, and to swell the muster-roll of dissipation. I do by no means speak at random: these things I have seen and heard. I myself have been assailed with arguments drawn from the example of 'clergymen who were at once good and pleasant; whose zeal and charity were exemplary; and yet, they did not scruple to promote the innocent gaieties of life;' and well do I know, that such specious examples have decided many a wavering heart to choose this world for its portion. This, indeed, is perfectly natural. Suppose an amiable and religiously disposed young person, for the first time in her life, introduced into a ball-room; 'half-pleased, and half-afraid;' hesitating between God and the world; now, resolving to withdraw from those vanities which at her baptism she promised to renounce; now tempted to mingle with the crowd, and to do like other people. Suppose that, at this critical moment of suspense, she should spy out in the giddy throng, a clergyman; a respectable clergyman; a man beloved for his virtues, and revered for his piety,—would not this be decisive, would it not fatally turn the balance? I must soberly pronounce, that, in such circumstances, the weight of such an example would be next to irresistible; and it is easier to imagine, than to state, how tremendous may be the consequences in this life, and in that which is to come.

"In these views I am by no means singular. They are entertained by some of the most judicious among our common friends. They are the views, also, of our excellent Diocesan, [and so they continue to the end: Archbishop Brodrick saw, and approved, this letter,] and I had indulged in a very delightful hope, that they were becoming the views of many of our brother clergymen in this diocese. The truth is, I had almost ventured to anticipate the growth and the diffusion of a higher principle than commonly prevails even in the religious world; a union of strict spiritual religion with a rational and somewhat philosophic temperament of mind; a separation from the world more complete because more interior, more penetrative because less palpable, than has been hitherto attained by the most systematic plans of external seclusion. In these latter, there has ever been a disposition, by a departure from the ordinary modes of life, literally to cut off the right hand, and pluck out the right eye; whilst we, I fondly hoped, were, at least, in progress towards a spiritual excision of whatever was inconsistent with genuine Christianity. By carrying common sense, rationality, and discreet cheerfulness, along with us, I did expect, that we might in time, recommend serious religion to the judgment and taste, no less than to the hearts and consciences of those around us; whilst by a degree of firmness, in abstinence from all clearly secular compliances, at least equal to that of the most rigid sectaries, we might put to silence all religionists that are unfriendly to our establishment. These things, however, cannot be, if we yield one atom of our religious strictness. In matters decidedly indifferent, it is, indeed, right that we should conform to the

usages of civilized life. Good sense and Christian charity require this at our hands. Thus we may please our brethren for their good, to edification; and of this judicious and amiable conformity we have an exquisite model in Him who was our great Example. But wherever conscience and religion are concerned, as they essentially are in this point of amusements, our line of duty is clear and unequivocal: 'Come out from among them—be ye separate,' is the language of Scripture; and I appeal to yourself, whether in this instance it is not also the language of conscience, of feeling, and of all that is spiritual within us. I shall only add, that the case of all who stifle this voice is singularly awful.

"You, my dear Sir, have been settled in a neighbourhood where there is much that is amiable and respectable. In all the gentry there is a regard for religion; in some possibly there is an incipient disposition to come within its higher influences. I know not many spheres in which a few wise and pious clergymen might be more usefully employed. Much might be done to raise the tone of society; much to infuse deeper principles; much to lead people from outward to inward religion. But it must be evident, that such services can never be performed by clergymen who go to balls. Such indeed may assist in maintaining external decorum; they may promote schemes of beneficence; they may engage the gentry to disseminate the Scriptures, to circulate religious tracts, to establish schools, perhaps even to institute family prayer. But, I must repeat, that clergymen who go to balls cannot carry along with them, and cannot leave behind them, the deep religion of the heart. Those of our profession who know nothing of this high and holy department, will, of course, be little solicitous to maintain that strictness which it indispensably requires. And they, possibly, may take the liberties in question, without either making themselves worse, or marring any objects they can pursue. But they who are, in any degree, called to officiate in what we may term this Holy of Holies, should be cautious, even to jealousy, that they lose not their vantage ground; that they swerve not an inch from their peculiar and appropriate calling; 'Ye are the light of the world,' said our blessed Lord, 'but if the light that is in you be darkness, how great is that darkness!'

"On the whole, my advice to you is, to accept, with cheerfulness, the civilities of the surrounding gentry; but always within certain limits. Never, on any account, to go where amusement is the avowed, ostensible purpose of the meeting; and if, at a place where you may be engaged to dine and sleep, cards or dancing should be introduced, to show that, in such things, you from principle take no part. In a family circle, or where a few friends may be engaged to dine (which I look upon to be a fair and proper mode of maintaining the charities of life) I conceive it is our duty to be as cheerful and as entertaining as we can; always endeavouring to make our powers of pleasing subservient to the best purpose. By judicious management, we may thus render deep truth attractive and delightful; and engage people to become pious, through the medium of taste itself, and on the principle of voluptuaries.

"But I feel that I have enlarged too much. I trust you will receive what I have taken the liberty of saying, as a proof of my sincere interest in your welfare. You are a stranger in a strange land, and as such I feel you to be a brother. I am myself but young, and not very experienced; but as I am somewhat more advanced than you, I offer that advice, which in similar circumstances, I should thankfully receive. If it prove of any service, I shall be deeply gratified; for then my purpose will be effectually answered."

REPLY TO "FIDES" AS TO THE EXTINCT GENERA OF ANIMALS.

To the Editor of the Christian Observer.

YOUR correspondent FIDES (September, p. 546) has greatly misunderstood the *intentions* of my communication, inserted in your June Number, respecting the supposed connection between the sin of man, and the mortality of the brute creation. Nothing could be further from my design than to bring any such charges as he refers to, against any one student, or advocate, of the useful science of

geology. I wrote as a humble inquirer, not as a presumptuous accuser. More I need not say relative to *all* that my opponent has written upon the point of "fairness." Yet I do conceive, that as he himself, for a time, had *his* difficulties, so I may innocently have *mine*, on the abstruse subject before us; too "abstruse," I conceive, to admit of the parallel that he has drawn between it and a theorem in *mathematics*. Nor will I deny that, on mature thought, as well as on further investigation, (not that I have, strictly speaking, *studied* the facts of geology), I see great difficulties in the hypothesis that I myself advanced in your June Number; particularly the difficulty arising from the necessary destruction of animalcules by those animals that fed upon the grass, to which such animalcules adhere. So also as to *carnivorous* creatures. Yet I would not forget the prophecy, that the lion shall eat straw like the ox, (Isaiah xi. 7); from which it appears to follow, that birds and beasts of prey might *possibly* have lived in Paradise, without feeding upon other creatures. Here, however, I am suggesting, not dogmatizing; or rather submitting an idea, which I shall readily surrender, on its being fairly shewn to be unfounded either in reason or Revelation.

I cannot conclude without noticing the inference which FIDES is disposed to draw from the words of St. Paul, (1 Corinthians xv. 22), namely, that *brutes*, as well as *men*, will share in the final resurrection. Now St. Paul, in the foregoing passage, makes use of the word "Παντες:" which, from its *gender*, is surely inapplicable to the *brute* creation. This your Correspondent will, I doubt not, readily admit, though he seems, for a moment, to have overlooked it. On the whole, I must assure him, in parting, that my object in this (as in my last) communication, is not to assail others, but to inform myself. Trusting that I have done this in the spirit of that Christian "charity" which doth not "behave itself *unseemingly*;" I am, &c.

Πιστις.

*** The above paper being explanatory of what our much-respected Correspondent considers has been misapprehended in his previous letter; and also stating, that upon maturer thought he sees great difficulties in his former hypothesis, it seems but justice to insert it, though we had closed the general discussion. We can cheerfully attest of a correspondent, of more than twenty years standing, that the spirit of his concluding remark always characterises his papers. Perhaps, however, we ought to add, lest otherwise we should be pressed to admit a rejoinder from FIDES, and to carry the controversy into another volume, that it did not appear to us that FIDES gave as his own opinion from the words of St. Paul, "As in Adam all die, so in Christ shall all be made alive," that brutes as well as men will share in the resurrection; but that he alleged, by way of *argumentum ad absurdum*, that this inference pressed upon those who thought that the death of irrational animals could not have taken place without the fall of man; for that the texts which they adduce to shew that the brute creation were first subjected to death on account of man's transgression, would equally prove that they await "the redemption of the body" at the resurrection. The course of the argument between our correspondents was to the following effect. The geologists contended that they discovered fossil organic remains long anterior to any vestiges of the human race, and which must, from the circumstances under which they are found, be much older than six thousand years, or many times that period. Their opponents said that there could not have been

death before Adam's transgression. The geologists challenged them to prove this from Scripture, maintaining, in the words of FIDES, that "death was penal to man, who was created for immortality; and animals partake of the evils arising from man's fallen condition; but an animalcule might have lived and died after the enjoyment of its little span of life, on the very day that Adam was created, without its death being penal;" and that "there is nothing in Scripture to disprove this;" the notion being merely a floating idea, not grounded on any warranty of holy writ. In reply to this, such passages are quoted as 1 Cor. xv. 21, "Since by man came death, by man came also the ressurrection of the dead;" whereupon FIDES argued, that if in this death is included the death of the brute creation, their resurrection must be included in the next verse, which says, "For as in Adam all die, even so in Christ shall all be made alive." Our correspondent Πιστις replies, that Παντες being masculine, could not include brutes; but FIDES might rejoin, that it was not the geologists, but their opponents, who said brutes were included in the former verse; for all that the geologists said was, that if you include them in the one, you must also in the other The geologists maintained, that such passages speak only of mankind; though the gender of the word Παντες would not of itself be decisive; for notwithstanding in English "the brute creation" is neuter, there are corresponding words in Greek and Latin which are masculine or feminine; and where men and women are included, a general masculine word is used; and might possibly still be used where there was no express intention of excluding what in English could not be comprehended under a masculine term. But the grammatical point is of no consequence; for Πιστις says, very justly, that the death and resurrection spoken of in 1 Cor. xv. relates only to the human race; and the geologists had said precisely the same; only when verse 21 was quoted against them, FIDES urged in reply verse 22, as an *argumentum ad hominem*.

We have no wish to interfere in the controversy; but as Romans viii. 18—23 ha been quoted, to prove that there could be no death of animals before the fall of man, it would have been open to FIDES to take the same argument respecting that passage, that he did respecting 1 Cor. xv. 21, 22; namely, that if the death of animals is there included, their "redemption" also is included. We say this, not as arguing the question, but only as shewing that those who *do* argue it, should, in quoting texts, consider whether the context will uphold their interpretation. Dr. Doddridge, who had no geological hypothesis to serve, says that to make the stress of this passage rest upon "the brutal or inanimate creation is insufferable; since the day of the redemption of our bodies will be attended with the conflagration which [instead of ushering in their redemption,] will put an end to them." So again, when part of Rom. vi. 23, was quoted, "The wages of sin is death," to shew that there could have been no death of animals before Adam's transgression, the geologist might have replied, that the statement can be only commensurate with the other part of the verse, "But the gift of God is eternal life through Jesus Christ our Lord." It seemed to us that this was what FIDES meant—though as we do not know who he was, we speak conjecturally. The geologists had asked for texts to prove that every animalcule that inhabits air, earth, or water, was created for immortality, and could not perish till Adam fell; and when texts were alleged, they replied, that if these texts were applicable to the case, (which they denied,) they proved more than their opponents would admit. It seems however to us, if we may interpose a word, that the whole argument is irrelevant on both sides; for the life and death which the geological professors at our Universities, and geologists in general, say they find such irresistible proofs of in the extinct genera and species of fossile remains, they maintain, must have been very, very, long anterior to the six days' work

recorded in the first chapter of Genesis; so that the alleged pre-Adamite world, and the world when prepared for the abode of man, were separated from each other by a chasm; and hence it would not be correct to apply to the one what relates solely to the other. The geologist might say to his opponent, "You allege that the Bible speaks only of the six days' work, and of subsequent events; that no text bears upon any anterior state of things, for that there was no such state. You are therefore not entitled to apply what is said of the consequences of man's transgression to a pre-Adamite world. You must shew that there was no such world; for if there was, then by your own concession the death pronounced upon man, even if it were proved to have included brutes, had nothing to do with a previous order of things. It might be that animals were, for wise and merciful reasons, *originally* intended to live and die; and were not created for immortality, even though death, which was penal to man, was connected also with penal circumstances to the inferior animals after his transgression."

There is also another point upon which, to save a rejoinder, we may add a passing word. Our correspondent Πιστις had asked "If death can *fairly* be supposed to have had any place in an unfallen world?" In reply, Fides said, that if by "fairly" was meant *reasonably*; he thought that it was as reasonable (and he believed it also to be consistent with Scripture) that animals should die for infinitely wise reasons connected with the Divine purposes in the creation, as that they died because the human race had sinned; but that if the word "fairly" implied that any Christian geologist could wish to deal *un*fairly with the question, he could not conceive of such a thing; for why should he desire to cheat himself or others about a matter of physical science, any more than about a matter of mathematical demonstration? Now Πιστις, in his present letter, considers Fides as drawing a parallel between geology, which is full of difficulty, and a "theorem in mathematics." But he evidently did not draw it as to the matter of certainty, put as to impartiality of inquiry. He said that some religious opposers of the doctrines of modern geology do not address themselves to the subject with a perfectly unbiassed mind, as they would to a mathematical demonstration; whereas he thought they ought to do so;—that it was not a question of fairness but of fact; that no religious geologist could wish to contravene Scripture; but that his opponents might wish to contravene the plain inferences of geology, before they had "fairly" weighed the arguments in favour of them, because they were of opinion that they contradict the sacred narrative; which their upholders deny. The present letter of Πιστις proves that he at least is willing both to weigh, and, where he thinks "fairness" demands, to concede.

We have offered these remarks, not as umpires, but to spare further controversy. It is somewhat curious, however, to observe how extremes meet. To avoid the force of the argument put by Mr. Melvill and others, respecting ravenous beasts and animalcules, it has been hastily said, "How do we know that animalcules, or even ravenous beasts, existed before the fall of man; might they not have been created afterwards?" This is a random plunge into a slough in the hope of jumping over an obstacle. Even if the hypothesis were allowed, it would not obviate any one of the difficulties which are alleged against geological inferences. The geologist argues from the state of the earth's strata and organic remains, that there were races of animated beings upon our globe long before the era of the creation of mankind. His opponent says this could not be, for there could be no death before the fall of Adam. The geologist asks in reply how the ground could be trodden, or air breathed, or water drunk, or grass or herbs or fruit eaten, without destroying insect or animalcule life; or how predatory animals, from the minutest microscopic speck to the lion or the shark,

could live without the food for which alone they are adapted. To get rid of the difficulty, the hasty replicant says, How do we know that animalcules existed then, or any predatory animal? But if not, there must have been a creation after the fall; a most gratuitous hypothesis, for which there is not a shadow of foundation in Scripture; and the geologist may justly argue that if a single animalcule was made after the Fall, Scripture saying nothing of it, there might equally have been animals before the six days' work, though neither is that mentioned in Scripture. But enough of a random suggestion intended to get rid of the difficulty of animalcules and carnivorous animals; but which, if admitted, would not solve the other difficulties which are alleged against the hypothesis that all things endued with the breath of life were originally adapted for eternal duration and multiplication, but ceased to be eternal, by the Divine decree, in consequence of human transgression.

There is another consideration connected with the geological question, which we do not recollect that any of our correspondents have touched upon; and which, though still without making ourselves parties in the discussion, we will advert to. The doctrine taught by the geological professors at both our universities, and generally adopted by geologists, is, not merely that animal life existed for a very lengthened period before the creation of mankind, but that it was bestowed by the Almighty in successive stages of development or organization, up to the period when the scriptural six-days' work commences. In opposing therefore the geological doctrine of remote animal existence, we must prepare to answer also the argument of succession; for if we were to admit succession, and yet disallow protracted pre-Adamite existence, we should bring out the conclusion that *the present* races of animated being are not all as old as Adam, but have been gradually created from time to time during six thousand years; a notion both unscriptural, and opposed to the most decisive languages of facts. For observe the extent of the question. It is not whether *some* races of beings are even now successively added by the Almighty to former acts of creation, as some (but we think not warrantably) maintain; but whether all the extinct genera and species of animated beings are of Adamite and post-Adamite chronology. We will copy from a recent number of the Quarterly Review (June, page 111) a passage which shews the confidence with which the most eminent geologists speak of the successions of creation in extinct genera and species. Now if this alleged succession be supposed to intervene between the first verse of the first chapter of Genesis and the six-days' work, no additional difficulty is made by the idea of successional acts; for if the mention of a pre-Adamite animal creation was omitted in the sacred oracles, as not being of any religious concern to mankind, of course nothing could be revealed as to whether it was single or successional; but if the inspired text does not allow the parenthesis between the first and succeeding verses of Genesis i. of a now extinct animal world, then we have to reply not only to the argument of time but also of succession. The facts, for instance, adduced by the Quarterly Reviewer to prove succession, must either be shewn to be compatible with the doctrine of a single act of creative power; or if succession is admitted, it is driven to the six-days of creation and the short period which has subsequently elapsed. We merely suggest the facts for the consideration of our readers; and the reason we have said so much upon the subject is, that we have thought some of our correspondents have been rash in taking up this or that hypothesis or interpretation to get rid of an objection, without sufficiently examining whether their arguments might not cut both ways. The following is the passage from the Quarterly Reviewer:

"Mr. Murchison's work contains a description and catalogue of the organic

remains by which he has succeeded more especially in identifying and distinguishing his 'Silurian system' from other earlier formations. Elaborate engravings are given of about three hundred and fifty species, three-fourths of which are *new* to the scientific world. And it is upon this that the chief merit of our author's labours is based, since he demonstrates that, independently of all local or mineral distinctions, these Silurian rocks contain vast quantities of organic remains—a fauna of their own—totally distinct, except in a very few individual instances, from the fossils of the overlying systems. It is by the establishment of this fact that he is authorised to claim for his system the remarkable individuality and extension of character which justifies its separation from all the earlier deposits, and has enabled other geologists already to identify it in other parts of the earth's surface, of which it constitutes, according to recent information, a not inconsiderable portion.

"The evidence thus brought forward affords an additional proof of the important truth which, as we said above, geology had already established; that each great period of change, during which the surface of our planet was essentially modified, was also marked by the successive production and obliteration of certain races of animated beings."

"Not that every ancient formation was tenanted by creatures absolutely peculiar to it;—the large natural groups of strata only, or, so to speak, systems, can be thus distinguished; but every great movement of newly-deposited matter—every considerable change in the character of the deposits,—was accompanied by the appearances of new races of animals, and the destruction, and total vanishing from the face of the earth, of the great mass of those species which previously lived, and moved, and had their being there, but whose construction or habits were probably unfitted for the new state of things which the progress of great physical revolutions had brought about. And the evidence of this fact is not confined to one locality, but is general to the whole surface of the globe, which has been as yet investigated by geologists. We do not mean that these changes were every where synchronous: no doubt, while one district was undergoing rapid mutations, both of its mineral structure and organised existences, others were, for the time, stationary and quiescent, as is notoriously the case at present. But, sooner or later, changes of similar character invaded these quarters also; and there is every reason to believe that, within periods of considerable extent, every part of the earth's surface was, in turn, subjected to analogous variations of its physical condition, giving rise to analogous changes in its organic life.

"That the entire series of these changes, from first to last, were *progressive*, not *cyclical*, as some geologists are inclined to contend,—that the dynamical agencies affecting the earth's surface have diminished in energy, as the organic creation has become more complicated, multiform, and perfect, is a part of our geological creed which we are glad to find Mr. Murchison supporting by his authority and additional evidence. It is true that the *Metamorphic* theory of the origin of the crystalline rocks, so ably brought forward by Mr. Lyell, in his recent elementary work, if admitted, as we believe it must be to a considerable extent at least, introduces much confusion into the hitherto received chronology of formations—(indeed the frontispiece alone of Mr. Lyell's book is enough to throw a Wernerian into fits) yet we cannot see how the evidence afforded by the unquestioned progressive development of organised existence—crowned as it has been by the recent creation of the earth's greatest wonder, Man—can be set aside, or its seemingly necessary result withheld for a moment."

THE REV. F. GOODE ON HIS MISSIONARY SERMON:—WITH REMARKS ON HIS LETTER.

To the Editor of the Christian Observer.

DEAR SIR,

As you have not only published the letter of your correspondent, "A warm Friend to Missions, &c.," on the subject of my Church Missionary Sermon, but have left him far behind in his censures upon it, by your own remarks, and have even gone so far as to charge me (under cover of general advice) with "the sin of rending asunder a Scriptural institution," I am compelled to address a few words to you

in the way of defence. So far as attention is likely to be drawn to the point at issue, viz., the legitimate expectations of the Church from Missionary effort, I cannot regret the call that is thus made upon me. Indeed, I had no other object, when I penned the few paragraphs of my Sermon which had reference to the subject. I was quite aware that I should incur the displeasure of those, who, while they are themselves continually referring to unfulfilled prophecy, and confidently apply its glowing promises as belonging to Missionary Societies, deprecate the slightest allusion to it, when a contrary interpretation of them is suggested. My anticipations, in this respect, have been amply realised; and I am quite content to bear the odium which has been cast upon me, if, thereby, I may but provoke examination of a subject which involves in it matter of deepest importance to the churches of Christendom. The real question at issue is, whether the church of the Gentile dispensation is destined of God to reap the harvest of the world to Christ; or whether (like the Jews at the *first* advent) the professing Christian nations be not ripening (through their growing infidelity and apostacy from the Gospel) for utter rejection, and exterminating judgments, at the second coming in glory of the Lord Jesus Christ with all his saints; when his ancient people shall be restored to the Divine favour, and "the reception of *them*" shall be "*life from the dead*" to the nations of the earth.

At present, however, I am not called upon to discuss with you the truth or falsehood of either of these views; but simply to defend myself from the charges levelled against me, for venturing to give expression to my own sentiments on the subject, when appearing as the advocate of the Christian Missionary Society. To begin, then, with your correspondent's letter.

His query, how far the defalcation in the Society's income is due to the injudicious advocacy of myself and others, I may consider as triumphantly disposed of, by your own establishment of the fact, that defalcation in the *regular* income of the Society there has been *none*, but rather an increase; the deficiency being *solely* under the head of benefactions and legacies. But it is to my purpose to remark, how those views of unfulfilled prophecy, which make Missionary Societies the evangelizers of the world, are here assumed by your correspondent to be the main spring of Missionary exertion. Take away these, and the income of the Society is expected to dwindle instantly. He says again:

"What I feel is, that the majority of almost any assembly, after hearing such remarks, would think, if the world is to be evangelized by a miracle, why spend so much money and time, now, for the purpose?" The question here is, Would they be *justified* in thinking so? Are the remarks *fairly chargeable* with this result? So far from it, that your correspondent himself admits, that such reasoning would be justly attributable to the "*selfishness* of the human heart." If so, let the selfishness bear the blame; but let not truth be compromised, to counteract it. Let me say, too, that if such statements as your correspondent complains of be injudicious, he has to thank himself, and other like-minded friends of Missions, for them, who, not content with resting the duty of Missionary exertions on the plain command of Christ, to "preach the gospel to every creature," insist upon nothing less than the regeneration of the whole world by their efforts; about which, also, other than selfish men will have their

thoughts, when they contrast the smallness of the performance with the magnificence of the promise. He adds:

"Have we not the promise, that a nation shall be born in a day? If one, why not many—yea, even all?" This is, truly, an extraordinary inquiry from one who repudiates miraculous agency in the matter. One would think, if a nation be really to be born to God in a day, (nay, your correspondent is not satisfied with this—"Why not *all?*" he says), then certainly there must be something in this out of the common way, and beyond human instrumentality to produce it. What your correspondent calls a promise is, in fact, a question of God as respecting a thing altogether unheard of, for its strangeness. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Is. lxvi. 8): which latter words Lowth applies to the conversion of Israel in the latter day, most will think, rightly: so that, if I wished for a passage to prove my point against your correspondent, I could hardly select one more to my purpose.

Thus far your correspondent, whose zeal for missions evidently lives upon the assumption, that the unfulfilled promises of God's word, relative to the evangelization of the world belong to Missionary Societies, as God's instruments for verifying them. I proceed to your own remarks.

You say, "The Church Missionary Society is not responsible for the opinions alluded to:" that is, those stated in my Sermon. Certainly not, I reply: but I wish you could prove that it is not responsible for the *opposite* of those opinions: that is, that the *governing body* of the Society is not so responsible. I say, the *governing* body: and, in naming the *Society*, I beg to be understood, throughout, as speaking only of the majority of the *official members* of it. The Society itself, in its large acceptation, (nay, even the Committee,) includes men of *both* opinions: and on this ground alone I might safely rest my vindication. We only ask, *as part of the Society*, the same liberty which we concede: to be free to express our sentiments on the subject of Missionary hopes, without offence: and without incurring the grievous charge of "rending asunder" an institution which we greatly love and value, because we say, Do not expect too much.

But how stands the case? Sermons and speeches are delivered, year after year, tending more or less to encourage the expectation of the certain ultimate triumphs of such Societies, in the evangelization of the world; to all which the officials of the Society make no objection, nor ever dream of demanding a note of explanation from the preacher, that they are not responsible for his opinions. At length, however, they get, by mistake, a preacher of contrary sentiments; who, at the close of a sermon, full (as he humbly conceives) of Scriptural motive to Missionary labour, ventures to suggest, that the views of unfulfilled prophecy, hitherto so freely enlarged upon by their advocates, are erroneous, and that there is safer ground on which to rest missions, than the confidence of their being God's destined instruments to convert the world. Instantly he is informed, by a letter from the lay-secretary, that "solicitude is felt respecting the view which may be taken of his sentiments in the Society:" and, on an interview, he is requested to subjoin a note, to the effect, that none are committed

to these views but himself: and a distinct intimation is given, that his so doing will prevent the Society from doing it for him. For the sake of peace he acquiesces; and now mark how they deal with the *opposite* opinion. In the following year, 1839, a sermon is preached of a directly contrary character: the whole burden of which is the glorious triumph of the gospel in the earth: and this so palpably connected with Missionary effort, as God's instrument to produce it, that a prayer is actually put up, in the course of it, that the Church Missionary Society, in particular, "may be the leading combatants in that warfare, which shall place all the kingdoms of the earth at Christ's footstool!" Here, then, we have unfulfilled prophecy the nucleus of the whole Sermon; whereas, in the former case, it occupied but a brief passage or two at the close. For the former, the Committee insist that they shall not, by possibility, be thought responsible: the latter is allowed to pass, without a hint, from first to last, that the opinions expressed so broadly are only the preacher's own. If documents of the Society can be demanded, committing it on the subject of prophecy, I refer to the concluding paragraph of the Report for the present year; which is obviously constructed on the assumption, that the promises of the universal prevalence of the Gospel are to be realized by agency such as is now employed: and, if further proof be required, how little the conductors of the Society can plead neutrality in the matter, I may refer to the list of its yearly preachers, by which it will be seen that, with the exception of Mr. Bickersteth, (who, as having been Secretary for so many years, could not with any decency be passed over,) there is a marked absence of the names of any who could be suspected of entertaining views of prophecy such as I have ventured to advance.

It is extremely painful and disagreeable to me, to be writing thus of the Church Missionary Society, but let those bear the blame who have driven me to it. I have loved and honoured the Society for its blessed work's sake, and in my poor way have endeavoured to serve it, and hope to do so still: but I do think it hard that I may not express my views, as to the legitimate hopes and prospects of the Society, without a clamour; while contrary views may be expressed in the broadest possible terms, without a breath of disapprobation, or a whisper of dissent. Shall I be told, it is not the view itself that is dreaded, but only the *agitation* of it in the Society? 1. I deny the fact. I am told, by yourself and your correspondent, that the *view itself* has "a tendency to cause loss of income," to "alienate friends," to "damp zeal:" that the hypothesis is "a chilling hypothesis," and "presents missions under a hopeless or even penal aspect." 2. If the agitation of it be deprecated, let us not be forced to it, by the reiterated and unchecked assertion of the *opposite* view: and 3. If the agitation of the question be mischievous, it is so, from the partisanship of the Society (that is, of its agents) in reference to it. No harm would ensue, if they would say to their friends, "The question is one of unfulfilled prophecy, and must be an open one. Let both sides be heard, and truth will maintain itself. The cause of missions is independant of it. Unusquisque (as Jerome says) in suo sensu abundet, et Domini cuncta judices reserventur." This would be fair: but, instead of this, let any one call in question the current view, and instantly he is called upon to acquit the Society of participation in his sentiments; and there are those who will tell him, that

" his intended aid may be a disservice :" that he is " making another schism :" that he " endangers the welfare of the Society," and " should be aware of the sin of rending asunder a scriptural institution by the introduction of contentions."

When then, sir, you charge me with " implicating the question of missions with controversial speculations on unfulfilled prophecy," I do most confidently retort the charge, and complain of the Society's agents on this very ground, that, while the Society itself includes many of *both* opinions, and while there are abundant motives to missionary effort, on which all of us are agreed, they not only proclaim freely their own views of prophecy, as alone supplying adequate motives to missionary zeal, but claim to do so *uncontradicted.* If any will dispute the point with them, he is, at best, a friend not worth having. You tell us, indeed, that you know of no society, " with less of hypothesis involving fallible disputations upon questions of unfulfilled prophecy." Why, sir, what is such a promise as the following, but unfulfilled prophecy ? " In every place, incense shall be offered unto my name, and a pure offering :" and when preachers take it as their text, and (with no caveat required of them, as in my case) pray that the Church Missionary Society may " lead the van " in the battle that is to accomplish it ; and where committees describe this and similar promises as " the confident hope which they transmit to their successors of ensuing years " (Report 1839), what is all this but the assumption of the very disputable hypothesis, that agency such as they employ is destined to convert the world ? Indeed, when you charge me, indirectly, with " advocating the claims of the Society upon other grounds than those upon which it professes to base them," you virtually admit, that the Society (that is, the governing body in it) *does* base its claims on that view of prophecy which makes it an instrument for evangelizing the world ; for that is the view which I opposed. You may tell me it bases its claims upon *neither* view ; but the jealousy with which it guards itself against the suspicion of entertaining *one* hypothesis, while it allows the free expression of the *other,* proves the contrary ; as well as the reiterated complaints of its advocates, that our view is " chilling," " hopeless," " penal," " a cause of enervation," &c.

You say, the Church Missionary Society believes " that missionary institutions are among the means which God employs and consecrates, to effect his purposes of grace." Doubtless it does. *We* believe the same : but where we differ is, as to *what* those purposes of grace *are,* for which God employs and consecrates missionary service : and if the Society's agents mistake (as we conceive) the design of God by them, and misapply Scripture to cherish exaggerated hopes, faithfulness to God's truth (not to say regard to the real prosperity of the Society) requires that we should resist the error. At the same time I am not surprised at the jealousy of its conductors in the matter. I can readily sympathize with them. They are engaged in a very blessed work. They are sensible that their friends, throughout the country, have been encouraged, by sermons and speeches, to expect the gradual evangelization of the whole earth by Missionary exertions ; and they are naturally fearful of re-action, and consequent injury to their funds, if it be taught that the expectation is unscriptural. They therefore demand of those members of the Society who cannot say what they say, to be silent altogether on the subject. But this may not be. *They*

have "introduced" the "contention," (if contention it must be) by their own delusive anticipations from prophecy; and, if they had not, prophecy is too precious to be so discarded. Moreover there is no real danger to be apprehended. True Missionary zeal needs no such stimulus, and will survive the withdrawal of it. True zeal for missions rests on love and obedience to Christ, who has enjoined us to make known his salvation to the ends of the earth. It can care and labour for the good of souls, whether few or many may be gathered by it. Nay, more. We hold that the *real* danger to Missionary zeal is from the very theory which is thought essential to it. There is a reaction consequent upon the disappointment of such magnificent but unfounded hopes, the mischief of which I can speak to, from personal observation when in India. The Society itself has felt the inconvenience of it. (See the concluding paragraph of the Report for 1829.) The realization of their prospects is so apparently hopeless, even in the judgment of their stanchest upholders, that Mr. Pearson confesses, "we find ourselves separated from it *by a gulf which the eye of faith can hardly traverse!*" Surely this is somewhat "*chilling*," to those whose zeal lies mainly upon the splendid vision.

You recommend that advocates such as myself should, "at least, not take their brethren unawares." I confess it appears to me not a little unreasonable to demand that a preacher should apprize the secretaries, if it be not known, that his views of unfulfilled prophecy differ from theirs; and this, when even the committee, as the lay secretary admitted to me, comprises representatives of both opinions. I beg however to observe, that individually I am not concerned in the censure which is here implied. In preaching the anniversary sermon before the Jews' Society, in 1835, I distinctly observed (page 32), "However reluctant we may be to admit the truth, it appears clear, from the tenor of prophecy, and from the results of Missionary labours, that it shall yet be *their* (the Jews') peculiar glory to achieve the *universal* triumphs of the Gospel of Christ over all the nations of the earth." Whether the officers of the Church Missionary Society had ever seen the sermon, I know not. It is enough for me that my sentiments were in print, and *might* have been known long before I was invited to preach for them.

Your mention of "female students of prophecy," who think with me that the Church of the Gentile dispensation is not to gather the harvest of the world to Christ, is very intelligible. You might have quoted Mr. Faber, as, so far, holding precisely the same view, though he differs as to the Advent; but this would have spoiled all. (See his masterly sermon before the Jews' Society, 1822.) So again, when you name Mr. Irving, Mr. Drummond, the Morning Watch, &c., as maintaining millennarian doctrines, the aim of the enumeration is obvious; while none know better than yourself, that the opinion of the personal reign of Christ was the prevailing opinion of antiquity, to the days of Origen: as of Papias, Irenæus, Lactantius, Justin Martyr, and others: and in later times of the incomparable Mede, of Bishop Newton, Bishop Horsley, and a host of eminent writers on prophecy. The Puritan divines are said to have been so generally millennarian, in the strict sense of the term, that to hold millennarian views was sufficient, in the days of the second Charles, to stamp a man a dissenter.

"Christ (you say) is quite as much a light to lighten the Gen-

tiles, and the glory of his people Israel, when he is spiritually present, as though he had returned to earth in a bodily form, wearing a material crown, and sitting upon the literal throne of Palestine." It may be so: but my argument is, that, if the Church of this dispensation be Christ's instrument for converting the world, then the symbols of "candle," "moon," &c., are inappropriate; inasmuch as these imply a *partial illumination* of the night, not the *dispelling* of it. As to Christ wearing a material crown, &c. I said nothing of the kind; but all this serves admirably to raise a prejudice.

"Was it (you ask) according to Christ's wisdom, to endanger the welfare of the Church Missionary Society, for the sake of mooting an unauthenticated hypothesis?" I ask, in return, Is it according to Christian wisdom to *stake* the welfare of the Society on an hypothesis equally unauthenticated; viz., that societies are God's instruments for converting the world? I am, dear sir, yours faithfully,

Clapham, Oct. 1839. F. GOODE.

*** We have particular pleasure in inserting the above letter, for a reason which we will mention by and bye; but we must first say a few words to the personal question. Our reverend friend and brother is somewhat ungrateful to us. For how stands the matter? We had abstained from allowing any strictures upon his sermon to appear in our work, though some strong ones were received. At length, last October, a correspondent alluded to it; but said only that "he did not feel at liberty to lend Mr. Goode's sermon, as the writer asserted that he did not expect those great results to be the consequence of Missionary endeavours, which have been foretold by prophets, and the contemplation of which often arouses the servants of the Lord to increased efforts." This was a simple and calm statement of facts; for Mr. Goode repeats that he does not expect such results; and there was therefore nothing that he could justly complain of in the above statement. And what was our own reference to him? It occurs in a note at page 601; which, so far from being in the shape of an accusation, was actually inserted in his defence. We went out of our way to protect him from any possible misrepresentation. Having been forced by the occasion to defend the Church Missionary Society from the allegation of encouraging 'doubtful disputations," by stating that it was not answerable for the remarks of its advocates; and that some who highly and justly respected Mr. Goode, would have hesitated or dissented as to the selection of him for the preacher, if they had been aware that "he would feel it his duty to implicate the question of missions with controversial speculations upon unfulfilled prophecy;" we provided against the possible conclusion that he wished to put forth his opinions apparently under the sanction of the Society, by shewing how candidly he had stated that "he expressed only his own individual convictions," and that he did not "in any degree pledge the Society." Then again, in expressing our apprehension that the notion of missions being to further condemnation, rather than hope and joy, would repress the general ardour of the church of Christ in behalf of them;—which Mr. Goode himself had significantly admitted when he said in his sermon, "To some of you perhaps I may seem, by what shall be said, to damp your energies in this holy cause,"—a very just anticipation—we added, lest any person should surmise that this opinion had such an effect upon Mr. Goode personally, that he was zealous both for Christian missions and the Church Missionary Society. Then again, having had occasion to refer to our former discussions with Mr. Way, Mr. Irving, Mr. Armstrong, Mr. Drummond,

and others, upon the question of the alleged approaching pre-millennial personal appearance of Christ; and having also mentioned that Dr. Hawker's notion of the present dispensation's being condemnatory, had led him to consider the proceedings of Missionary societies as carnal and beggarly, and "an interference with God's decrees;" we added that we did not make Mr. Goode responsible for the strong statements of other men; and in justice to him quoted *every syllable which he had written on the subject*, expressly, as we said, that our readers might see the extent of his views in his own words. We really know not what we could have done more in a spirit of kindness and brotherly love. There was absolutely nothing whatever in our remarks which could make it incumbent on us to insert his present reply, as if we had opened a personal attack upon him. We impeached nothing but his infallibility; we only put the question "whether it was according to Christian wisdom to endanger the welfare of the Church Missionary Society for the sake of mooting an unauthenticated hypothesis." We did not for a moment doubt his good motives; we only questioned whether he had shewn good judgment. In our discussions with those who are constantly putting forth their opinions about a pre-millennial personal appearance of Christ, we have always held one argument; that the duty of Christian missions is grounded upon the express command of our Divine Lord; that the day and hour, the manner and the circumstances, of events yet to be fulfilled, are not the appointed guides, or motives, of action; and that Christian brethren may, and should, without any compromise or violence to conscience, "receive one another, but not to doubtful disputations." We did not question the sincerity of Dr. Wolff, when he affirmed that the advent which the pre-millennarians speak of will be accomplished in the year 1847; but surely we have a good right to say, without personal offence, that we do not consider such an opinion tenable; nor ought any brother to address us as if we had made a virulent personal assault upon him, because we say that he is not an infallible interpreter; and that, giving him the fullest credit for his good intentions, his hypothesis appears to us to lead to injurious results. It is quite clear to us that our reverend friend's warmth has arisen from some friction elsewhere than in the Christian Observer.

We have said thus much, because any person upon reading the above letter would think that the writer had been very hardly used. He speaks of our censure leaving far behind the censures of our correspondent; whereas our correspondent merely said that he could not lend Mr. Goode's discourse; and we added nothing to his remark respecting Mr. Goode, but the kind and apologetic words above-mentioned. But, says our friend, "You have even gone so far to charge me, under cover of general advice," &c. Now, we beg leave to inform him that what we said of him, we said directly and openly; and that we should not have condescended to speak *at him* "under cover." We have a great respect for him; and there is nothing so terrifying in his aspect that we should have been afraid to address him in his own person. Our "advice" was, as he admits, "general;" we recommended the conductors of societies to be careful in the choice of agents; agents, of whatever class, to exercise wisdom and scriptural forbearance in their addresses, so as not unnecessarily to perplex or wound the minds of their brethren; and their hearers, and all friends of societies, "to be patient towards faithful brethren, whose extraneous opinions they do not in all things approve." This was our "general advice;" and Mr. Goode is welcome to his share of it; but we see nothing harsh or covert in it. In alluding to the words which he considered addressed "under cover" to himself, he has quoted less than a line of them, namely, "the sin of rending asunder a scriptural institution," wholly omitting the context, which (even if it had been a direct address to him; though

it was not) would have rendered our remarks the very reverse of offensive. We did not ask any preacher or speaker to keep back any part of the counsel of God; we did not wish him to wound his conscience by unfaithfulness; all that we said was, that speakers "should exercise scriptural forbearance as to bringing forward *unessential* controversial *speculations*;" and should not "rend asunder a scriptural institution by the introduction of contentions which might have been spared *without any sacrifice of truth or conscience.*" If Mr. Goode replies, as of course he will, that he did not consider his opinions as "unessential speculations," or such as "might have been spared without any sacrifice of truth or conscience;" then it is clear that our remarks, which were "general," had nothing to do with him; and in verity this was the case; so that when he declares that we addressed him "under cover of general advice" he mistakes; for our full opinion was that he attached such importance to his particular views that he could not think it right to restrain the expression of them; and therefore his case came under the "general advice" to societies not to select as their representatives those who will, in all probability, make a conscience of bringing forward what their brethren consider erroneous views; thus introducing—quite conscientiously upon their part—"contentions which might have been spared without any sacrifice of truth or conscience."

Whether our reverend friend is discreetly advised in all that he has written, is not for us to say; but, as before remarked, we are very glad to insert his letter; for this reason, that whatever else it may prove, it proves, at least, what we were mainly anxious to substantiate, that the Church Missionary Society is not implicated in the charge brought against it of making its pulpits and platforms schools for the inculcation of the speculations referred to. We have received, during the last two or three years, various remarks and strictures upon speeches, sermons, and publications of some of the advocates of these opinions; but not wishing to foment a warm, and as it seemed to us not edifying, controversy, we refrained from troubling our readers with them. We say not edifying: for, to our minds, the promised triumph of Christ's spiritual kingdom, His predicted reign over Jew and Gentile; His second coming to judge the quick and dead, and the dwelling of His saints with Him for ever in the kingdom of Heaven; as these things are generally, and we think rightly, gathered from Scripture, by the Church of Christ; are subjects of contemplation so glorious and unspeakably important, that we find it the reverse of edifying to descend from them to vain janglings about speculations more curious than useful. We cannot see any solid foundation for the scheme in question in Holy Writ; and we are not bound to defer to every unauthenticated hypothesis which well-meaning but fallible men may think it their duty to advocate. At the same time we had no wish to foment strifes and schisms about unessential opinions respecting the time and mode of fulfilment of particular prophecies, upon the interpretation of which good men will probably differ till their accomplishment explains their import.

But when a charge was brought against that invaluable Christian institution, the Church Missionary Society, of impeding the cause of missions by encouraging vain speculations; when we were seriously asked whether the defalcation in its funds was not, in part at least, to be traced to "the injudicious sayings" of those who are zealously urging upon its members that they are "not to look for a very extensive spread of religion under this dispensation;" that Missionary Societies are (as it has been phrased,) "protesting not converting societies;" that not much is to be expected in the way of conversion till the alleged approaching premillennial personal appearance of Christ to sit literally upon a throne in Jerusalem, (which Dr. Wolff was confident enough to affirm will take place in the precise

year 1847;) and to restore a literal or material crown, and a literal material altar, and a literal order of priesthood, and literal material sacrifices;* that all the

* Mr. Goode is displeased at our using the word "material" to distinguish the carnal judaising views originally borrowed from the Talmuds, and foisted by Papias and other fanciful men upon the Christian church, from those spiritual views of the glories of Messiah's kingdom which the sacred page so glowingly sets forth, and which the Church universal rejoices to hail, according to our Lord's own declaration, that under the Gospel dispensation "Ye shall neither in this mountain (of Samaria) nor yet at Jerusalem worship the Father;" for "God is a Spirit, and they that worship him must worship him in spirit and in truth." But the words "material" and "literal" were not ours, but those of the denouncers of what Dr. Wolff called the "half-evangelical, half-platonic spiritualising commentators," who doubted that "I, Joseph Wolff, shall see with mine own eyes, Abraham, Isaac, and Jacob in their glorified bodies," "in the LITERAL city of Jerusalem," "in the year 1847." We quoted last month (page 695) Mr. Irving's well-known iteration of the word "material," made at a time when his name was not distasteful to those who agreed with him in this point, though they did not follow him in his subsequent opinions. Mr. Begg, one of the most able and moderate of the advocates of the scheme under consideration, emphatically dwells upon the idea of literality and materiality; speaking with much sneer at "the process of spiritualization" into which the Christian church has fallen. Thus he contends for "the re-erection of the LITERAL temple, and the re-institution of [literal] sacrifices." "We do not find," he adds, "any authoritative abolition of sacrifices in the New Testament; while the known practice of believing Jews generally, and of holy apostles in particular, demonstrate that there is in sacrifice itself nothing incompatible with the nature of Christianity." Not in "spiritual" sacrifices; but as to "literal" sacrifices, the apostles knew but of ONE under the New Testament dispensation, the sacrifice of Calvary; and most certainly they never expected to be raised from their graves, as is now asserted, to witness the blood of bulls and goats "literally" offered in the millennium upon a "material" altar in Jerusalem. As to what uninspired "believing Jews" may "practise," we know from the New Testament with what tenacity the judaising Christians clung to the abrogated code of carnal ordinances; how zealously they strove to blend Christ and Moses; and how the apostle Paul rebuked them for so doing; and the history of the Christian church shortly after shews how grievously Talmudical notions and national politicalism, still lingering in the minds of many converted Jews, corrupted the simplicity of Christian faith and worship. But the truly "believing Jews" in all ages have rejoiced to be one with their Gentile brethren in Christ; they have embraced the Gospel in its spiritual character; and to them where Christ dwells is heaven; and they have no wish to see "the [material] re-institution of sacrifice" or "the re-creation of the LITERAL temple." The great body of the non-believing Jews expect this; but these have no intention of admitting the Gentiles beyond the outer court; and there only as proselytes; and some of those Jews who have professed to embrace Christianity, have given sufficient indications that they consider *mere Christians* as a very inferior class of persons in the Millennium itself, to the people of Israel.

But the sticklers for literality, where the literal interpretation is so obviously untenable, readily fly to the denounced "process of spiritualization," where the literal meaning is clearly the right one, and that which the Church of Christ has in all ages collected from the sacred text. They literalize the crown, the palm, the temple, the altar, and the sacrifice; but they allegorize the day of judgment, or anything else that stands in the way of their theory. The word "day," says Mr. Begg, "is in Scripture often applied to an indefinite period of time, and it is thus used to designate *the millennial age*. It may be proper also to notice that *judgment*, and to *judge*, are not confined to the award of happiness or misery, but are frequently used in the sense of *government* and to *govern* during that dispensation." Therefore, concludes Mr. Begg, "THE DAY OF JUDGMENT," means "THE MILLENNIAL AGE;"!!! *day* meaning "*the millennial age*" and *judgment*, "the government given to the saints during the millennium." The writings of these modern pre-millenarians abound in such far-fetched allegorisings.

instruments of Christian benevolence now in operation—such as bibles, tracts, schools, missions, new churches, and pastoral aids—are for condemnation rather than life; splendid deceptions which blind men's eyes to the true character of the Christian dispensation, which is never to rise beyond denouncement and lamentation, but is to be terminated after its mournful measure of iniquity is fulfilled by a pre-millennial visible appearance of Christ, to establish, not spiritually but literally, a new dispensation in the place of the present; and that this terrestrial dispensation, not the unseen world of blessedness, is rightly called "heaven;" and when Mr. Goode's sermon, and the opinions of a "secretary deputed by the parent society," * were adduced as proofs that the society favours the chilling and anti-Missionary doctrine that the labours of such institutions will not be blessed for the predicted extension of Christ's Holy Gospel and the salvation of the heathen who were given to him as his heritage and the uttermost parts of the earth as his poessssion;—when we say the question took this turn, we felt constrained to notice the charge urged against the Church Missionary Society, and to state, and also to prove (as we did) that "whatever may be thought of the truth or error, the good or ill effects, of the opinions alluded to, the Church Missionary Society is not responsible for them." This statement, we are happy to say, Mr. Goode abundantly confirms; he even makes it a charge against the Society that it does not invite, as it ought, the holders of these views to make its platforms and pulpits seminaries for the inculcation of their opinions; that it persists in the old-fashioned notion that the Gospel is to be diffused for the promised healing of the nations; that Missionary institutions are to carry out to the people which sit in darkness and the shadow of death, tidings of great joy, not merely in regard to some future dispensation, or the approaching personal return of Christ to earth to dwell in Jerusalem (whatever may be thought of that opinion), but in regard to the actual spread of His kingdom in the hearts of men, saying to the heathen even now, "Arise, shine, for thy light is come; and the glory of the Lord hath risen upon thee."

We are under no concern to defend the society against the charge brought by Mr. Goode. It is the duty of societies to make the wisest choice they can of preachers; and it argues nothing unfair, or dictatorial, if they do not go out of their way to select from the vast body of the clergy some individual who holds peculiar, and as his brethren think, erroneous opinions, and is likely to consider it incumbent upon him to urge them where other men may think them very ill-timed, and calculated to do injury to a good cause. There is no weight in the suggestion, that when some individuals in an institution happen to hold a favourite opinion, which the society in its corporate capacity has nothing to do with, they are entitled to a certain per-centage of representation, in order that they may inculcate their extraneous notions upon its members.

We are sorry Mr. Goode has introduced the name of Mr. Bickersteth in the way he has done; as if the society would have wished to exclude him from its pulpit, if it could with decency have done so; but that it was forced to admit

---

* We expressed a doubt as to this fact; but our correspondent says, in a subsequent letter, that he referred to the Rev. J. E. White, of Liverpool, one of the Association Secretaries; whom "he has never heard preach or speak without bringing forward his peculiar views; thus identifying the Society in the minds of numbers with those opinions." Now it is not that Christian brethren cannot bear with each other's conscientious differences of interpretation; but that some have not the discretion and tenderness to consider what are the relative bearings and proportions of divine truth, and what subjects are most seemly and edifying for this or that occasion.

him, notwithstanding his opinions, as a tribute to his past services. There was really no need to thrust Mr. Bickersteth into the question. The Society's election of him was wise, and we doubt not unanimous. They could not find a more decided and zealous friend to missions; or one whose labours had been more appreciated by his brethren, or blessed by his Divine Master. The Society took an early opportunity, after his retiring from the secretaryship, to request him to preach the annual sermon; and never did we hear it said or hinted till now that there had been any doubt or grudging in the matter. We really do not know whether at that time (the beginning of 1832) he held the opinions which Mr. Goode considers so essential to Missionary operations; he had formerly advocated missions on those broad grounds which are common to the Church of Christ; and no man had spoken more glowingly of the large expectations which ought to be cherished from Missionary labours. If he had then changed his opinion, it had been gradually, and we are sure considerately; but in selecting him for the preachership, no person was likely to ask, one way or the other, what were his precise views respecting unfulfilled prophecy; he was not in any way so circumstanced, that the Society, in selecting him, could have any reference to controversial discussions; he was chosen as a fit man, not as the champion of particular opinions; nor even if his present opinions were formed, and were known, was there any reason to mistrust his "meekness of wisdom," and his Christian discernment in selecting such topics as would tend to promote "the unity of the spirit in the bond of peace." We have no recollection of the subject of his discourse; but we never heard that it led to controversy. It is, therefore, not just either to Mr. Bickersteth or the Society, to represent its conductors as actuated by a spirit of party which would have caused them to exclude him, if they could have done so without offence.

We have in our hands, while we are writing, Mr. Bickersteth's excellent tractate entitled "Practical Remarks on the Prophecies *with Reference to the Spread of the Gospel*, and to personal edification." The object of this truly scriptural tractate was "to quicken Christians in their endeavours and labours *to promote the conversion of the world*;"—that is, to endeavour by the Divine blessing to effect precisely what Mr. Goode says is unscriptural and visionary; and by means which he considers were never intended, and will never be blessed, for that purpose. Mr. Bickersteth's tract is an irrefutable reply to Mr. Goode's hypothesis. We know not how many modifications this tract has received in subsequent editions; but though the author has changed his opinions, we see no reason to swerve from those which he then held; and in quoting from his publication we will forget that we are copying his words, and will only consider them as our own, and those of the great body of the members, lay and clerical, of the Church Missionary Society. As he has since revised some of his sentiments, we do not make him responsible for anything he may have stated before that revision; but we quote his words as shewing what are the general, and we believe scriptural, opinions of the Church of Christ relative to the extension of Messiah's kingdom; and the duty and great benefit of urging those cheering views. Mr. Bickersteth said that there was "no question," "no doubt," "no obscurity" as to any one of those points which Mr. Goode affirms are unwarranted by Scripture, nay, contradicted by it; and a fond delusion, the dissipation of which is essential to Christian truth and warrantable Missionary labour. Mr. Bickersteth wrote as follows:

"Respecting the future state of the Christian Church, the whole course of prophecy leads us to expect a full and extended triumph of Christian truth over error of every kind. Whatever may be the precise and exact meaning of the pro-

mises, the general result is clear. Without pretending to explain exactly such promises as that the earth shall be full of the knowledge of the Lord as the waters cover the sea; or those which shew that the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him; and which describe Satan as being bound for a thousand years, and the saints being Priests of God and of Christ, and reigning with him a thousand years: our hopes cannot but be raised by these and multitudes of similar promises, to a far happier scene than this lower world has ever yet witnessed—a scene which must now be fast approaching.

"For unquestionably we live in a remarkable day of the Church of Christ. Undoubtedly larger efforts are making by faithful Christians to diffuse the Gospel, and the word of God has been circulated to a greater extent, than in any former æra of Christianity.

"The success in modern missionary exertions has been indeed supposed by some to be inadequate to the means used, and the expectations reasonably excited by them; and it has been thought that the cause of this has been the neglect of the Jews as the great medium for the conversion of the world. But is not the supposed fact itself really unfounded? Looking at the miraculous gifts of the primitive Church, and especially that of tongues, and looking at the large outpouring of the Holy Spirit, we need not be surprised that the Gospel spread then as it did. National conversions however did not then take place in a few years. The Christian Church was, during the whole of the first three centuries, more or less persecuted and despised, and consisted of individual Churches. A person at first sight may be apt to suppose, that when the Apostle wrote the Epistles to the Romans and Corinthians, the whole of Rome and Corinth were Christians: but it need not be proved that this was far indeed from being the case. Though it is freely allowed that the Gospel then spread with a rapidity unexampled in any age since; yet we apprehend that the reasons for this, in subordination to the divine will, must be looked for, not in the neglect of employing men of any particular nation, but in the sins of Christians; in their lukewarmness and coldness; in the want of a Missionary spirit in the Church at large; and especially in the want of a general and enlarged spirit of prayer for the out-pouring of the Holy Ghost; in the small extent to which the doctrine of Christ crucified has been preached; and in the defect of a spirit of union and love among real Christians."

"But notwithstanding these difficulties, the Gospel has spread, and is spreading more extensively every year: thousands and tens of thousands are converts and communicants: NOR IS THERE ANY REASON TO DOUBT BUT THAT THIS SHALL BE AS LEAVEN, WHICH BY THE BLESSING OF GOD SHALL WORK AND INCREASE TILL THE WHOLE BE LEAVENED."

"Every where, in proportion as the Gospel of Christ has been fully and faithfully preached, it has been the power of God to the salvation of the Heathen.

"The promise then still abides faithful, 'My word that goeth forth of my mouth—shall not return unto me void,' and the extent to which that word is going forth concurs with the cheering light of prophecy, to strengthen our hopes, that the dawn of the millennial day of glory cannot be far distant."

"The servants of Christ then may well lift up their heads, enlarge the preparatory work, and anticipate, notwithstanding intervening trials and awakening judgments, happier and more prosperous times than the Church has ever yet enjoyed. Far would we be from depriving Christians of the great encouragement that may be drawn from the general strain of prophecy to the most vigorous labours for the conversion of Jew and Gentile. There is enough of clear prediction to animate us to the most strenuous and self-denying exertions in either cause, the one cause of our Lord and Saviour Christ.

¶ It is a delightful fact, that though real Christians differ in some respects about the order in which the latter-day glory of the Church shall be brought on, and in some particulars as to the instruments by which it shall be accomplished; there is no difference on all essential points. *There is no question but that the preaching of the Gospel, whether by the diffusion of the Holy Scriptures, or the faithful ministry of devoted Missionaries, shall be the great human means. There is no doubt* but that the larger out-pouring of the Holy Ghost in his sanctifying influence shall be the main divine agency. *Neither is their any question* but that the work of God is manifestly reviving every where, and that under circumstances promising greater success than ever, from a more general and explicit reference to

that only power, the Holy Spirit, from which the success can come. *There is no obscurity* in the truth that it is our duty to seek the conversion of the whole world, whether Jewish or Gentile. There is one general expectation of the full triumph of the Gospel. The duty is plain and admitted by each intelligent Christian, the encouragements are great and felt by all, and the difficulties are only such as have been and shall be surmounted. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together."

These paragraphs express our creed on this subject much better than we could have expressed it. But to take the contrary view; to say with Mr. Goode that we are not to look, under the Christian dispensation, for any signal extension of the Gospel and the promised enlargement and triumph of the Church by means of Missionary labours, or in any other way; that the present, that is, the Christian, dispensation, is scant and penal rather than full of large promise and pirvilege; is, we must repeat, enervating to every energy of the soul.

While Mr. Bickersteth's tractate is in our hands we will quote another passage as our reply to those who say that a large number of texts usually applied to the Christian Church, refer only to the Jews; and moreover that they are not to be applied spiritually, but only literally. We repeat that we do not quote Mr. Bickersteth in order to impute inconsistency, for every person ought to be open to conviction, but only to express our own opinion in his former words, not having seen any occasion to swerve from it.

"The prophecies of the Old Testament have often a farther fulfilment in reference to the Christian Church beyond their first fulfilment in reference to Israel and Judah, the children of Abraham, after the flesh.

"We apprehend that it may be clearly established that the promises at any time made to the Church of God composed of true believers, belong to that Church in similar circumstances at all times. They display the will of Him who is the same yesterday, to-day, and for ever, and who has given and revealed these promises as revealing his mind towards his people, and for the benefit of the Church at large. *The prophecies of spiritual blessing made originally to the Old Testament Church are now properly applied to, and really inherited by the Christian Church,* and will only be inherited by any as they believe in Jesus Christ.

"This is so important a part of divine truth, that it calls for particular proof and illustration."

For the proofs the reader must refer to the pamphlet. The writer then went on:

"Having given this scriptural illustration of the subject, many human authorities need not be added. Mr. Lowth's remark in the preface to his commentary is perfectly just.—'All the privileges appropriated to the Jews in the Old Testament, as God's peculiar people, do in a more eminent manner appertain to the Church of Christ, which is the true kingdom of God, the Jerusalem coming down from heaven, of which the earthly Jerusalem and the Temple there, was only a type and figure.'

"This view of the subject is the more important to be thus fully established, as it not only respects the interpretation of prophecy, but the right of Christians to all the promises of the Old Testament. Hereby all the promises of God, in Christ are yea, and in him amen; unto the glory of God by us.

"In this view the Psalms are appointed by the Church of England to assist the daily devotions of his worshippers. Bishop Horne's introduction to his commentary forcibly shews the truth and solidity of this mode of interpretation; and the commentary itself, without defending every particular, in general wisely and beautifully illustrates and exemplifies it. It shews how judiciously and how piously, and with what edification, the promises and prophecies of the Old Testament may be thus expounded, and how easily and naturally they express the devout feelings of the Christian believer.

"It may be interesting to the reader to see the way in which the above view is in the main confirmed by different writers.

"Bishop Hall, writing against those who had in his days *carnal notions of a Millennium*, says, 'Their general fault is, that they put a merely literal construction upon the prophecies, which the Holy Ghost intended only to be spiritually understood. Hence it is that those frequent predictions which we meet in every page of the prophets concerning the kingdom of Christ, the re-edifying of the Jewish cities, the pomp and magnificence of restored Israel, their large privileges and marvellous achievements, are altogether drawn to a gross, corporal, and syllabical sense; which the judgment of the whole Christian Church, seconded by the event, hath upon good grounds ever construed, not of the letter, but of the spirit. The truth is, these prophecies have their reference either to God's merciful dealing with Jerusalem on their return from the Babylonish captivity; or, by an usual allegory, express his gracious purposes to the Church under the Gospel.' See Bishop Hall's Revelations Unrevealed."

"Dr. Owen says, on this subject, 'Those promises which we find recorded concerning Sion, Jerusalem, the seed of Abraham, Jacob, Israel, respect the elect of God called to the faith of Abraham, and worshipping God according to his appointment, of what people or nation soever they be.' See Dr. Owen on the Hebrews, Exercitations vi. and xvii:"

We are not about to follow up this quotation by a dissertation on the litigated questions of prophetic interpretation; which would require a goodly volume to do them justice. Mr. Goode appeals to our knowledge of the early origin and wide extent of millennarian opinions. But here lurks a great fallacy, which has been of much avail to the defenders of the modern scheme under consideration. The delightful belief that in the latter days of the Gospel dispensation, the knowledge of the Lord shall cover the earth as the waters cover the sea, is common to all Christians; and this consummation of faith, and holiness, and joy—this extraordinary effusion of God's Holy Spirit—this triumph of Messiah's kingdom—is popularly called the Millennium, without any specific reference to its chronology or exact mode of accomplishment. Such a blissful period, under the present dispensation, the writers of the modern school deny; so that as respects the blessings of the Gospel dispensation, they do not believe in a millennium, but quite the contrary. The present Christian dispensation they say must end in woe, and a new dispensation be ushered in to succeed the present dispensation, as that succeeded the Jewish. In our opinion they grievously disparage the glorious dispensation of the Gospel; they make it defective and initiatory instead of perfect and final; they regard the millennium, not as its blessed result and triumph through the outpoured Spirit from on high, but as altogether a new and glorious economy to supersede it. There is to be a pre-millennial burning of the world; a pre-millennial personal advent of Christ; (the final day of judgment being really his third advent); a pre-millennial resurrection, separated by a thousand years from the general resurrection; with a literal re-building of the temple of Jerusalem, the restoration of animal sacrifices, and all the essentials of the Jewish economy. Now we deny that such have been the general opinions of the church of Christ, in any age; nay they are entirely distinct from, and opposed to, them. Mr. Goode appeals to the Fathers; but the Fathers were discordant in their notions; and we do not know of any one who advocated in its totality, or some of its main points, the modern scheme. All of them, it is true, believed in a "latter day glory," commonly called the Millennium; and who does not? Many believed also in the national restoration of the Jews to the Holy Land, and the thousand years' reign; but here again there were wide differences of opinion. The most scripturally-learned and judicious adopted the spiritual interpretation; and the others were called "solius literæ discipuli,"—men who took the letter instead of the true meaning and spirit of the Scriptures. How far they carried their literal, material, or carnal notions, and mocked at "spirituality," may be inferred from the writings of many of the Fathers. Augustine

says, "When they affirm that those who shall then have risen will revel in immoderate carnal banquets, in which the meat and drink will be in profusion, so that they have no moderation, but exceed the measure of incredulity itself, such things cannot in any wise be believed but by carnal men." (De Civ. L. 20, c. 7) But Jerome is still more severe: "As to the manner in which we are to understand the Apocalypse of St. John; if we interpret literally, we Judaize; if spiritually, as it is written, we shall contradict the opinions of many of the ancients, as among the Latin writers, Tertullian, Victorinus, and Lactantius; among the Greeks, to mention no others, Irenæus bishop of Lyons, against whom the most eloquent Dionysius, bishop of Alexandria, wrote a choice book, deriding the fable of the Millennium, and an earthly Jerusalem decked with gold and gems; the restoration of the temple; animal sacrifices; the rest of the Sabbath; the wound of circumcision; marriages; child-birth; the education of children; the delights of banquets; and the servitude of all nations; and again after this, wars, armies, triumphs, and the slaughter of the conquered, and the death of centenarian sinners."

At length the literal notion declined, and the spiritual was more generally adopted, till the era of the Reformation, when the "fifth monarchy men," as they were called, revived it in its most carnal form. Its later history is well known; but we must here again deny that the great majority of those divines who speak of a Millennium adopted the modern scheme. The learned Mede is usually mentioned (as he is by Mr. Goode) as one of its most able advocates; but Mede would have been horrified with such "carnal" statements (we keep to Mr. Bickersteth's word) as those we have quoted. Would that all writers would speak as modestly as Mede in the following passage; for so far from going into the specifications of literality which we have mentioned, he even doubts whether there will be "a visible converse with Christ upon earth." He says:

"What the quality of this reign should be, which is so singularly differenced from the reign of Christ hitherto, is neither easy nor safe to determine; further than that it should be the reign of our Saviour's victory over his enemies, wherein Satan being bound up from deceiving the nations any more, till the time of his reign be fulfilled, the Church should consequently enjoy a most blissful peace and happy security from the heretical apostacies and calamitous sufferings of former times; but here (if anywhere) the known shipwrecks of those who have been too venturous should make us most wary and careful, that we admit nothing into our imaginations which may cross or impeach any catholic tenet of the Christian faith, as also to beware of gross and carnal conceits of Epicurean happiness, misbeseeming the spiritual purity of saints. If we conceit any delights, let them be spiritual. The presence of Christ in this kingdom will no doubt be glorious and evident; yet I dare not so much as imagine (which some ancients seem to have thought) that it should be a visible converse on earth. Yet we grant, he will appear and be visibly revealed from heaven; especially for the calling and gathering of his ancient people, for whom in the days of old he did so many wonders." —*Mede's Works, Book* iii. *Rem.* ch. xii.

We ought perhaps to have replied, when Mr. Goode reminded us of the ancient Fathers, that in reading their writings we rather consider what they prove than what they surmise. "Ancient writers," says bishop Jeremy Taylor, "are more venerable; modern writers are more knowing; they might be the better witnesses, but these are the better judges. . . . The modern writers have considered all the arguments and reasons of the ancients; and they can more easily add than their fathers could find out. They can retain their perfect issues, and leave the other upon their hands." The Fathers were excellent men; but they were among the most inconsequential reasoners, most credulous believers of old wives' fables, most fanciful purveyors of strange stories, and most injudicious expositors of Holy Writ. But if Mr. Goode adventures upon them, he must

do so for better or worse; he must see by what kind of arguments they came to their conclusions; and if their arguments are unsound, and often absurd, their opinion is of no weight, even though their conclusion should happen to be correct. If we are to listen to Irenæus, or to the writer of the epistle attributed to Barnabas, or to Cyprian, Tertullian, Lactantius, and various others of the ancients, we must remember that they arrived at their conclusion by a Talmudical gloss upon the six days' work of creation; that it prefigured that the world would last six thousand years, and that at the seventh it would be renovated. If Irenæus is to be considered correct in the rest of his averments, we see not why we should not yield him credence when he affirms, urging the authority of Papias and others, that the Saviour related to St. John (ample proof that the Millennium is not spiritual, but literal and carnal) that there would be a miraculous abundance of grapes, so that the saints, in sitting down to their banquets with Christ at Jerusalem, would never want supplies of "material" wine. If Justin Martyr is to be listened to, we must not forget that he asserts that the exact Chilian period of the New Jerusalem is declared by Ezekiel and Isaiah; and must take for granted that he was not thinking of the Talmud, but of these inspired prophets, though the χιλια ετη have somehow vanished from our modern copies of their writings. If we take literally all the rest that Lactantius says, we must not reject his declaration, that "rupes montium melle sudabunt, per rivos vina decurrent, et flumina lacte inundabunt;" and that no tree will be cut down for seven years, because the implements of war will be sufficient for fuel during that time. If all the rest that Tertullian asserts of the New Jerusalem is to be believed, we must not refuse credence to his striking corroboration of his declarations, from the miraculous fact that when the emperor Severus was in the Holy Land, a representation of the Millennial city was seen in the heavens during forty days. Our object is neither to ridicule the Fathers, nor to cast reproach upon any sober, even if mistaken, exposition of prophecy; but only to shew, if the Fathers are to be called in as interpreters, what degree of value is to be attached to their opinion. There is no direct proof in Scripture that the latter day glory is clearly identical with the Chilian period described in Revelation xx. (the only place where the thousand years are mentioned); but without denying that the periods may be synchronous; and fully believing the glorious fact of the conversion of the whole world, Jew and Gentile, to Christ; and a state of exalted holiness and happiness upon earth, under the benign sway of the glorified Messiah; we yet see great difficulties when we come to Judaise and carnalise those sublime prophecies, instead of receiving them in a spiritual meaning. Nay, it is we who are the millennarians, in the literal sense; for we see no objection to the interpretation that the latter day glory will last a thousand years, and that then the world will be burned up, and the day of judgment will follow, and the righteous be admitted into heaven, and the unrighteous cast out: whereas most of the advocates for the new scheme tell us that the terrestrial blessedness of the saints will not be merely millennary, but eternal; and that the idea of heaven is only a vulgar error, heaven being merely earth renovated. "I do not believe," says Mr. Anderson in his "Apology for Millennarian Doctrine," "that the earth shall be annihilated, but that *rectified and beautified it shall last for ever as the happy abode of the saints.*" So also said Mr. Way, Mr. Drummond, Mr. Irving, and other eminent advocates for the modern literal scheme: and indeed if we once quit the ground of Messiah's kingdom being essentially spiritual, it is not easy to know where to stop, till we come to the grossest materialism of literal banquets and other "deliciæ" (as the Anti-Millennarian Gennadius of Marseilles, anno 494, called them) of Cerinthus himself; who however did not speak

more carnally than some modern writers of the literal school have done. Of course we do not include all who have adopted *in part* the literal interpretation of carrying it thus far. Bishop Bull justly defended some of the Fathers from this inference; but in so doing he in effect resolves their millennium into spirituality, so that he reduced their notion very much to that which the great body of Christians delight to cherish. He says:

"I think that this clause, 'Of whose kingdom there shall be no end,' was directed against the Cerinthians, who taught, that those magnificent things which are mentioned in the Scriptures concerning the kingdom of Christ, are to be understood of an earthly, carnal, and Epicurean reign, during a thousand years. There were indeed in the first age after the apostles, many even of the orthodox, among whom was Justin, whom I have a little before been praising, who expected a kingdom of Christ on earth for a thousand years. But their opinion, though perhaps erroneous, was as distant as possible from the Cerinthian heresy; for those orthodox Christians were very far from believing that the felicity of this kingdom consisted in meats and drinks and marriages; which, as Dionysius of Alexandria informs us, was the impure and sordid opinion of Cerinthus. But they expected a kingdom of Christ, in which peace would flourish, in which truth, and righteousness, and piety would prevail, and the sacred name of God be every where celebrated with deserved praise. Then the orthodox hoped for a temporary kingdom of Christ, only as a prelude (if I may so express myself) to his celestial kingdom, which they believed would endure through everlasting ages."

We have already stated that we fully credit that the system in question does not cast any damp in Mr. Goode's mind, upon the work of Christian missions; but we know that in the minds of many it well may, and we believe does; and it also gives a very disproportionate view of the duties and encouragements of the Church as respects the Jews and the many hundreds of millions of the heathen. In some of the treatises of late years set forth by the writers of this school, all hopeful motive to Missionary labours among the Gentiles seems paralysed. The generally-received, and we believe scriptural, belief of the Christian church is, that God has not finally cast away his ancient people; but that "blindness in part is happened to Israel until the fulness of the Gentiles be come in;" that in the mean time we are bound to seek the spiritual restoration of the Jews, and that many individuals will, by divine power, be converted to the faith; and that when this fulness of the Gentiles is come in, "all Israel shall be saved;" and that this blessed restoration will complete the kingdom of Christ, and be a source of exalted joy to the Gentile church, then one with the Jewish, for "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." But in these writings the whole of this is reversed; it is the Gentiles who are to be in a state of blindness till the fulness of the Jews is come in; and when the fulness of the Jews is come in, then shall the Gentiles be saved. The general course of argument in these treatises is, to the Jew, hope, joy, and terrestrial as well as spiritual restoration; to the Gentile, denouncement, woe, and blackness of darkness; the motive for preaching the Gospel to the latter not being "that they may be saved;" but that the witness against them may be fulfilled; that Christ may be offered, though with the certainty that he will not be accepted; the command to preach the Gospel to every creature having reference only to the gathering in, here and there, an elect vessel of mercy, but not to an enlarged extension of the kingdom of grace. Mr. Burgh, one of the most consistent and argumentative writers of this school, in his "Lectures on the Second Advent," seems to have felt how strongly the whole course of these statements must, in the general estimation, recoil upon the cause of Christian missions; but he does not offer one syllable of encouragement to prevent such a direful result. He maintains the usual points in the system; such as that there will be no such place as what erring Christians call heaven; but that an earthly paradise will be constructed "out of the mate-

rials of this present world dissolved by fire, taken as it were to pieces that they may be built up again;" and that this earthly paradise "shall be inhabited *for ever*" (not merely during a thousand years) by the saints; the Jews of course having the first place in dignity, which he candidly admits "may require a few words of explanation," as "the Gentile mind is least reconciled to the pre-eminence allotted to Israel in that age to come;" and we honestly admit, after reading all his "words of explanation," that we are not reconciled to it; as we believe that in Christ all believers will be one; and that in heaven, Dr. Wolff will not claim any superiority over Mr. Burgh or Mr. Goode.*

Mr. Burgh, we say, maintains all this; though happily if we do not see our way to his conclusions we are no worse off than the inspired writers themselves; for he admits that "The New Testament writers contemplated the coming of Christ simply as a great consummation, without reference to the order of the events to be brought to pass by it, or the time during which he should administer that special kingdom which he afterwards gives up." The reason why the sacred writers were so grossly ignorant, he does not tell us; except in relation to one particular, namely, that "we should never have known that the duration of this reign (of the special kingdom which Christ afterwards gives up) was a thousand years, but for the one chronological prophecy given in the book of the Revelation." Now, with submission to Mr. Burgh, we do not know it now; for there is not a shadow of proof that the kingdom to be given up (1 Cor. xv. 24,) was the thousand years' reign spoken of in Revelation xx. The kingdom to be given up, according to the general interpretation of divines, as his mediatorial kingdom, which commenced with the Christian dispensation; nay, by anticipation from the fall of Adam; and it is a mere fanciful conceit, which most certainly "the New Testament writers" did not contemplate, that "the time" and "the order of events," as described by Mr. Burgh, are the same as those referred to by the Apostle Paul. Christ had an eternal kingdom as God—the second person in the triune Jehovah;—and this could not be added to or subtracted from. He had another kingdom given to Him as God-man, the promised Messiah; and when the purposes of this dispensation are completed, it will be given up;—not destroyed (Daniel ii. 44;) but absorbed in the kingdom of the eternal immutable Jehovah, "that God may be all in all."

We have run off into a parenthesis at the mention of Mr. Burgh's book; but what we were about to remark was, that in his glowing account of the Jews and

---

* Mr. Burgh and most of his brethren omit to tell us what is to become of the angels; and whether they are to inhabit their present heaven "*for ever*," after Christ has left it to hold "for ever" a literal reign upon earth. But Mr. Irving, the most eloquent, and to his honour be it said, straight-forward advocate of the scheme, does not blink this difficulty; but tells us, in his Preface to Ben Ezra, (professedly a converted Jew, but in truth the jesuit Lacunza) speaking of what he calls "this immortal earth for ever, and the redeemed saints inheriting (there) for ever their inheritance that fadeth not away," and the absurdity of those who talk of believers *going to heaven*:

"If these theorists carry off the redeemed men *to mingle with and be lost among the countless myriads of the unfallen angels*, the whole end and termination of the glorious mystery of redemption is lost....And our honour to have all put under our feet is lost; and the crowning truth of the whole mystery is lost (namely our being made the kings and priests of the universe, judging angels, ruling principalities and powers, and having all things under our feet, partakers of the prophetic, priestly, and kingly throne of Christ, &c.)..... Nathaniel is not the only one who shall yet see greater things than these. *If angels be my ministers in this my humiliation, what in my exaltation may I not hope to become?* The Lord knows I am not ambitious of these dignities; and that I write not these things in any ambitious mood."

the Millennium, he says nothing of the Gentiles under the Gospel dispensation, but what tends to render Missionary exertion a very heartless proceeding. He says, almost with contempt, "We think to convert the world! Ah mé! we are not only fallen, but proud; and our pride has taken away the only hope of our recovery." Again: "The infidel tauntingly asks where is the hoped-for conversion of the world, after more than eighteen centuries since the revelation of Christianity? We answer—we ought to answer—that we hope for no such result in this dispensation; that it is the time of Satan's power; his power and the power of darkness." The following is the only passage in the book which intimates that the writer approves of Missionary labours; and even this approval comes in only incidentally to give force to the emphatic "*but*" which follows. The author indeed rejoices that Christ is preached; but not with the slightest intimation that the preaching would be otherwise than condemnatory. He says:

"We are extensively engaged in missions to the heathen; and exertions are making to carry the knowledge of the Gospel to lands where its sound has not been heard. I rejoice at it. I rejoice that Christ is preached by any, by all. But Oh! is there no warning voice to rouse from its slumber the nominally Christian world?"

Now we believe, with Mr. Burgh, that the nominally Christian world needs to be warned; yea, rebuked;—all that we say is, that the particular way in which he introduces missions into the question is anything but encouraging. Take up another work which espouses the system under consideration; and that we may not do injustice to its advocates, we will select one from the pen of the most shrewd, able, and learned among them. The author does not give his name; and as we never try to lift men's vizors, we will not, as rude people do, foist in that of the Rev. S. Maitland to fill a gap, but will call the author by the name of his book, Eruvin;—a word which is quite Chaldee to us, though we suppose it means something significant.* Let us see whether Eruvin's hypothesis holds out.

---

* Eruvin says: "Less than thirty years ago the idea of a Millennium was entertained by comparatively few members of the Christian Church;" though he elsewhere says, "Almost all Christians" are millennarians, in the general sense that they look for the ultimate conversion of the world, through the grace of God, upon the use of means and instruments for the promulgation of Christianity." This expresses just what we meant when we spoke of the modern pre-millennarian scheme; namely, that particular scheme which thirty years ago was scarcely heard of in the Christian Church, as distinguished from those exalted views of Millennial blessedness which then and still generally prevail. We have, however, no objection to its being called in its main features a revived rather than a new system; but we thought it more civil not to identify it with the reveries of some of the Fathers, which cannot always be separated from the grossness of the heretic Cerinthus. There is nothing more *materialized* in the notions of Cerinthus himself than in such fables as that above alluded to of Irenæus, who asserts, upon pretended apostolical authority, that in the Millennium there shall be vines with ten thousand branches; each having ten thousand smaller branches; each branch ten thousand twigs; each twig ten thousand bunches of grapes, each of which shall yield twenty-five measures of wine; and that when the saints pluck one, another will cry out, 'I am a better bunch, take me.' Why are we forced, by having the Fathers thrust upon us at every turn, to relate such "drivellings" of sound-hearted, but not always sound-minded, men? We are blamed for calling the errors new (as in part, but not wholly, they are); while Bishop Hall, who wrote strongly against the system, is no less blamed for saying "It would be bootless for me to look back at the *ancient errors* of the millennaries, as Austin calls them, to show how that gross error which was first broached by that Epicurean and *judaizing* Cerinthus, was in a more tolerable sense taken up not long after by Papias." Eruvin quotes the present Bishop of

much excitement to missions. The true doctrine, he considers to be as follows—we need not repeat about the pre-millennial personal appearance of Christ; the case of the Jews; the earth literally renovated; and other particulars already related; but in regard to the circumstances of the Gentiles we are told that the Gospel was never intended for the great majority of mankind; that those who know of it, and embrace it, will reign with Christ; that those who know of it, but do not embrace it, will be cast into everlasting fire prepared for the devil and his angels; but that the heathen who do not know of it, will be "redeemed," "restored," and placed, at the very least, in the same state of holiness and felicity which Adam enjoyed in paradise; though as "reigning" implies *subjects*, they will be the subjects of those who knew and embraced the Gospel. As Eruvin says nothing of the angels being there, he perhaps thinks, with Mr. Irving, that it would be a dishonour to the mystery of redemption for "the redeemed men to mingle with and be lost among the countless myriads of the unfallen angels." But with regard to "the inferior classes of the animal creation," he believes literally with Pope's "untutored Indian," only substituting *un*equal or graduated for equal," that

> "admitted to that equal sky
> His faithful dog shall bear him company."

We are speaking seriously; it is not a subject for levity; and we speak also seriously when we add, that the only point which he does not expressly state is, whether all the animals which have died before the millennium will be raised to life; but the structure of his argument implies this. He is clear, however, that his dog is designed and adapted for millennial blessedness, and waits the redemption of the body; for that as respects both "the inferior classes of the animal creation," and also the inanimate world, "the idea set forth (in Scripture) in words as plain as could be used, is that of *restoration*, or *reduction to a former state;* and such is also the idea of Regeneration." The qualification of "his faithful dog" for such a state of being he describes as follows:

> "The inferior animals were, as I have remarked, a part of the original creation; and I shall venture to express my belief that they had, *and perhaps still have*, some knowledge of God, and some power to serve him. I am sure that 'the ox knoweth his owner, and the ass his master's crib.' I am sure that my dog knows me, and loves me, and *I cannot think it impossible that he may know something of the God who made him, and in whom he lives, and moves, and has his being.* I want something a little wiser than the common answer when such subjects are discussed, that 'it is very fanciful.' I know that He who made them was pleased on one occasion to enter into a covenant with 'the fowl, the cattle, and every beast of the earth.' (Gen. ix. 9, 10, &c.); and *it seems to me absurd to deny that they may have some knowledge of Him, and those affections towards Him which they manifest towards the human race.*"

We have quoted the above to shew, that however much some sensitive spirits may shrink from having such words as "carnal" and "material" affixed to their hypothesis, they cannot get rid of them without getting into "the process of spiritualization" which they reprobate in others. We sincerely respect Eruvin, as we did our highly-gifted friend Edward Irving, for his manly and Christian honesty. Eruvin knew well enough how some who approved the

---

Lincoln, in speaking of Tertullian's Montanism, as calling his chiliasm "the favourite notion of enthusiasts in all ages of the Church." Yet Mr. Irving says that it was to him "a novel and strange doctrine." The plain fact is, that the whole Church of Christ expects "the latter-day glory;" but minute hypotheses as to circumstances are numerous; and are either old or new, as regarded in particular features or in combination. Millenrarianism is a word which conveys no defined conventional meaning.

greater part of his argument, would shrug their shoulders when he came to "practical consequences," and how they would talk about prudence, and going too far, giving opponents an advantage, and so forth; but he is not the man to look at the weather-cock before he speaks, to see which way the wind blows, lest it should waft his words in a wrong direction. His doctrine sounds to us strangely; but once disallow the spiritual interpretation, and we see not how it can be repelled.

But we return to the case of the heathen, which he thus describes

"A share in the Kingdom is offered to *some* [not to all] of the human race.... I am not speaking with reference to any particular view respecting the divine decrees, when I say that it is offered [only] to *some* of the human race; but I am merely stating a matter of fact; for by far the greater part of mankind have received no offer of a participation in that kingdom."

"I consider those persons to whom the Gospel of the kingdom is made known, as persons *specially privileged;* as receiving *an offer not made to all,* of a glory and blessedness *intended for only a part of mankind;* and, as being raised in that glory and blessedness, to a state to which *it was never intended that the whole human race should rise, either on the supposition of man's continued innocence, or of his redemption.*"

"I apprehend that neither of these alternatives (the kingdom of God, or the damnation of hell) applies to him who has never heard of the kingdom of God. That the Gentiles who are without the law and the Gospel, and never heard of either, can only be saved through the work of Christ, admits of no question; but I doubt not that they will be restored to life, and redeemed from the effects of the fall, by Him in whom all the nations of the earth shall be blessed, and who is 'the Saviour of all men,' though '*specially* of them that believe.'"

"I repeat my belief then, that the everlasting fire, prepared for the devil and his angels, is the portion of those only to whom the Gospel of Christ has been offered, and by whom it has been rejected.....I believe as fully as any one, that no man can enter into the kingdom of God unless he be born of the Spirit—unless, by repentance and faith in the sacrifice of Christ, he is justified in the sight of God—and receives from him, even in this life, the spirit of adoption, which only can enable him to call God Father, and which is the earnest of his inheritance. But the reader will recollect, that I do not expect the unevangelized heathen to be heirs of that kingdom. All that I expect for them is, redemption from the effects of the Fall; and how far I suppose this to extend, may be seen by referring to the third and fifth essays. The heathen who have never heard the Gospel, though *redeemed* and *restored*, (and of the force of these terms I hope to speak in the next essay), will, I apprehend, remain men not raised above the original state of man; and though as flesh and blood, they cannot *inherit* the kingdom of God, yet, when flesh and blood shall no longer imply sin and sorrow, they may be the *subjects* of that kingdom. But the privilege of those who are the sons of God, and equal to the angels, is greater."

"This (the present) dispensation, however, is 'the patience of the saints:' it is in this period that they suffer with him. When they reign with him, in whatever other sense they may be *subjects*, they cannot be the subjects of that kingdom which they rule. Let me repeat, that I am not so absurd as to deny their infinite inferiority in all states and circumstances to Him who is God over all, blessed for ever; I only mean to state, they do not form, (if I may so speak) the *population*, but the *government* of that kingdom. If they inherit a kingdom, and reign, they must, in respect of that kingdom, have subjects; and these, I imagine, will consist of 'the nations of the saved,' of whom I have already spoken, or of the race of men redeemed by the Saviour of the world from all the consequences of the Fall, and replaced in a world restored to its original goodness by the restitution of all things.'"

Now if these things be so; if the Gospel was never meant for the mass of mankind; if it is certain that so far from its being rendered the means of conversion to the Gentiles, it will only seal and aggravate their doom; whereas if they never heard of it, they are sure to be, at the very least, as holy and happy as mankind was before the Fall; what a fearful experiment is it to send out the Gospel to them. It may still be a duty, but it is one uncheered by blissful anticipation;

and we much doubt whether any considerable body of Christians would zealously embark in the cause of Missions under such gloomy prospects.

In defence of the position that the blessings of the Gospel were not designed for the whole human race, it is argued that the Jewish dispensation was partial, and that there is an analogy in this respect between them. We deny the analogy; we bring Scripture to witness that whereas it was characteristic of the Judaic economy that it was confined to the seed of Abraham, so it is equally characteristic of Christianity that it was meant for the whole world; but be the doctrine true or otherwise, what we say is, that if true it proves our position; for the Jewish religion was not intended to be a Missionary religion; and we do not think there would be much Missionary zeal among Christians if they credited the analogy.

It is an awful truth, that in any case the servant who knows his Lord's will shall be beaten with more stripes than he who knew it not; and all offers of grace are attended with the fearful aggravation of sorer punishment to those who slight them; but there is the widest possible difference between establishing missions upon the hope that the kingdom of Christ will, according to divine promises, be enlarged by such instruments, and the contrary hypothesis that they are chiefly to aggravate condemnation; so that we subject to be beaten with many stripes those who would have been beaten with no stripes at all if they had never heard of Christ; but would have been at the least as happy as man in the paradise of primæval innocence. We are not combating the hypothesis, but only shewing its bearing upon Missions: otherwise we might ask who are those who are to be beaten with few stripes? If the heathen are to be admitted to heaven as subjects, and believers as kings: and the rejectors of the faith to be condemned to many stripes: the other class spoken of in the parable is blotted out in the enumeration.

There is a most unjust assumption which runs throughout Mr. Goode's letter, and similar statements; namely, that those who advocate Missionary Societies, Scriptural education, church-building, and other objects of religious duty and benevolence, with bright expectations of the extensive blessings which, through the outpouring of divine grace, may result from them, are making "human instrumentality" the efficient agent in the work; whereas every faithful servant of Christ attributes the blessed effect as much to divine power as if it were produced by a visible personal manifestation of the Redeemer in glory; nay, accounts even the conversion of one sinner quite as essentially "miraculous" as all that is alleged to take place at the pre-millennial advent. Mr. Goode mistakes when he says that our correspondent "repudiated miraculous agency in the matter;" whereas he only repudiated a particular scheme of prophetical interpretation. The pre-millennarians procure many converts by telling ill-informed people that *they* make it God's work, whereas the ordinary sort of Christians make it man's. This is not true; it is directly untrue. To bless a mission is just as much God's work, as to convert a nation, or the world, in any manner which to human judgment seems more extraordinary. It is therefore extremely inequitable and unbrotherly, when the argument is respecting means, time, or circumstances, to insinuate that it is respecting agency; that is, whether God or man is to achieve the triumph. And here again we repeat that the system under consideration does practically (to use Mr. Goode's own words) tend to "damp the energies" of some "in this holy cause;" not on the ground of "selfishness," but of hopelessness; nay, of presumptuously using means to effect what God has predetermined shall not be effected. We will never believe that when our Lord said, "Go ye into all the world, and preach the Gospel to every creature," it was with the reticence that they were to go on a fruitless errand.

If, as Mr. Goode informs us, any advocates, whether of Missionary Societies, Bible Societies, or any other efforts to promote the glory of God and the salvation of men, speak with vain confidence of their own plans or institutions as being "God's destined instruments to convert the world," they are to be blamed for mixing up their own fallible opinion as to special means, with the Divine promises as to results. The promoters of all efforts of Christian love are doubtless apt to speak with large hopes of their particular scheme; and the very circumstance that they espouse it, proves their conviction that it is a design which God will graciously own and bless. It is right however that they should speak soberly; viewing themselves as "workers together with God," if haply he will bless their labours; but willing to work how, when, and where he may direct; and to commit the result to his infinite wisdom. Mr. Goode says to the friends of Missionary Societies, "Do not expect too much." This, taken to the letter, is good advice; for to expect "*too* much" is to expect vainly, rashly, and unwarrantably. Yet Mr. Simeon's advice to the ministers of Christ and the friends of religious institutions was good too, and, we must think, more encouraging. He used to say to the effect of "Pray much; labour much; give much; *expect much.*" We can never expect "*too* much," when we expect what God has promised; if therefore the friends of Missionary Societies believe, as they do, that the heathen (the text does not say the millennial heathen; and in truth there will be no heathen in the Millennium) are given to Christ as his heritage; they cannot expect too much; for God can and will do abundantly above all that we ask or think. In speaking of the precise means which he may see fit to employ to bring about his purposes of grace, it becomes his servants to cherish great humility; and yet, the preached Gospel is an instrument of conversion which he has so graciously promised to bless, that we know not that, under his Almighty influence, we can expect too much from it. We believe that the faith and hopes of the church are far too cold; we are not straitened in our God, but in ourselves; too often ministers preach, and societies labour, and Christians pray, as if they did not expect much; and they have not, because they ask not. Mr. Goode tells us that when he preached on behalf of the Jews, he said, "It shall yet be their peculiar glory to achieve the universal triumphs of the Gospel over all the nations of the earth." This glowing statement must have been very encouraging to the members of the excellent Society which he was addressing; but we fear they would have thought his discourse rather chilling, if its tenour had only been, as in the case of the Gentiles, to damp instead of raising their expectations.

ORIGINAL POETRY.

For the Christian Observer.

TO THE EARTH.

Speed on, thou ancient bark,
Through æther calm and pure:
To pining sense a prison dark;
To patient faith a sheltering ark;
Charter'd with heaven's own royal mark,
In covenant blest and sure!

Around the Isle of Light,
Thy beacon-tower, the Sun,
Trace, like a bird, thy circling flight;
Wrapt in cool shades, or flashing bright,
As yon true stars, of morn and night,
Tell how thy course hath run.

Haste; for thou bear'st the dead;
A moving house of graves!
Yet o'er each silent, sightless head
Thy surface thrills, beneath the tread
Of youth's gay dance; and hope hath spread
Flowers o'er thy gloomy caves.

Launch'd in Creation's morn,
Through Time's majestic portals;
Now bear'st thou, sear'd and voyage-worn,
Man's earliest dead, and latest born,
The love and hate, the fame and scorn,
All hopes and aims of mortals!

Unanchor'd and unmoor'd,
On thee is risk'd our all!
Rude surges rock the festive board;
Wash o'er the miser's coffer'd hoard;
Yet still each pilgrim's niche is stor'd
With idols, great and small.

Haste! ruin round thee raves;
Time's ancient arches shake!
Decay creeps forth from mould'ring caves;
And dark mutation's whelming waves
Shall burst thy spheres,—disclose thy graves,
And bid the slumb'rers wake!

Haste! for no home in thee
Our heaven-bound spirits find:
Our wistful eyes no anchorage see
In time or space, or earth or sea;
No rest in all immensity
For man's immortal mind.

Our hearts still yearn to hail
Those calm eternal hills!
The flowers we tend are faint and frail;
Those broken cisterns soil and fail;
We sigh for Zion's soft land-gale,
Her pure and living rills.

We seek that city grand,
The home of Deity!
By love's benign omniscience plann'd;
Bas'd through all depths, by God's right hand,
Rear'd to all height; whose pillars stand,
Built for Eternity!

In hope we watch and weep,
For One hath gone before;—
One only, whom thou couldst not keep;
By glory wak'd from death's short sleep,
He left thy chambers, dark and deep;—
He claim'd the boundless shore!

Now, o'er his vacant tomb
A pure and peaceful dove
Is hov'ring seen; whose spotless plume
Rays of celestial light illume;
Bearing, from bowers of changeless bloom,
The olive branch of love.

Hail: Messenger from land!
Sent from those shores unknown,
By Him whose scarred, yet conquering hand
Shall guide the ransom'd pilgrim band;
'Till friend with friend united stand
Around his Father's throne!

F. M. S.

REVIEW OF NEW PUBLICATIONS.

REVIEW OF THE REV. DR. WOLFF'S JOURNAL.

(*Continued from page* 703.)

We finished the rough part of our duty in our last Number: leaving only the more pleasant task of condensing, as we promised, with little of note or comment, a series of interesting extracts, containing, first, passages of theological remark or argument; and, secondly, passages relating to men and manners.

We ought however to prefix a selection of passages bearing upon the personal character of the writer; for few men throw themselves more into their book than Dr. Wolff; and often with the vigour of a giant, yet the simplicity of a child.

It would be superfluous to dilate upon Dr. Wolff's Christian honesty

and stedfastness of purpose, in declaring his mind and pursuing his objects without fearing frowns or courting smiles. His journals abound with such incidental exemplifications as the following; which he gives without seeming to think there is any thing unusual in them.

"Shortly after the battle of Navarino, Sir Edward Codrington arrived at Malta, with the greater part of the British, French, and Russian fleets. A grand ball was announced, in commemoration of the battle; and we received a card for it, in common with rest of the inhabitants; but I answered, to the officer in whose name it was sent, that neither Lady Georgiana nor I approved of balls in general, and especially of one on the present occasion, after so many human lives had been sacrificed, and which had caused the tears of orphans and widows to flow; I added that it would have been far more Christian-like to thank the Lord in public worship for having saved the fleets of the Allied Powers, and therefore we declined the invitation. I heard afterwards that this letter was read in the ball-room."

"Omar Effendi, the Chief of the Mosque of Omar, sent for some eye-water; he offered to accompany me to the Pasha. It is far better to go the straight way to work, for if one attends to the advice of the poor timid Christians of Jerusalem, travellers would lose all their privileges as Europeans, and would soon be looked upon as Rayahs, i. e., tributary subjects; and for this reason I wore always a white turban when I went out. As often as one goes out, one is reminded of Jeremiah's mournful complaint: 'How does the city sit solitary,'" &c.

"There are several thousands of Jews at Salonica, followers of Shabatay Zebee; they profess outwardly the Muhammedan religion, but in secret carry on the Jewish worship with veneration for Shabatay Zebee. They believed me at first to be one of their sect. I fixed a public call in Hebrew on the wall of Salonica, calling on them to believe in the Lord Jesus Christ. About three thousand Jews crowded around it. The Jews were so enraged that they offered 12,000 piastres, about 600*l.*, for my head. The Pasha, however, requested me not to do so again."

Yet with all Joseph Wolff's firmness of purpose, he shews himself to be a man of a tender spirit, a warm friend, and an affectionate relative. We might quote many such illustrations as the following:

"The baptism of my own brother, which took place a few days ago, (Aug. 1838,) by my own hands, has so much occupied my thoughts, and still fills my mind so much, that I scarcely know how to begin my letter, in which I must draw your mind to times gone by. Is it not remarkable that the same brother who cursed me twenty-eight years ago, when I saw him the last time, and when I manifested to him my thoughts about Christ;—is it not remarkable, that that man should come to London, and be baptised by his own brother whom he cursed? Is there not even now, at this present hour, 'a remnant according to the election of grace?'"

"As Lady Georgiana was not well, and the heat of Larnica insupportable, the Bishop of Larnica kindly offered us the use of his apartments in his Convent of Santa Barbara, as the air was better there. Accordingly we set out on the 16th for that place; Lady Georgiana rode on a mule, after the fashion of the country, and so did I; the rest all rode donkies; our beloved baby was carried by the Arab maid-servant on a cushion. We slept at a village, where, being much detained, we did not arrive till twelve o'clock. Our dear little Harriet being quite good all the time, and the road being very rough, I myself carried the dear little girl in my arms for near two hours. Sweet little angel, little did we think that we should lose her so soon; but she is gone to the Friend of children. Sweet little angel!"

"On the 5th of August, 1828, we made arrangements for setting out on our journey to Damietta. But here I must hasten on, for the visitation of the Lord was very heavy on us at that time, and it would be too painful to me, to give a full description of it. Our dear little baby, our sweet Harriet, was taken ill of the Cyprus fever, and died at Limassol on the 28th of August. I read the funeral service over my own child, and on my return to the house, was seized with so violent an attack of fever, that all around considered me in imminent danger."

"In Abyssinia, Hyloo looked at the golden locket containing the hair of my wife and child. He asked me what it was. I explained it to him. *Hyloo,*

—'Do you kiss it sometimes?' *Myself.*—'Sometimes.'"

"On the 26th of June, 1836, I arrived at Adwah, the capital of Tigré, where I met with Gobat, who had been already ill in bed fourteen months, and of course in the greatest distress, his wife, with a little child, and in the family way, and none to comfort them! I therefore offered myself to postpone my journey to Gondar, and from thence into the interior of Africa, until I had conveyed Gobat and his family safely back as far as Jiddah; and also promised Gobat, that if he should die on the way, I would go with Mrs. Gobat and his child as far as Switzerland. Tears stood in the eyes of Gobat when I gave him that promise."

The reader might not have supposed that a spirit of conciliation, and forbearing consideration for the opinions and prejudices of other men, were among Dr. Wolff's marked virtues; and yet we meet with many such passages as the following.

"A Missionary should be able to give a religious turn even to common topics of conversation; thus Christ, when sitting with the woman of Samaria at the well, turned the conversation from the water he asked to drink, to that water which springeth to everlasting life: he ought also to be free from all moroseness or stiffness of character, and most especially he ought never to laugh or sneer at the superstitious observations he will hear from the foreign nations to whom he goes to preach; the consequences of such uncourteous conduct of Missionaries are awful, for the minds of those who are really in darkness are estranged from the truth by such unamiable conduct in a preacher of the truth."

"One thing a Jew converted to Christianity might avoid, i. e. to exasperate his countrymen by exposing and ridiculing their Talmudical absurdities: for no good can come of it—we do not find any one instance of the Apostles doing so."

"I travelled nearly three months in Ireland, and advocated the cause of Christ, and also conversed with the Roman Catholics: but I had not yet learnt that the gospel might be preached, without insulting the prejudices of men. I exasperated the minds of the Roman Catholics against me, by calling the Pope Antichrist, Dr. Doyle a Goliath, and so on; by which I lost a great deal of time, and I closed to myself the door for a more effectual setting forth of the real light of the gospel."

"We called at Amsterdam on the Rev. Mr. Mackintosh, the clergyman of the Scotch Presbyterian Church in that place, who was an excellent man, ever ready to assist the servants of Christ; and I think a Missionary ought always to act so as not to come into collision with the curate of the parish, or the stationary clergyman; if not, both the clergyman and the missionary will lay a stumbling-block in the way of the conversion of those who are without."

"The Chief Rabbi at Amsterdam, declined receiving me, but I wrote to him to ask his advice as to where I could place my mother in case that she were to come to visit me at Amsterdam, as I did not wish to force her to eat with me against her will, as she still lives in connection with the synagogue. I added, that though I wish her to become a Christian, it is against the spirit of Christianity to force any one to make a profession, without real conviction: he sent me word by his servant that Mr. Rudelsheim, a Jewish hotel-keeper, would receive her."

Judiciousness also may not be generally regarded as one of Dr. Wolff's characteristics; and yet there is such practical good sense in many of his remarks, as shews that his remarkable *tact* in dealing with men of so many names and nations was not mere chance. We annex two illustrations.

"When I lecture before a learned body, I always endeavour to shew that Missionary enterprise is also useful to literature and science; for who can better inquire into the sentiments and state of a people than a Missionary who converses with all kinds of people, and who has an opportunity of studying the Bible in the countries from whence it was promulgated."

"I visited, during my stay at Malta, the Roman Catholic University at Valetta, and heard some of the lectures there. Certainly every Missionary who is sent to countries where he meets with Roman Catholic Missionaries, ought to make himself acquainted with the body of divinity as taught by the Romanists themselves: for it is of no use to expose superstition without knowing the dogma of a religion the errors of which one intends to expose. The theology of Fullo and Hubert, Doctors of the Sorbonne, Bellarmine,

and Cornelius à Lapide, ought to be studied."

We will now select a series of passages of theological remark or argument. There is often much freshness, and not unfrequently considerable depth, in his observations. We need scarcely say that he is thoroughly orthodox; that he dwells much upon the offices of Christ, and the work of the Holy Spirit; and that he does not slight the things connected with the first Advent, while preaching on the second. As to his language, without studying philological niceties, he grasps the vernacular English idiom with as much strength as if it were his mother tongue.

True Nature of Religion.—"A man without religion may have a show of moral principles, by displaying a decent external conduct, for the sake of his reputation and worldly interest, but the real substance can only be bestowed by the Daughter of Heaven—Religion; and Christianity alone deserves the name of religion. Religion may be defined as the re-union of the creature with God his Creator; which re-union can only be effected by the mediation of the God-man. That man without religion can still exhibit the externals of morality, only tends to prove that he must originally have belonged to God; as the ruins of Palmyra prove that the edifice must have been the work of a great architect, but that some dire disaster has befallen it. Unbelievers, living in a Christian country, sometimes display moral excellence in a higher degree than is ever to be found among Muhammedans and heathens; but this only proves the excellency of the real morality of the Gospel, the influence of which they cannot escape altogether; and therefore we see, for instance, that Kant, in his work entitled 'Religion within the limits of pure Reason,' makes observations which he pretends to be original, but which are evidently borrowed from the records of the illiterate fishermen!"

Sacred History and Legends.—"There is one great difference between sacred history and legends, which is this,—the former shews us the holiness, justice, and mercy of God, and the work of God in sinful man, whilst the latter continually hold forth the holiness and goodness of sinful men. Sacred history shews to us a sinful David at the feet of his God and Saviour. Rabbinical and Muhammedan legends represent David as sinless, 'a faultless monster that the world ne'er saw.' Many of the Eastern Christian legends, however, and even some of the Roman Catholic, are exceptions."

Missionary Motives.—"A person who wishes to devote himself to missionary labours, ought to examine himself whether he is actuated by motives of mere philanthropy; from believing that the Gospel contains the best moral doctrines, and wishing to communicate them to his fellow-creatures; or whether he has motives like Paul, i. e. the love of Christ constraining him. If he be actuated only by motives of the first description, let him be as zealous as he may, his ardour will soon be quenched by the opposition he meets, and he will be in danger of becoming an Apostate, and of embracing the religion of the nation to which he went to preach the Gospel. Thus it was with poor William Adams, late Missionary to the worthy Baptist Society in Serampore, who is a living proof of the truth of this. That unhappy man went to Calcutta with the intention of preaching the Gospel there, but never was well-instructed in the doctrines of the Scripture, as the Divinity of Christ and of his Atonement. On his arrival at Calcutta, he entered into controversy with Ramohun Roy, and the result was, that he was overcome by his arguments, and the poor man denied his God and Saviour, the Lord Jesus Christ, who bought him, and William Adams is now a most decided infidel and scoffer at Divine Revelation, radical in politics, and editor of a scurrilous newspaper."

Antinomianism.—"The whole difference between the belief of the Antinomian hypocrite among Christians, and of those Muhammedan sheikhs, is this, that the Antinomian hypocrite does not believe forty bodies, but two bodies—with one he says he serves God, and with the other the Devil, so that at last his soul will be saved! I just learnt that a certain clergyman preached, that good works cannot save us; this is true; but he added, 'bad works cannot damn us!' Here he lies! For though we are saved by grace, good works will be made the test of our discipleship. See Matthew xxv. 31, 46; Revel. xiv. 13, xx. 12, iii. 2."

Christ a High-Priest and a Pattern.—"I embarked for Malta, on board

the Government-packet Queensbury, commanded by Captain Hannah. I preached on the sufferings of Christ without shewing the practical tendency of that doctrine; and the Captain justly remarked to me, 'My sailors want to know their duty.' There are two classes of preachers; the one who resolves all religion into doctrine; the other who resolves it all into frames and feelings. Those who confine their preaching entirely to doctrine, forget that we are servants of Christ, and that the master wishes his servants to do his will, and to make our conduct conformable to his, and therefore it is of the highest importance to hold forth Christ not only as a High Priest, but also for a pattern."

Common Truths.—"A Missionary, in common with the rest of mankind, ought not to think that he is always right, but ought to be ready to learn as well as to teach: he may learn much in confirmation of the truth he advocates, not only from the Jews, but even from the sentiments of the Romanists and Pagans, for in every false religion there are some points derived from a common source, and of which use may be made. I never approve in argument, that if one party produces some point not settled in the Protestant Church, that his opponent should try to put down his proposition, merely because it is held either in Paganism or Romanism. Thus the Dissenters reject Episcopacy, because they say it savours of Popery. If they reject it merely on this ground, they might equally well reject the doctrine of the Incarnation."

Religion a Remedy.—"At Amsterdam an English gentleman, Mr. George Hunt, of Bath, went with me to a Jew, Lipman by name, with whom I conversed on the internal evidences of Christianity. Lipman's observations on this subject were like those I have heard from many nominal Christians, who knew nothing of the power of Christianity, viz., he observed that the Muhammedan will also say, that his religion will produce in him the same effects that the Christian asserts that his produces. I denied that this was the case, or that it was possible, for as a Barbarian cannot give a discription of the comforts of a civilised life without having experienced it, the Muhammedan cannot appropriate to himself the experimental language of a believer in Christ. Lipman then replied, 'A good man among the Muhammedans will, if he believes in his religion, be led to the same way of acting as the good man among the Christians.' I replied, 'In the first place, I deny that man is ever born good; the first cry uttered by the babe coming into the world proves the truth of the history of the fall of man; the babe cries because it cannot bear the light, and the passion of anger is distinctly observed in infants only a few weeks old. Only that man is good who is born again. The difference between a good Christian and a good Muhammedan is this, that the Muhammedan is good in contradiction to his religion, for the fruit of that religion is wickedness, but the the fruit of the Christian religion is holiness.' Our conversation afterwards turned to the necessity of a Saviour like Jesus. It is deplorable to observe that with most people, Jews as well as Gentiles, religion is considered more as a philosophical system than a remedy; and this is the reason why so many stumble, because they believe themselves wise, and do not see that men, with all their wisdom, may be compared to some magnificent ruin, and that in order to regain its former splendour, an architect is necessary; if not, it will still remain a ruin, and owls and bats, or gangs of robbers, shall find an asylum in the magnificent building. They do not see the necessity of a great Architect to repair the breaches in our fallen nature."

Internal Evidence.—"Men and Brethren of Gibraltar! Believe in the Lord Jesus Christ, and you will have a testimony without in which thousands of evidences have concurred; and you will have a testimony within you, which likewise has been confirmed by the concurrent experience of thousands. You will see, you will know, you will enjoy the truth; and you will find that, in your distresses and temptations, the grace of the Lord Jesus Christ unto you, and the strength of the Lord Jesus Christ, will be made perfect in your weakness, and the power of Christ shall rest upon you. You shall be blessed in your coming in, and you shall be blessed in your going out; and you will stand fast in that liberty wherewith Christ hath made us free."

Our next series of extracts will relate to men, manners, customs, and miscellanies. Dr. Wolff has visited so many climes, conversed with so many remarkable persons, and describes with so much point what he has seen and heard, that his observations are very instruc-

tive and entertaining. He is often shrewd, and it might seem, sarcastic; but he is never ill-tempered;—he would not hurt a hair of the beard of Ali Pacha himself, much as he dislikes his doings. And then if he says a playful thing of another man he never spares himself. He lets us have our smile at Edward Irving* shaving him when he came to England with his oriental beard; for which courtesy it was said he "kissed" his gigantic friend most orientally. He tells us that he nearly blundered his way into Ibraham Pacha's harem, when the Pacha, laughing, said (it might have been no laughing matter), "I wonder such an absent man as yourself was able to find his way to Bokhara;" nor does he keep back that when he was at Jerusalem one of his countrymen told him that he was satisfied this was the fulfilment of the prophecy, "Zion is desolate; *foxes walk upon it.*" But if any persons thought they might call Joseph Wolff either "a donkey" or "a great rascal," they found by such incidents as the following, that he could be as witty as they.

"Lady Georgiana rode on the donkey, and I walked. The donkey put me in mind of a curious circumstance that happened when I travelled the same road in 1823 with my American friends, the Missionaries King and Fisk. A Dervish was at that time accompanying us, who came from Bokhara; he rode upon a donkey. After Fisk had pitched the tent I went into it; but King walked, and observed that the Dervish, being angry with his beast, beat him, and called him "Yehoode," i.e. Jew. He was excessively amused at this, and came to the tent, and said to me, "Wolff, imagine this Dervish calls his ass a Jew." I made no reply, but soon after I went out and joined my

* By the way, did Dr. Wolff recollect, when he wrote at page 213, "The talismanic power of the word *Protestantism* has long since passed away from me," that he was plagiarising upon poor Irving who used the very same expression at page xxiv. of his preface to Ben-Ezra? It is but just to Dr. Wolff to to quote the following passage from his journal, as there was once a rumour that he was inclined to become an "Irvingite." He says:

"Lieutenant Campbell, of the Indian navy, informed me that several officers of the navy, who had attended my preaching in India in the years 1833 and 1834, had begun to lead a serious life; but I was also sorry to hear that some of those who became serious fell into all the absurdities of the Tongueites of Irving; assumed the dogmatical spirit of Irving, without possessing the talents of that great, amiable, though erring man of God, for as such I always shall consider Irving. His views on the authority of the Church were highly valuable, and in many respects correct."

Dr. Wolff might have added, "and in many respects very *in*correct." But we discharged our conscience upon controversial matters last month, and will not renew them now. Irving and Mr. Drummond were the masters who introduced more than one of the Morning Watch divines to that cast of theology, which has terminated in their giving in their adhesion to Oxford Tractism. Between the one and the other there was but a step. Dr. Wolff says: "The first thing the Roman Catholic priests attack the Protestants with, is the want of unity; and all the schismatic Protestants can answer is, that there is no unity in the Church of Rome; but it cannot be denied that, in this respect, the Protestant communities are in a most awful state, and *all for want of a tribunal in matters of faith.*" Fie! Dr. Wolff;—have you got so far back towards the Vatican and Propaganda? One is our Master, even Christ; and to Him we stand or fall; not to any earthly "tribunal of faith." This is quite consistent with reverence for sound scriptural creeds, catechisms, and churches; and we do not set lightly by such important facts as the following:—

"The Syrian Christians count their Apostolic succession from Peter the Apostle, as Bishop of Antioch; and in the appendix you will find the names of their Bishops from the time of St. Peter to the present time, uninterruptedly; for there is no church in the East who has not most faithfully preserved her Apostolic succession."

friend King in his walk; and as we chanced to approach the Dervish's donkey, King turned to me, and pointing to the ass, said, 'Wolff, who is this?' I answered,' *The President of the United States, Sir!*" Poor King stooped down to scratch his leg, and never teazed me again on that subject."

"One could evidently see that the design of these infidels (two Berlin students whom he met with in Germany;) was to gain over the Roman Catholic priest to their party, in which they completely succeeded; and now I was between two fires—that of the infidel and that of the priest. They all accused me of being a Pietist! and the liberal students of the Berlin University observed that the police ought to interfere in order that these fanatical principles should not be promulgated. They then abused many well-known religious characters; among others, Count Von der Recke. At last one of them observed that there was one of them *a great rascal*, who had been travelling in the East, preaching the divinity of Christ; his name was Joseph Wolff. When we reached the place where I was to leave the coach, I said, "Adieu, gentlemen, I am Joseph Wolff, and I am going to visit my friend, Count Von der Recke."

We will now proceed to our quotations. They are, of course, desultory; but we will prefix a catch-word to each of them.'

The Pacha of Egypt.—"The prophecy of Isaiah is indeed fulfilled respecting Egypt, 'The Egyptians will I give over to a cruel lord.' (xix. 4.) Muhamed Ali, and his son, Ibrahim Pasha, are the most cruel tyrants of all the Turkish governors existing. Muhamed actually takes the clothing from women and children, and leaves them naked. He has established many manufactories; and when he owes the workmen money, instead of paying them he gives them an order to take away by force the things they want from the poor people who bring their produce to sell in the market."

"Egypt is justly styled the Botany Bay of France and Italy; therefore respectable Frenchmen, who come here, shun the company of their dissolute countrymen; and by the very worst of Italians and Frenchmen Egypt receives her civilization."

"His Highness Muhamed Ali promised me every assistance in his power, and desired me to call often on him. He is evidently a man of much perspicuity and talent, and might have become a great man in the best sense of the word, and a benefactor to Egypt, if he had not been a rebel against his legitimate Sovereign, and if he had had men of principle as advisers, instead of being surrounded by the canailles of Europe. However, the good effect of his sending young people to England, you will perceive by the contents of a letter written to me by the son of a *felah* (Egyptian peasant,) of course a Muhammedan, who was sent to England and Scotland, where he remained several years."

"My open operations among the Muhammedans [Dr. Wolff is speaking of his different visits to Egypt] frightened Muhamed Ali, so that he ordered me to leave Egypt, which I did."

"The Pasha [on another occasion] promised to give me every assistance in his power. His Highness asked me whether he looked now older than when I saw him several years back. I replied that his beard had become white, but he looked exceedingly well. Before I took leave of him, he desired me to call every evening."

Lady Georgiana Wolff.—"Lord Mandeville and Mr. Irving conducted me up to the drawing-room, when I was introduced to Lady Olivia Sparrow and Lady Georgiana Walpole, who, as you know, became some months after the dear wife of your affectionate friend."

"Lady Georgiana soon became acquainted with some of the passengers, and tried to shew them that nothing but the power of the religion of Jesus Christ can diminish vice, and establish the love of God in the heart of man; she then turned to me and said in a low voice, 'Even a woman may put in a word in season.' This is also my opinion; but Lady Georgiana never set up, as some ladies do, as a preacher, which is very unbecoming in a female."

"I think I wrote to you in my last about Lady Georgiana's conversation with Mr. Levi on religion. I must do justice to my wife: she is not a mere repeater of Mr. Simons' sentiments, though she had a sincere veneration for that excellent old man; but she has an independent way of thinking."

Sheikh's Harem.—"The ladies in the Sheikh's harem at Damietta, requested Lady Georgiana to sing in the English fashion; she said she never sang any thing but songs of the Church, but if they liked it she would sing one. They replied that they should like it very much. She then sang, 'Jesu, Saviour of my soul!' explaining to them that it was addressed to Yesoouh Messea, i. e., Jesus Christ; and afterwards she sang at their request another.

She then was singing the songs of Zion in a strange land."

"The women all crowded round her to hear what she said, and one old lady who had dined with them laughed, but the Sheikh's eldest daughter reproved her. Many of them seemed struck, and the poor black girl, who had been a Christian, wept, saying, they should go to heaven as they did love Jesus."

Dr. Krummacher.—"On the 16th of May, 1827, I went to Barmen, lectured there, and made the acquaintance of the Rev. Mr. Krummacher, author of Elijah the Tishbite, who had baptised my brother; and to his care and instruction I recommended my sister Jette, who soon after was baptised by him. Dr. Krummacher is a high Calvinist, and I am afraid, by some expressions of some passages in Elijah, inclined to Antinomianism; at least some of his expressions may have that tendency; but I heard him preach on the temptations of our Saviour by Satan, in Matt. iv. which was a most excellent sermon. He most strikingly illustrated 'the kingdom of this world,' by the present state of pseudo-civilization in Europe. The boldness with which he exposed the infidelity, and the opposition to the establishment of Christ's kingdom by the kingdom of the world, was beautiful, and shewed that Krummacher is no Antinomian in practice."

Professor Hug.—"I met a very clever Jew, whose name is Rees, who assisted a Mr. White in translating the theological writings of the celebrated Professor Hug, who is Professor at the University of Freybourg, in the Duchy of Baden, and there teaches theology and the oriental languages. Professor Hug is a Roman Catholic by profession, but has received his education chiefly from the writings of the modern Protestant Divines, and evidently leans towards the neology of Germany, as his Introduction to the New Testament, and his new method of interpreting the Canticles, will sufficiently prove. But the School of Tubingen appears, however, to have checked in some degree the neological tendency in Professor Hug; the writings of Storr seem evidently to have had a beneficial influence on him."

German Neologian Preachers.—"There are now two classes of Protestant preachers in Vienna. One class of them are Neologists, as Waechter, Glatz, Koenig, Boettiger; and the other are inclined to the Roman Catholic religion, as Walch, &c., who are, beyond all doubt, the best. When I was at Vienna there was another Neological coxcomb of a preacher there, Klaineman by name. I heard him preach a very pathetic sermon on the utility of cultivating potatoes."

Rowland Hill's Facetiæ.—"There can be no doubt that Rowland Hill was a man of deep Christian experience, and of a cheerful frame of mind, which will always be the fruit of true experimental Christianity; it, however, is to be regretted that his natural temper was such as to incline him to give utterance to the most ludicrous observations, which certainly are unsuitable for the pulpit. However, none have more to deplore that tendency than myself, and I struggle against it: we ought to take example from the Muhammedans, with regard to their solemn demeanour on religious subjects, especially on naming their pseudo prophet."

Lord Brougham's Theology.—"Lord Brougham, in his excellent work on Natural Theology, is undoubtedly wrong, if he asserts that miracles are no proof of the truth of a doctrine. If a creature is able to perform the same deeds as his Creator, does not this shew at once that his mind must be congenial and in harmony with the mind of God? 'If I do not the works of my Father, believe me not! But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him."

Lord Nugent.—"In March, 1835, I set out again for England in the Firefly. I had as a fellow-passenger Lord Nugent, &c. I attempted to enter with Lord Nugent into an argument on politics, but I was beaten by him in five minutes, though not convinced, for I remained as staunch a Tory as ever."

Mr. Schlienz.—"I preached every third Sunday to the congregation of the Rev. Mr. Schlienz, the most efficient Missionary, without any exception, that the Church Missionary Society ever sent to the Mediterranean. He was born in Wirtemberg of respectable parents, and was taken in his early years into the house of his wealthy uncle, who was a watch-maker; but Schlienz soon became acquainted with the Bible, and having an ardent desire to preach the Gospel of Christ, he applied for advice to his pastor, the pious and excellent Doctor Bahnmeyer, formerly Professor at Tuebingen. And as Bahnmeyer was convinced not only of his sincerity, (for it would be injurious to Schlienz to class him with so many tinners and shoemaker journeymen, who, not able to go on with their profession, go to Basle under the pre-

text of being converted, in order to become missionaries,) but also of his great talent for languages, he (Dr. Bahnmeyer) gave him every encouragement; he was sent to the Institution of Basle, and then to the Islington Seminary, whence he was sent to Malta; where he soon entered into a strict friendship with the zealous Mr. Le Mesurier, chaplain of the forces at Malta; and Schlienz is now a clergyman of the Church of England, and he has already undertaken the most gigantic labours, and accomplished them for the promotion of religion and civilization! He neither complains about the cold in winter, nor the heat in summer. With him are joined Matthew Weiss and Peter Brenner, both worthy men."

Illustration of "Hamlet left out by particular Desire."—"Sir George Don, late Governor of Gibraltar, kindly invited us to dinner twice. His Excellency was interested about Sheeraz, as he had heard of the fame of the wine of that country, and observed to one of our friends that he thought an account of my journies would be very interesting, *if the parts about the Jews and the Bible were left out.*"

Quaker-Lady Preacher.—"When I was lately in America, I asked a Quaker lady what the Quakers said to St. Paul's words, 'I suffer not a woman to teach.' She replied that he meant womanish men. I asked her whether she was a masculine woman?"

Magnificent Bribe.—"Rabbi Shlome informed me that the Jews of Constantinople had written to the Jews of Jerusalem, that the Pope of Rome had paid to me millions of dollars, in order that I might be able to convert the Jews either by bribery or force."

A Mathematician.—"Finzy continued, 'You do not know, perhaps, that I am in the service of the Pasha, as Professor of Mathematics, and therefore I demand of you mathematical proofs of the truth of Christianity.' I said, 'Do you ever eat?' *Finzy.*—'Yes.' *Wolff.*—'Why do you do so?' *Finzy.*—'Hunger compels me.' *Wolff.*—'Can you prove that mathematically?'"

Abyssinian Saint.—"I must give you an account I learnt of some of the Abyssinian priests, respecting their great saint Tekla Haymanot, who lived in the seventh century. He made such an impression on the Devil by his preaching, that he (the Devil) determined to become a monk for forty years. I observed, 'I dare say that the Devil was frequently converted into a monk.'"

Mohammedan Scruples.—"One of the Turkish officers called on me. I offered to him a copy of the Bible. He replied, 'that he could not, by any means, touch anything which is forbidden by his religion.' Immediately after this, he requested me to give him a glass of brandy. I replied, 'You ought not to touch, by any means, anything forbidden by your religion; for spirits are prohibited in the Koran.'"

Optical Illusion.—"Lady Georgiana observed a curious optical deception in the sand about the middle of the day, when the sun was strong; all the foot prints and other marks that are indented in the sand had the appearance of being raised out of it, and at those times there was such a glare that it was unpleasant for the eyes."

Free and Easy Oriental Manners.—"It is impossible to give an idea of the total dissimilarity of manners at Jerusalem and in England. In the East every one talks to you on an equal footing; and the woman who washes for you will come on Sunday to pay you a visit, bring her friends, and sit down regularly like company, and drink coffee; at the same time if they are beaten they say nothing about it."

English Dervishes.—"One of the Arabs desired me to give him a Bible. I gave him the Bible gratis, as I mostly did; and I saw the great use of so doing, for as one of the Bedouin Sheikhs in Yemen observed to me, 'The Dervish of England displays a better disposition than our Dervishes. Our Dervishes take things, but you give us useful things;' and besides this the people are very poor, and I consider it an abomination to ask money of a Muhammedan or Abyssinian, when they are so very needy."

Stipendiary Religionists.—"Several Bethlehemite Christians, converted by the Roman Catholic friars of Jerusalem, accompanied us, and told us the Latin convent was quite empty, as the friars were all in Jerusalem, because they would not pay tribute to the Pasha. They added that the convent used to pay for them also, but now they refused to do so, and therefore they gave a good flogging to some of the friars, and turned them out of the convent; and they added, with an oath, that if the friars did not pay they would turn Greeks again, for they had turned Roman Catholics only on this condition!"

Contrast with this make-shew proselytism and love-of-money conversion, the case of those faithful servants of Christ who, not for filthy lucre, but in the prospect of

the loss of friends, property, liberty, and life itself, have joyfully taken up the cross of their Divine Master, to follow Him wheresoever He leads. Our own age has not been destitute of such champions for the faith, such additions to the noble army of martyrs. Feeble women in Madagascar, and persecuted Jews in Constantinople, have joined that triumphant assembly. The following, from Dr. Wolff's journal, is an affecting illustration; and with it we will close our extracts.

"Now I will relate a remarkable instance of modern martyrdom. A young Greek, some years ago, whose name was Paniotes, was servant to a Turkish nobleman, called Osman Effendi. He came with his master to Jerusalem; and when Osman Effendi went to worship in the Mosque of Omar, this young Greek accompanied him. Soon after Osman Effendi undertook a journey to Damascus, intending to return to Jerusalem, and left Paniotes to await his return. When the Pasha of Damascus arrived here on his annual visit, Paniotes was accused to him of having profaned the Mosque of Omar, by having entered it; he was summoned to appear before the Pasha, and questioned as to why he did so; he answered that he had followed his master, whom it was his duty to follow. The penalty was death or to turn Muhammedan, which was much pressed upon him. Paniotes exclaimed, 'Christ is risen, who is the Son of the living God. I fear nothing.'"

"Pasha—'Say God is God, and Muhammed the prophet of God, and I adopt you as my son.'

"Paniotes—'Christ is risen; I fear nothing.'

"They led him out before the castle of David, and drew up the soldiers around him with their swords drawn; but Paniotes exclaimed, 'I am a Christian! Christ is risen! I fear nothing!' He knelt down, and prayed to Jesus Christ the Son of God, and exclaimed, 'Christ is risen! I fear nothing.' Even Christians advised him to turn Muhammedan. He exclaimed, 'Christ is risen! I fear nothing.' The executioner lifted up his fine hair which he wore, as many Greeks do, flowing down to the shoulders, and struck him several times with the sword, so as to draw blood, in the hope that he might relent; but Paniotes continued, 'Jesus is the son of the living God;' and, crossing himself, he exclaimed, 'Christ is risen! I fear nothing!' and his head fell. The Greek convent paid 5,000 piastres for leave to remove his body and bury him."

We now close Dr. Wolff's pages. We are glad to find that our reverend brother, after all his vicissitudes, and greatly needing repose, has found a peaceful home in an English pastoral dwelling, and among so affectionate a flock as he describes them to be; for he says, in concluding his book: "The people of Linthwaite are very good-natured and kind-hearted towards us. They divide themselves into Blues, Yellows, and Whites; i.e. Conservatives, Whigs, and Radicals. I like the Blues best!" Whether, in the providence of God, this is to be his final earthly sphere of sacred ministration; or whether he is yet reserved for renewed public labours, we pray that his bow may abide in strength; that he may have much of the presence of the God of his Fathers with him, and with those who are dear to him; and that "the good will of Him who dwelt in the bush," the indwelling of "the angel of the covenant," the grace of a crucified but exalted and again to be manifested Saviour, may rest upon him. And so ends our advent farewell and benediction, for himself and his fellow-pilgrim, and the little Wolfflings.

MEMOIR OF Z. MACAULAY, ESQ.

A brief Sketch of the Life of the late ZACHARY MACAULAY, Esq. F.R.S. *as connected with the subjects of the Abolition of the Slave Trade and Slavery. Extracted from the Appendix to "A Review of the principal Proceedings of the Committee of the London Anti-Slavery Society, subsequent to the passing of the Abolition Act in* 1833." *London*, 1839.

IT was a great disappointment and grief to us that we were not able to present to our readers a full and authentic memoir of that excellent and remarkable man, our much-esteemed and beloved friend, the late Mr. Macaulay; but upon making application to those from whom we hoped to receive an outline of the narrative of his useful and exemplary life, which we intended to inlay with our own recollections, we found that materials for that purpose had not been collected, and that it was doubted whether a copious and accurate memoir could be furnished. We would have attempted ourselves to supply the defect; but that we thought it unjust to his memory to give only an imperfect and meagre sketch in the pages of a work which (in conjunction with friends of kindred mind) he projected, and personally edited for fifteen years; and in which, therefore, if any original memorial were presented, we thought it ought to be one that should exhibit his life and character both authentically and adequately. Whether such a memoir will yet be given to the world, we know not;—we trust there will;—but in the meantime a well-delineated sketch has been appended to a summary of the proceedings of the London Anti-slavery Committee, and which (with a few abridgments) we have great satisfaction in transferring to our pages. The compiler (the secretary to the Anti-slavery Committee) states that the letters quoted were not furnished for that purpose, and that no communication had been held with any member of Mr. Macaulay's family, who therefore are not responsible for the sketch; but it bears upon its front the impress of faithfulness; and we feel no scruple in quoting it as a well-written and very interesting narrative; and we are glad to be able to rescue it from its present fugitive shape, and to introduce it to a large class of readers who would not otherwise see it. The committee say that they have understated rather than adequately depicted Mr. Macaulay's "constant, severe, and disinterested labours in the cause of religion and humanity;" and this we can attest is true; for even in regard to his exertions for the abolition of the slave-trade and slavery, which occupy the larger portion of their succinct narrative, much might be added; while in reference to other parts of his life, particularly his extensive connexion with religious and charitable institutions, and his writings, —chiefly papers in the Christian Observer, during his editorship, upon a great variety of subjects, theological, critical, moral, philanthropical, and political — little could be said in so condensed a space; though that little is written with discrimination, affection, and justice. "Macaulay," Hannah More once said to us, "has a large heart"—which was as superfluous an announcement to those who knew him, as that he had a clear head—a most perspicacious accuracy of judgment. His judicious, and often striking and felicitous,

observations on public events; his powerful advocacy of deeds of piety and charity; his calm and discriminating strictures in matters of theological controversy; and his earnest appeals in the inculcation of practical holiness and fervent devotion of heart and life to the service of our Divine Lord and Master; exhibited him as combining the characteristics of an enlightened statesman, a scriptural philanthropist, an orthodox and accurate divine, and a devout and practical Christian. His religious sentiments, both doctrinal and practical, are upon record (not to allude to other papers) in the Family Sermons in the first fifteen volumes of the Christian Observer, many of which were from his own pen, and all underwent his revision. * We may add, that he was not unskilled in matters of literary taste and criticism; and he cordially promoted useful science; but love to God and to man was his most marked feature; and it shed a radiance over his whole conduct. He had a deeply-feeling heart under a somewhat thought-worn, not to say rugged, brow; which, however, readily lighted up to cheerfulness or softened to tenderness, as the happiness or the afflictions of others passed before him. He exhibited the property both of a guileless and a great mind in the frankness with which he yielded his confidence where he thought it deserved; so that when he had once committed any charge to one whom he believed worthy of it, he never harassed himself or others with suspicions or peevish complaints. Few men had a more affectionate circle of personal friends, or better deserved it; for he was not a sunshine flatterer, but a man whose services might be best relied upon whom they were most needed. *

* We inserted several which he wrote after he quitted the editorship; but we will not specify them, as they might not be all, or altogether, his own. We gather this from the following note attached to the manuscript of one which he sent us in 1820.

"My dear Sir,

"Laying my hand yesterday on the brief notes of a sermon I heard some time since, I was induced to copy them out. I do not know whether they will serve your purpose;—they may, possibly, with such corrections and alterations as, on looking over the MS., may suggest themselves to you. But dispose of it as you shall judge best. I shall only be glad if it saves you any trouble.—Yours truly,

Z. M."

* While looking over some old letters of our friend, we happened to turn to one addressed to us by Mr. Henry Drummond, a few years since, upon his hearing of Mr. Macaulay's being seriously ill. It is so honourable to both parties, that we feel sure we violate no delicacy in copying the following passage to illustrate the remark in the text.

"I was very much concerned at your account of Mr. Macaulay's health, which I received last night, and went up to see him to-day. His son and daughter told me he is in a very precarious state. If he is taken away, I shall look upon it as a sign either that the emancipation of the slaves is not now to take place; or that, being never to take place, the principal witness against the enormity is withdrawn, and the judgment on its perpetrators is to proceed. The latter appears to be more consonant with Scripture; but our duty is still to call upon men to repent and forsake their evil courses. Yet I cannot deny that the return of the Jews, the destruction of Christendom, (whatever its boundaries may be,) and the coming of the Lord, all precede the blessings to be conferred on the heathen. During the thirteen years that I have known Mr. Macaulay intimately, I have ever found him advancing in the knowledge of the Lord. He has been more slandered than any individual of my acquaintance, with less adventitious power of resisting calumny than Mr. Wilberforce; and therefore I ever felt it especially incumbent upon me to stand by him, and throw in my lot with his. Macaulay is a staunch friend, and one of the *very very* few men I have met with in this false world on whom I

But we must not pursue this theme; our intention being only to extract the substance of the narrative in our hands; though of course not making ourselves answerable for every expression or statement in it. We will take the liberty of appending some notes by way of addition or illustration.

"It is not our intention to furnish a history of Mr. Macaulay's life: even were it in our power to do so, the intended immediate publication of the pamphlet to which it is purposed to append these notes, would not allow time sufficient to collect the requisite materials, nor even to refer to the dates of many interesting and important events connected with it. A good biography of Mr. Macaulay, moreover, would necessarily comprise a far more complete history of the Abolition of the Slave Trade and of Slavery than any which has yet been yet written.*

---

felt I could depend, if ever I should have been thrown into circumstances to require more than the name. Such a loss is not to be replaced."

* The compiler justly states, that though the earlier portion of Mr. Clarkson's history of the Abolition of the Slave Trade is minute in its details; the narrative of the proceedings of the last ten years of the struggle, from his having been precluded from taking an active share in it, in consequence of the shattered state of his health, and the consequent necessity he was under of compiling this part of it from written documents, is by no means so full. Very few formal meetings of the Committee for the Abolition were held during the period alluded to; but those who are personally cognizant of the transactions, know, that this deficiency was more than compensated by the very frequent meetings which were held at Mr. Wilberforce's house, in Old Palace Yard, at which were generally present Mr. Wilberforce, Mr. Stephen, Mr. Henry Thornton, Mr. Macaulay, Mr. William Smith, Mr. (now Lord) Brougham, and others. From these meetings we have known Mr. Macaulay frequently retire at day-break, to carry the result of their deliberations into immediate effect. Mr. Clarkson, writing subsequently to the period when he published his History, says: "He was a man of great ability, undaunted Indeed, a history of the abolition of the latter by any individual, who may not have the advantage of consulting Mr. Macaulay's papers and correspondence, must necessarily be a failure. It is true, they may write down how many meetings were held in the Freemasons' Hall, and how many in Exeter Hall—and who made speeches, and moved resolutions—and how many times the subject was brought forward in Parliament, and give extracts from the lucid and powerful speeches made by Mr. Fowell Buxton, the great parliamentary leader in this cause, and by others; but if they have not had access to these valuable documents, they will never be able to show how the mighty machinery which effected it was, in the first instance, constructed and set to work, nor scarcely even, how it was kept in action, until abolition became the fashion of the day.

"From the beginning of 1835, when the Anti-Slavery Committee recommenced their labours, they were deprived of Mr. Macaulay's personal assistance, in consequence of the infirm state of his health, which had been much undermined by those incessant labours in the great cause of abolition, which he began at a very early period of his life,—carried on in the West Indies,—in Africa,—and in Europe, and which terminated only with his existence. The extent, and the unceasing nature of these labours, were known but to few,—not to their full extent, even to the members of the Anti-Slavery Committee, except perhaps to such men only as Mr. Wilberforce, Mr. Stephen, Mr. Fowell Buxton, &c., who devoted day after day, and night after night, to the same object; and even amongst these, he was the hardest of the hard workers. He not only readily but gladly sacrificed time, health, money, domestic enjoyments, hours of recreation, and even

---

courage, indefatigable industry, and warm benevolence. I witnessed with admiration his labours in the Anti-Slavery Society. He had to endure the fate which such powers and virtues invite. He was the object of bitter persecution and malignant slander by the tools of the planter and colonial party. But he survived them all, and lived,—a felicity denied to his friend Mr. Stephen, but alike conferred on me and our common friend Mr. Wilberforce—to witness the grant of legal emancipation, though not the enjoyment of actual liberty, by the negroes."

those of necessary rest, to this great cause of humanity and justice,—and such only as we have mentioned, could form anything like a just estimate of the very great and important share he had in bringing about the Abolition of the Slave Trade and of Slavery. Yet so singularly did he retire from the public gaze, so wholly did nobler motives influence his mind, so justly did he appreciate at its true worth mere mob applause, that he seemed always to shrink from it, as derogatory to the great cause of truth, justice, and humanity, in which he was engaged.

"Mr. Macaulay, who was decended from an ancient and highly respectable Scotch family, was thrown upon the world at a very early age, and found himself, as we believe, when only in his nineteenth year, in that most trying and dangerous occupation,—the overseer of an estate in Jamaica. His conduct, even when thus young, was so marked by steadiness and sagacity, that he was soon promoted to the management of the property; and he remained at his unpleasant post for ten years, from 1782 until 1792.

"The benevolent principles inherent in his nature, are shown by the following passages in a letter written to a very intimate friend, dated 25th November, 1789. Speaking of an expected change in his employment in Jamaica, he says—'It is a situation in which I flatter myself I shall be able, from my freedom from controul, to alleviate the hardships of a considerable number of my fellow-creatures, and to render the bitter cup of servitude as palatable as possible.' And shortly after, he says—'There are on the estate between 200 and 300 negroes whose lives in a manner depend on my care and attention,—whose labours I am obliged to direct,—whose irregularities I must punish,—and whom I must faithfully attend in sickness.' But we have often heard him say, that while he was thus engaged, his hardships and privations were only inferior to those of the wretched beings whose labour he superintended.

"During the whole of his West Indian residence, no deviation from the strict path of rectitude, however slight or venial, even once occurred. When in subsequent years, Mr. Macaulay became the object at which West Indian malignity vindictively threw its daily shaft, the treasures of Peru would have been lavished on the individual who could have exposed an error of his early days: ingenuity was taxed, and invention exhausted in vain endeavours to render this worthy man suspected by the public: one newspaper in particular, (the *John Bull*,) selected Mr. Macaulay as the special object of its weekly abuse, and was driven to despair, in the hopeless attempt to fix him either with guilt or folly, or even with the minor charge of inconsistency, though its coarse and frequent reference to his West Indian engagement showed the strict scrutiny which was made into the history of his early life.

"In the year 1791, the Sierra Leone Company was established, under the auspices of Mr. Wilberforce, Mr. Henry Thornton, Mr. Granville Sharp, and other distinguished characters. The object of this company was to promote the civilization of Africa, by opening the field for commercial enterprise of a nobler character than the traffic in slaves. Mr. Macaulay, at the recommendation of his brother-in-law, the late Mr. Babington, formerly the member for Leicester, was, by the following resolution of the Board of Directors of the Sierra Leone Company, (September 18th, 1792,) appointed junior Member of Council, viz.: 'Resolved, that Mr. Zachary Macaulay, who has left the West Indies to enter into the Company's service as a manager, in consideration of the general knowledge which he possesses, as well as his ability and zeal for the company's service, be appointed second in Council at Sierra Leone.'

"About the time of his quitting England for Sierra Leone, a letter which he then wrote to one of his friends, dated 16th November, 1792, leaves on record, that even before that period, he had written in the cause of philanthropy, and furnishes also a striking proof of that utter indifference to the value of mere human applause and vulgar popularity, to which we have already alluded. In this letter, alluding to the draft of a pamphlet which he had prepared on the Slave Trade, he says—'Mr. Thornton was pleased with my essay. He thought its title ought to be "Dispassionate Thoughts on the Slave Trade, and the Effects of an Abolition on the West Indian Islands," by, &c. He thought at first, that it ought to bear my name; in answer to which, I urged my situation with respect to him, Mr. Wilberforce, and the Sierra Leone Company, which would be made use of to prejudice the public mind, while no good effects that I could foresee, would flow from it. The principal end of publishing it, I take to be the drawing men's attention to a part of the question which has hitherto

been little attended to, and of course making it a subject of discussion, and still more of inquiry in the course of the examination of witnesses in the House of Lords. I conceive it to be, as if I were to furnish to the public a set of queries to be put to the witnesses who appear at the bar of the House of Lords. The matters of fact they can only reply to in one way, if they be not either grossly ignorant, or wilfully false. And as to the conclusions I draw from these facts, if they are fairly deducible, they will not of course require the junction of my name to produce conviction. Mr. Thornton thought, that to obviate any objection that might be made, on the score of my present situation, there ought to be a reference to my letters to you on this subject, written long before the Sierra Leone Company had an existence. But, you will easily perceive the tedious details and painful egotism into which this must necessarily lead; indeed, he seemed to be convinced at last, that it might be ranked among his questions of comparison, and ought to be made a subject of serious consideration at Yoxall Lodge (The Rev. T.—since Preb.—Gisborne's). To myself, I state the question in this way: In one case, there is a deal of useful and novel information laid before the public, which, with my name prefixed, I flatter myself would make an impression on those to whom I am known; but against that, may be placed the peculiar disadvantages of my situation, as connected with the abolitionists and Sierra Leone. In the other, there is the same information, and from that information must result the same advantages, as if it were not anonymous; for in either case it would serve no end but that of attracting attention and exciting curiosity; while in the latter, people are prevented from straying from the question at issue, and are not hindered from inquiring into the truth of the allegation, by an inquiry after the planter, who had had boldness enough to advance such assertions, and whose present situation, (Member of the Council at Sierra Leone,) when discovered, would, in minds whose idol is interest, weigh considerably against his arguments. I confess I am exceedingly anxious that that course should be taken, which would the least frustrate and best promote the end in view, the calling and fixing, the calm attention of West Indian planters to the real question at issue, as well as suggesting queries to the House of Lords. But I know not that any thing would more effectually operate in prejudice of the work, or in preventing that calmness which ought to precede the perusal of it, (I mean in the breasts of West Indians,) than knowing that it came from the school of Thornton, Wilberforce, and Gisborne: my connexion with all of whom, they would certainly discover. To many of them, indeed, it is already well known. Do write me about this matter.'

"Mr. Macaulay's devotion to the cause of abolition, and the little desire he had of showing off as a champion, may be gathered from the following extract of a letter addressed to Mr. Wilberforce in 1793, in which he says —'but should your hope of gaining evidence from any other quarter be disappointed, I shall certainly feel myself bound to obey your summons, when you may think necessary; you know the peculiar situation in which I stand, and though I think I grow daily more indifferent to the world's good or bad report, yet I certainly should not wish to overlook it; it would be more agreeable to me on the whole, not to be called, but, in such a case, I should hold no parley with my own feelings.'

"But while Mr. Macaulay was indifferent to the applause or censure of the common herd, he by no means undervalued the opinion of the wise and the good. In a subsequent letter he says: 'However, I am ambitious of your "well done," and of that of some of our common friends; but how poor is even that, compared with His approbation who seeth in secret! I know it to be a high degree of piety, which will enable us to set the fear of God above the fear of men, and it may cost a man years effectually to attain to it. I console myself, however, on my journey to that lofty pinnacle, with reflecting, that the men whose favour I am ambitious of, and whose disapprobation I dread, will prove like steps, whereby my ascent will be made easier to that height, where God will be all in all.'

"The state of the Slave-trade question detained Mr. Macaulay in England till the close of the year, when he sailed. He arrived in the colony early in the succeeding January, and immediately became first in Council, and shortly after succeeded to the Government. He soon discovered that the duties of the post to which he had been appointed, required exertions of no ordinary character, and entailed labours and privations of the heaviest and most distressing nature. The colony, at the time of his arrival, was in a very deplorable and critical state;

badly supplied with provisions; in fact a famine must have ensued had any accident delayed the arrival of supplies from England, an event very likely to have happened during the war; the dry season was half over, and no comfortable dwellings had been erected for the people previous to the rains. The colonists were turbulent and disorderly, and the colony exhibited constant scenes of lamentable riot and licentiousness. We cannot however go into the history of the Sierra Leone Colony; we will therefore merely observe, that all the difficulties and dangers incident to this unhappy state of affairs, did not overcome Mr. Macaulay's fortitude, nor damp his zeal, nor lead him to despair of ultimate success. More than a year afterwards (October 16th, 1793,) alluding to the preservation of the Colony, he writes thus:—'To mention a few of the more discernible providences during these last nine months,—though almost totally neglected by the Court of Directors, continually in the jaws of famine, often with not a week's provision in the colony, succour has still come from some unexpected quarter, and recovered our fainting spirits. Exposed at times to the fury of a rabble, goaded on by an artful incendiary, we were enabled to avert its force, until now by a happy concurrence of circumstances the storm is laid; unanimity reigns among the Company's servants; few murmurs are heard from the settlers, and the authority of the law is respected. Entangled in a palaver on account of H. G. Naimbanna, which threatened to stain our colony with blood, God was pleased to turn the hearts of the natives, and even to make our old enemy King Jamie our chief friend; while war is pouring its fury on the other quarters of the world, we are free from its ravages. Though in want of many necessaries, the rains, which have fallen with uncommon severity, have passed over us almost innoxious. And, as if God meant to give a still more striking proof of his kindness, the war, and the failure among Guinea merchants, have removed the slave-trade in a great measure from our neighbourhood, though we are unable from want of goods to avail ourselves of that circumstance.'

"The early losses suffered by the Company, seemed to have led the Directors to adopt a most ruinous system of economy. During the whole time the colony was in their hands, there was at no period of it a sufficient number of hands employed for the performance of the necessary duties; a circumstance perhaps not much to be wondered at, when it is considered that for many years the salaries offered to clerks varied from only 30*l.* to 90*l.* per annum, whilst those given to officers of a higher grade were also in the same miserable proportion. About this time, Mr. Macaulay writes thus to the Court of Directors, (March 4, 1793):—'If you mean to carry on trade to any advantage in this part of the world, you must have active and methodical agents. You cannot imagine the want of proper people, not only to fill up that department, but every other. Mr. Dawes and myself are not simply in the capacity of governor and counsellor, but we are commercial agents, paymasters, judges, and clerks.' And in another letter he says, 'I am obliged to perform the duties of chaplain; to marry people, and to deliver sermons.'* These representations seem to have had no great effect, for more than a year afterwards he again writes:—'My own constitution will require a visit to England sooner than I expected, if the Directors do not find people to help us. My confinement to the desk injures my health considerably. What do you think of my being obliged to undertake the detail of the commercial department, and even the arrangement, reduction, and posting of all accounts in it, since the beginning of the colony?'

"Notwithstanding all these difficulties and severe labours, Mr. Macaulay about the end of the year, (December) writes thus:—'I am now in better health, and considering every thing, in spirits: my attachment to Africa has diminished nothing by a twelve months' residence in it. It is on the whole a pleasant country; few of the insects which infest us so much in the West Indies: ants are far from troublesome, and the heat tolerable; the smokes are over in four or five days. The soil here is poor, but does well for provisions, coffee, cotton, &c. On the Bullom shore, the soil is exceedingly rich. My hopes rise daily on the subject of African improvement. My avocations, however, are so numerous at present, and so urgent, that I dare not let my

* He little thought that in twenty years he should become the Editor, and in part writer, of Family Sermons, which would be read in numerous households, and (in substance) in not a few pulpits in England.

pen slip into it. I think, had I nothing to do with the government, I could do much in Africa, but God knows best. Our schools are a cheering sight: three hundred children fill them, and most of the grown persons who cannot read, crowd to the evening schools. We have made a schoolmaster of almost every black man in the colony who reads or writes well enough, and the business of instruction proceeds so rapidly within the colony, that in the course of a year or two, we expect there will be few within it who will not be able to read their Bibles.'

"Great exertions were made by the governor and council to establish good order; peace officers were appointed, and rules and regulations were adopted, with a view to enforcing and maintaining order; but the discontent which existed in the breasts of the colonists, and which had been long fomented by a set of the worst characters in the colony, most of whom had suffered under the law, at length, in the month of June, 1794, broke out into acts of open rebellion, and Mr. Macaulay's life at one period of it was placed in great jeopardy, and the colony appeared to be on the eve of destruction; but by his judicious measures and great firmness of mind the evil was averted, and the Company's property saved from destruction. At a Court of Directors, held on the 25th of September, 1794, they passed the following resolution, viz.:—

"'That the thanks of this Court be given to Mr. Macaulay, their acting governor, for the zeal and resolution with which he maintained the laws of the settlement, and protected the property of the Company; and that he be assured that this Court do highly approve of his general conduct on that occasion.'

"In the envelope of a letter giving an account of his proceedings, in quelling the insurrection, he writes thus,—

"'After I had shut the inclosed, it occurred to me, that what I had said would bear too much the appearance of self-confidence and boasting; but God is my witness that I have on no occasion felt more the need of his help; and what a poor, miserable, insignificant, blind, naked, and helpless object man is without him! What I bless him for above all, is, the collectedness of mind he has given me throughout the whole business; he made my way so clear, that I scarce felt an embarrassment; he has also blessed me with unusual health, although I expect from some symptoms I now begin to feel, that I may have an attack of fever ere long, —be it so, He is able to deliver me from that also.'

"The colony had scarcely recovered from this insurrection, when it was attacked by a French squadron, consisting of one two-decker, two frigates, two brigs of war, and two other armed vessels. This squadron, which arrived off the colony on the 28th of September, 1794, was piloted into the river by an American slave captain of the name of Newell. This ruffian, inflamed by private revenge against Mr. Macaulay, came to him, attended by half-a-dozen Frenchmen, and foaming with rage, presented a pistol to his breast, with many oaths demanding instant satisfaction; to which demand Mr. Macaulay, with his usual calmness, replied, 'that since he was no longer master of his own actions, he (the slave captain) must now take such satisfaction as he judged equitable.' Newell did not fire, but threatened to do so, and was so outrageous, that Mr. Macaulay thought it prudent to request a French guard for his house, and a safe conduct on board the commodore's ship; on his arrival there, he expressed to this officer his surprise at the proceedings which had taken place, and complained that the colony had been dealt with in a manner which he believed unusual, except in places taken by storm. 'Have you removed any property?' was the answer. Mr. Macaulay replied that he had not. 'Be careful of what you say to me; for if I should find after this, that you have removed any thing, I shall make *you* suffer, and there shall not be a hut left in the place.' Mr. Macaulay repeated his assurance, and the commodore then gave him a promise that the pillage should be stopped; declaring, however, in the same breath, that if the seamen and soldiers were disposed to plunder, he could not prevent them; and adding, that 'it was his intention to burn every house in the place belonging to Englishmen.'

"The scene which Freetown now exhibited, was in every respect distressing. All the houses were filled with Frenchmen, who destroyed whatever they found in them which they could not convert to their own use; while several other parties were scouring the town in quest of live stock, of which the destruction on this and the following day was extremely great. The books of the Company's library were scattered about and defaced. The dwelling-house of the botanist was pil-

laged, and his collections destroyed: in the accountant's office all was demolished in the search for money; the copying and printing-presses also were destroyed; all the telescopes, barometers, and thermometers, and an electrical machine, were broken to pieces. A sentinel, who had been set to guard the governor's apartment, served only to retard the pillage of it.*

"The settlement being thus completely at the mercy of the invaders, and Mr. Macaulay believing his remonstrances with the commanding officer to be the only service he could now render to his people, demanded permission to remain on board the commodore's vessel, where he was permitted to lie in the cabin, but without being able to obtain so much as a sheet to throw over him. 'To add to our distress,' says Mr. Macaulay, 'near one hundred and twenty English prisoners were put ashore at the settlement the day before the fleet sailed, without their having any visible means of subsistence; and this prospect, of itself sufficiently gloomy, was rendered still darker by our uncertainty of being able to procure a supply of food for ourselves, and by the almost total want of medicines.' (Vide Narrative in 'Memoirs of Granville Sharp.')

In a private letter dated 15th Nov. 1794, Mr. Macaulay says—

"During their stay, which was for fifteen days, the 'Harpy' arrived, and fell into their hands. None of us received any personal injury from them; but they plundered us of every thing, even to our wearing apparel, and destroyed whatever they could make no use of. I underwent a good deal of severe fatigue during this period, and was much exposed to every vicissitude of weather, but my health was miraculously preserved, nay, it was even improved. Since that time, however, I have had a more tedious attack than usual, which confined me near a fortnight, but from which I am now recovered. I must refer you as usual for particulars to Mr. Thornton, who will be in possession of a great many. I

---

* In the reports of the Sierra Leone Company (the earlier series of which from the foundation of the colony in 1791 to the year 1801—now very scarce, but containing valuable matter for history—is in our hands,) there is a full detail of the capture and pillage of Sierra Leone under the French revolutionary squadron. There is a similar detail, but with additional particulars, in Mr. Prince Hoare's memoir of of Granville Sharp. That part of the volume was furnished by Mr. Macaulay: as the portion relative to Sharp's Biblical criticisms was by Bishop Burgess. It shewed the character of the miscreants who conducted the French revolution, and committed so many crimes in the name of liberty, that one of their earliest hostile operations was against a colony planned solely to deliver Africa from the horrors of the slave-trade, and to promote its best welfare; and that French "citizens" confederated with American slave-traders to blast this hopeful germ of African emancipation. The Abbé Gregoire, and other "friends of the Blacks," alleged that there was some mistake in the matter; and that the French government did not intend this barbarous invasion; but the affair was never cleared up. The feeling of hatred to England is shewn in the intention expressed of burning every house belonging to Englishmen; and we may add, that when Mr. Macaulay had disproved the false and malicious statements made to the French commodore by the American slave-traders, the reply was, "Citizen, that may all be very true; but still you are Englishmen." In Mr. Macaulay's account of the facts both in Sharp's life, and in his original letter to the Company, a characteristic circumstance is mentioned which is omitted in the narrative now before us, though it forms part of the sentence above quoted. Mr. Macaulay says, "The books of the Company's library were scattered about and defaced; *and if they bore any resemblance to Bibles they were torn in pieces, and trampled upon.*" The narrator, in the abundance of his materials, has also not noticed the fact, though more worthy of record than the destruction of the philosophical instruments, that "the Church was pillaged, the books torn, and the pulpit and clock broken to pieces," though the commodore had promised that the church should not be damaged. And very likely he intended this; but we remember a significant remark in a letter from M. Afzelius, a scientific gentleman attached to the colony, in a letter to the Swedish ambassador in London, that "the officers had no authority, and the sailors did what they pleased;" and that these "citizens" were "in general miserable men, in great want; cruel, and living like wild beasts by devouring their prey." Such were the French chartists of 1794.

thank God for all things, but above all, for the peace of mind he has granted me in all our troubles."

"'My situation on the whole,' he further observes, 'is not a pleasant one at present, but I have resolved to remain at my post, convinced that it is my duty to do so till I am forced from it. I am pretty comfortably lodged, and live on the whole tolerably well. But we are short-sighted mortals, and know not what a day or hour may bring forth; however, I can truly say that I am ready to meet the event of the hour and day, whatever it may be. I should be ashamed of distrusting God, after what I have already experienced of his goodness. Among the Company's officers we have had no deaths, although there has been much and severe sickness amongst us, increased by the want of medicines.'

"The state of Mr. Macaulay's health shortly after, rendering it necessary that he should return to Europe for a season, he, in order to become experimentally acquainted with the horrors of the Middle Passage, embarked in April, 1795, on board a slave ship, the Anna Philippa, bound to Barbadoes. That this act of moral heroism should have placed his life in jeopardy, will surprise no one who has observed the bitter and venomous feelings which have actuated the conduct of slave traders and their advocates, even in this country, towards those who have exposed their murderous proceedings; but the painful and dangerous situation of a distinguished servant of the Sierra Leone Company on board a slave ship on her passage from Africa to the West Indies, can scarcely be imagined: the scenes however which he witnessed, and the dangers he then encountered, well fitted him for subsequently becoming a member of the 'Committee for the Abolition of the Slave Trade.' Mr. Macaulay arrived in England in the July following, and remained till the succeeding February, when he took his leave, and landed again in Sierra Leone in March. In a letter dated the 29th of that month, he says:—"I was much flattered and delighted with the warm and seemingly genuine expressions of joy and satisfaction in the countenance and manners of our settlers on seeing me return. Poor people! one cannot help loving them, with all their strange humours; they have a warmth of affection which is quite irresistible." *

"Notwithstanding this favourable reception, Mr. Macaulay was still harassed by their opposition and unruly conduct. In a letter dated 30th May, 1796, he says:—'I have avoided any

* There is, in the Christian Observer for 1804, p. 344, a most graphic and affecting "Journal of a Voyage in a Slave-ship from Africa to the West Indies;" which we always understood to be Mr. Macaulay's; and indeed the internal evidence leaves little doubt on the subject. It is, however, dated 180—; and the ship is called the Mary (Capt. Y.) not the Anna. (We cannot settle these variations.) We feel tempted to quote a passage from this journal as remarkably characteristic of Mr. Macaulay. Having mentioned his own illness and extreme sufferings during the voyage, he says: "From the above account you will conceive that my situation could not have been a pleasant one. During the night I hung over a crowd of slaves huddled together on the floor, whose stench at times was almost beyond endurance. There was no possibility of my having any exercise, the quarter-deck was so fully occupied by the slaves during the day as to render it difficult to move without treading on them. But if even in health my situation was unpleasant, it was still more so when I happened, as was frequently the case, to be much indisposed. The dissatisfaction, however, which was so ready to arise on such occasions, received a check from considering, that, if my state, possessed as I am of so many superior comforts;—cheered by the hope of soon beholding friends who were dear to me; with various means in my power of amusing my thoughts and alleviating my sufferings; with the consolations also arising from religion to support as well as to sooth the mind;—if my state under all these favourable circumstances was so uncomfortable; what must theirs have been whom I saw around me, extended naked on the bare boards; fettered with irons; deprived of every means of chasing away the gloom of confinement; unable when sick to reveal the cause of their complaints; strangers to any measure of that blessed and heart-cheering hope which makes the slave a freeman; ignorant of the fate which awaited them; filled with fears either of a horrid death or a cruel servitude; and without the most distant prospect of ever visiting their native land, or beholding the face of one of those friends or relatives from whom they had been forcibly torn. It seems scarcely possible for the imagination to conceive a state of more unmitigated suffering than their's. Their cup is

expression of displeasure against those who thus thwart us, lest it might be construed into persecution. I pray God to give them better minds, and to give us a temper of meekness and forbearance under injuries however great, and provocations however galling."

"The duties of governor of the colony were not only unusually heavy and vexatious, but they were rendered

---

full of pure unmingled sorrow; the bitterness of which is unallayed by almost a single ray of hope. Let us who, though Christians, are apt to be galled and fretted by every disappointment of our wishes, and to feel the risings of peevishness and resentment even on some momentary privation of our accustomed enjoyments, look at the extremity of wretchedness which *these* are to endure. And what are we more than these? Do not we labour under the same curse? Are we not by nature heirs of the same wrath and condemnation? And are not these also, even these, abject as they seem, the purchase of a Saviour's blood, and graven upon the palms of his hands? Though to us unsearchable and past finding out, yet known unto Thee, O Lord, are all Thy works, not only from the beginning of the world, but also to the end of time; and from Thy word, which is the fountain of truth, do we draw the hope that even these miserable outcasts from the common rights of humanity, and their posterity, though brought forth with weeping, and thus led on through the deep waters of affliction and cruel bondage, may yet come as the redeemed of the Lord to Zion, with songs and everlasting joy upon their heads. Hasten, O Lord, a consummation so devoutly to be wished!"

The Sierra Leone company printed a portion of a journal which Mr. Macaulay kept after his arrival there in 1796. It abounds in important and interesting facts; and it evinces how far the writer was in advance of most persons, even most Christians, of his age, in devising and prosecuting plans of religious benevolence. Such incidents as he mentions were afterwards common in missionary journals; but they were the germ of subsequent efforts. We will copy two or three passages. To those who knew Mr. Macaulay, they will recal to recollection a very striking feature of his character; namely, his largeness of comprehension combined with minute attention to details. We never knew a man upon whom the words *great* and *little*, where duty or business was concerned, seemed to produce less impression. He was never afraid of any undertaking because it was gigantic; for he had a powerful statesman-like mind, a wonderful facility in grasping large questions, a capacity that delighted in abstracting mighty things from the embarrassment of petty difficulties; and yet he was almost microscopic where details were of importance. In the numerous committees with which he was connected, he was always the man to apply to in a matter of local arrangement; and his whole energy of thought and attention was thrown as effectively into settling a dispute between two black men in Sierra Leone, or watching over a Sunday school, or introducing a spade or a potatoe into a new region in Africa; as in planning those large schemes of Christian philanthropy which embraced every quarter of the world. He would return from an important and exciting conference with Lord Castlereagh or the Duke of Wellington, or from writing a memorial to the congress of Vienna, to aid some poor man, or to make up a quorum at some sub-committee where his presence might be useful. But to our extracts; which are only a slight specimen.

"Saturday, March 19, 1796. The vessel which conveyed Mr. Macaulay from England anchored abreast of Free Town about 12 o'clock on the preceding night. Notwithstanding the lateness of the hour, he was soon surrounded by crowds of settlers who welcomed his return. He was so happy as to find all his old friends in the colony in good health.

"Sunday, March 20. Mr. M. spoke to the leaders of the different meetings of the propriety of a general attendance at church, on the Rev. Mr. Clarke's first public appearance. [He took Mr. Clarke out as a chaplain.] There was a very full audience. Mr. C. and the other strangers were struck with the singularity of a black audience lost in deep attention, and with the pleasing chorus which the children raised. The grown people seemed to regard him as a superior being; and the children gazed at him with open mouth, and scarcely turned their eyes from him during a long sermon.

"March 21. Provision was made for the accommodation of the new comers. [We omit details.]

"March 23. An examination of the schools took place. There was cause on the whole to be satisfied, though some regulations were plainly wanted. This task was assigned to Mr. Clarke.

more painful from the appearance of the colony being neglected at home, though this no doubt arose from the numerous captures made of vessels during the war. In a letter, dated December, 1797, Mr. Macaulay says, 'Upwards of four months have passed since I have had an opportunity of writing to you, and about nine months since the date of the last letter received

---

"March 27. In the evening *the first Sunday-school was opened;* and nearly 200 children attended; a great number, and their attendance being quite voluntary. Mr. Clarke gave a catechetical discourse. He told them some stories of good and bad children with such kindness and affection as produced a great effect. They were so still during an hour and a half that he talked with them, that scarce a whisper was to be heard. Several grown people were present, who it is hoped may in time be brought to attend also; for what they are chiefly ignorant of, are those first principles of religion in which it will be Mr. C.'s business to instruct the children."

"Young Mr. Domingo, who had been educated by the Company in England, having been taken ill, Mr. Macaulay went to see him, and found him apparently in the agonies of death. He said he knew he was dying. He no sooner saw Mr. Macaulay than he cried out, 'I want much to see you before I die: I have something to say to you.' On Mr. Macaulay's inquiring what it was, he said, 'Go and preach to my countrymen of Jesus Christ; you know they are very bad; that is what I have to ask of you. I am going to die.'

"On June 4, 1797, the new church was opened; when Mr. C. preached from the text, 'Ethiopia shall soon stretch forth her hands unto God.' It was well filled. As the Rokella chief, who was then at Free Town speaks English tolerably well, and had shewn more than an ordinary wish for the success of our plans of civilization, Mr. Macaulay took him to witness the improvement in the children in the Sunday-schools. The distinctness of their recitations attracted his notice very much; and he several times expressed a strong wish that the youth of his own place had similar means of improvement. This afforded Mr. Macaulay the opportunity he desired of recommending to his good offices the Glasgow missionaries, then lately arrived. He very readily undertook to patronize them, which is no mean point gained, considering the weight of his influence not only in Rokella, where he resides, but in Logo his native country, and among others of the adjoining nations."

Mr. Macaulay accompanied the missionaries, and gave an interesting account of their transactions; but we have not room for extracts. We will however copy a passage of another kind, which shews how early our beloved friend had to bear the misrepresentations of the abettors of slavery. It is abundantly droll, and would have been worthy of the John Bull Sunday newspaper some thirty years after.

"The new king of Sierra Leone sent to tell Mr. Macaulay that he had used him very ill in never sending him presents; also that he had heard very bad things of him; such as, 1st, his sending for soldiers to drive all the people out of the country; 2nd, his intending to call all the headmen to his house, in order to blow them up with gunpowder; 3rd, his having begun to open land in the mountains that did not belong to him; 4th, that the company had sent out clothes for him, and the other chiefs, which Mr. Macaulay had sent to the Gold Coast; 5th, that Mr. M. had given the people of the country a bad name in England; 6th, that he never made feasts for the headmen in the country, and played with them, as he ought to do. 'Tell Mr. Macaulay,' said he, 'to pay to King Tom 600 bars, for all the bad he has done, and that he must pay the same every year,' In short he ran up a charge of 1000 bars, and added, 'Tell Macaulay to take care of my devil; tell him to do me good, or my devil must do him bad.' Signior Domingo assured Mr. M. that these idle reports all came from Pirate's Bay, and were the joint productions of the slave-traders there and of the settlers who had deserted the colony. King Tom, Signior Domingo, and several other headmen coming to talk the palaver, a written paper, containing the accusations against Mr. M., was put into his hands, and the settlers at Pirate's Bay given as the authors. They were sent for, but refused to come. But the natives were soon convinced of the absurdity of the allegations; and finding they were not likely to be of use in extorting money, began to ridicule what they had a little before advanced with so much seeming earnestness.

Having penned this long note relative to Mr. Macaulay's proceedings at Sierra Leone, we are tempted to make it still longer by annexing a portion of one

from you. In all that time, I have been without notices from any of my friends; indeed, there have been no arrivals by which I could have heard from them. This is doubtless a very unpleasant situation to be in at the present juncture, especially as the unpleasantness of it is aggravated by many extrinsic circumstances; as the war, the almost perpetual blockade by the Goree cruizers, the total want of those comforts which, in this country, and above all in a state of sickness and convalescence, may be deemed necessaries, as flour, sugar, wine, Peruvian bark, &c.

"'There has not been so much sickness amongst us during the rains as I expected. Had it been as prevalent as usual, we should have had peculiar difficulties to struggle with, considering the wants I have mentioned. How graciously does a kind and over-ruling Providence temper the wind to the shorn lamb! We have all, however, had a share of suffering, and the constitution of several of the Europeans appears broken. Through the blessing of God, the rains passed over my own head, without my experiencing any but very trifling indisposition indeed. During the last month, however, I had an attack, which, though not fever, was more tedious and wasting than usual, from our want, I am persuaded, of bark and wine.'

"We have already given more voluminous extracts from Mr. Macaulay's letters than we intended, but they are interesting in themselves, and show more clearly than any thing we could say, that firmness of mind which he possessed under circumstances of great difficulty and danger; that resignation under suffering, and that faith, which he placed in Providence, for all of which he was so remarkable. We will close our notes relating to Sierra Leone with the following extract of a letter, dated from that colony on the 15th of January, 1798:—

"'For more than two weeks past, my time has been engrossed by the men of war at present with us, a circumstance, which on the eve of a vessel's sailing, presses hard on me, as I have now no one whatever to assist me. But I thank God, who in some measure proportions my strength to my day, and enables me, though standing singly, and harassed by a slight tendency to a bilious complaint—though distracted a good deal by the politeness of the necessary returns of attention to our protectors,—though plagued by the settlers, and threatened by the natives—to preserve a mind tolerably tranquil and unbroken, and to get on with my work. I find such a hurry and weight of business by no means favourable to the growth of grace. I submit to it, however, as the cross I am called to bear, though I do indulge a wish and a hope of better days. In God's good time, if they are reserved for me, I shall see them. If not, I would still try to persuade myself, that the exchange of time for eternity is not an event to be deplored; nor even an addition of bitter ingredients in a cup, certainly teeming with no common mercies, a bad preparation for that event.'

"Mr. Macaulay finally left Sierra Leone in the year 1799;* and in 1800

---

of Mr. Wilberforce's letters to him during that period. It is a beautiful passage in itself; and it shews how early and intimately these excellent men were allied in their labours on behalf of Africa, and how blessedly their arduous toils were sanctified by high and heavenly aspirations.

"Whilst I was taking a contemplative walk this morning, I rambled in thought to Sierra Leone, and my mind was naturally led to consider the providential dispensations of that Almighty Being, whose infinitely complicated plan embraces all his creatures, and who especially leads, and directs, and supports all those who in their different walks through this multifarious maze of life, are pursuing in his faith and fear the objects which he has respectively assigned them. Here they often know little of each other, but they are all members of the same community, and at length they shall be all collected into one family; and peace, and love, and joy, and perfect unalloyed friendship, shall reign without intermission or abatement. Perhaps you will then introduce me to some of your sable subjects, whom I never shall see in this world; and I may bring you personally acquainted with others, to whom I have talked of your labours and sufferings in our common cause. 'The holy church throughout all the world doth acknowledge Thee.' It always presents to my mind a most august idea—the praises of God arising from every nation, and kindred, and people, where his name is known, and blending, as they rise, into one note and body of harmony. How much ought this to stimulate us to enlarge the bounds of our Redeemer's kingdom!"

---

* Mr. Macaulay, on his return from Africa, brought with him twenty-five

he was appointed secretary to the Company, which office he filled till the colony was transferred to the Crown. On the 11th of February, 1808, the Court of Directors unanimously adopted the following resolution:—

"'The Court, taking into consideration the long, able, and faithful services of Mr. Macaulay, both in Africa and in England, are of opinion, that his superior talents, great industry, and intimate knowledge of African affairs, may be of considerable use to His Majesty's government, in any transactions which they may have to conduct with the African continent. Resolved, therefore, that this Court do earnestly recommend him to Lord Castlereagh, as qualified to fill any situation which may require an acquaintance with African subjects, and that a letter be prepared and be signed by the Directors for that purpose.' The resolution and letter, however, were productive of no beneficial results to Mr. Macaulay.

"It was thus, that Mr. Macaulay, during a period of nearly twenty years, was daily acquiring, by practical experience, that vast fund of colonial knowledge from which the Anti-Slavery party drew so largely, and so advantageously, in support of truth: it was, indeed a copious stream; for the accuracy of his memory, the keenness of his observation, and the calmness of his judgment, made the fountain inexhaustible.

"Mr. Macaulay was elected a Member of the Committee for the Abolition of the Slave Trade soon after he was settled in London; from this period, to that of the abolition of the trade by the British Parliament (in 1807,) he may, without speaking lightly of the merits of any one of its members, be considered as the most laborious, and most effective. Many—we may say most—of the pamphlets which advocated the Abolition of the Slave Trade at this period, were the production of Mr. Macaulay's pen. He not only originated proceedings, but worked with his own hands in carrying them into operation; he was not only to be found below the bar in the House of Lords, and under the gallery in the House of Commons, furnishing facts and making useful suggestions to the great Parliamentary leaders of the cause, but he was daily in his office attending to, and superintending the petty details of transmitting letters and parcels to country correspondents, at the same time that he himself was engaged in a correspondence with the Members of the Government upon important points; and so plain and distinct were all his directions, that a common messenger could scarcely make a mistake, whilst so little did his attention to these minutiæ disturb the calmness of his mind, that he simultaneously supplied statements and arguments so full and so powerful, that he was constantly complimented by the leaders of the day on the extent of his information, the clearness of his language, and the accuracy of his calculations. All that is said here, in regard to the Abolition of the Slave Trade, will apply equally to a later period, when, as a Member of the 'London Anti-Slavery Society,' he was engaged in denouncing the evils of Slavery in our own colonies, and proving, that the advantages to be derived from its abolition, would be reciprocally beneficial to the negro and to the planter."

(*Concluded in the Appendix, p.* 796.)

African boys and girls, selected from the schools at Sierra Leone for further education in England. Many of the boys were sons of the Native Chiefs, and it was hoped that they would prove a great blessing to their country upon their return. Missions, churches, and schools, had been considered from the first indispensable requisites in the colony: and this at a time when such religious solicitude was very unusual in our foreign dependencies. Mr. Macaulay was always much attached to children; and national education upon Scriptural principles was—we had almost said his hobby—his own word we remember on one occasion was "the nation's sheet-anchor." An excellent school-master was found; and the children were placed under the supervision of Mr. Macaulay and some other friends; "together with the rector of the parish in which they were ordered to be placed." Mr. Macaulay was of opinion from the first, that national education should be under the active superintendence of the clergy. This cargo of black pupils gave rise to the formation of the African Education Society."

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1839,

BEING THE SECOND VOLUME OF THE NEW SERIES.

RELIGIOUS AND MISCELLANEOUS COMMUNICATIONS.

THE NAME OF JESUS.

For the Christian Observer.

IN my former paper, we contemplated man in his created innocence and happiness—then, in the state of guilt and misery into which he precipitated himself. We adverted to the costly means which the Divine wisdom and love provided for his redemption and restoration:—a salvation whose nature and character is intimated, as the angelic messenger tells us, in the very name which the Father imposed upon his eternal Son, when incarnate, "Thou shalt call his name Jesus, for he shall save his people from their sins." An interesting and important subject of enquiry still remains, What is the extent of this salvation, in its offer, and in its practical acceptance?

In the first place, then, to whom are these offers of mercy made? To whom is the word of this salvation sent? I answer, To all—to all effectually who will avail themselves of the proffered blessing. The evangelical prophet represented Christ, seven hundred years before his advent, as a herald standing in the place of public concourse: proclaiming there, to all, a finished, a full, and free salvation: and enforcing his call by convincing arguments, and by earnest and affectionate intreaty, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Since the prophet's days, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "The ministry of reconciliation," observe, does not call upon you to devise means by which

God may be reconciled to you. No: it tells that "when we were enemies we were reconciled to God by the death of his Son;" and graciously invites you, "Be ye reconciled to God." It does not summon you to *make* peace with God. No: it tells you that God has made peace through the blood of his cross, having slain the enmity thereby; and earnestly exhorts you to *accept* peace. It tells you that the flaming sword of the cherubim, which kept the way of the tree of life, was sheathed in the bosom of incarnate God, while he hung self-immolated upon the cross: and thence, having triumphed over the principalities and powers of darkness arrayed against you, and trodden down the last enemy death, and him that had the power of death, that is the devil, he points to the ripe fruits of Paradise—the fruits of the Spirit, hanging from the tree of life, which he has rendered again accessible by his cross: and graciously and affectionately invites you—Take, eat, and live for ever.

But though the atoning sacrifice of Jesus be more than equivalent for the sins of our lost world, and though the offers of mercy be co-extensive with the human family, does Scripture assert or intimate, or does experience warrant us in supposing, that all will be partakers of that great salvation? Alas! far otherwise. A world lying in wickedness, and developing in every form the enmity of the carnal mind against God, forbids us to indulge, with reason, in such a hope. And the Saviour himself, while he commissions his ambassadors to "preach the Gospel to every creature," yet tells us that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat." "Thou shalt call his name Jesus," said the angel to Joseph, "for he shall save"—not the world—but "his people, from their sins." Who, then, are *his* people?

Let us not, in seeking to answer this important question, puzzle ourselves and others with guesses in the dark; or attempt presumptuously to lift the veil which shrouds from mortal eyes the secret things which belong unto the Lord. Let us consider well the *limit*, and the *extent* of human knowledge, for both considerations are alike important. "God knoweth them that are his," and them also who will reject his proffered love, by eternal and infallible intuition: man can but uncertainly conjecture these from the gradual development, in their characters and conduct, of our fruits of faith or unbelief; and that too ever with this reserve, which should always accompany and temper our estimate of the condition of those who are living without God in the world, that sovereign grace may, at any moment, interpose with mighty hand and stretched out arm, and rescue Satan's bondmen from the mystical Egypt, at the very climax of their sin and misery; and even at the eleventh hour. The only mark by which to judge of Christ's people, which is practically useful, and even safe, *for us*,—and in itself scripturally sound, for "by their fruits ye shall know them,"—is this: that he has saved, or is in process of saving, them "from their sins." "They that are Christ's have crucified the flesh with the affections and lusts." His people then are they who, feeling that they are guilty and undone, come to him for pardon: who "labouring and heavy-laden" with the burden of their sin and misery, come unto him for rest; and find rest unto their souls: who, feeling their utter helplessness and impotency, come to him for grace to help in time of need, and are "strengthened with might by his Spirit in the inner man:" who, "hungering and thirsting after righteousness"—after

the full salvation which the Gospel holds out as the prize of their high calling of God in Christ JESUS, are realising, in their various degrees, the beatitude unequivocally promised to such, that "they shall be filled." The Lord is "not willing that any should perish, but that all should come to repentance." He willeth not the death of him who dieth, but that he should turn from his ways, and live. "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

And are there any who reject the offers of the Gospel, thus rich, and free, and universal? Are there any who are *not* saved by JESUS from their sins? Alas! the world, at a single glance, flashes upon the mind the fearful answer. Look around, and see the manifold forms of delusion which the god of the world assumes, that he may exclude the only Saviour, and rivet the chains of sin and misery upon his wretched and deluded votaries. The daring infidel, the cold-hearted sinner, not only rejects JESUS, but mocks and blasphemes Him in His office of Saviour; and denies Him as "God over all, blessed for evermore." The merely nominal Christian names indeed the name of Christ, but does not depart from iniquity—does not practically acknowledge him as JESUS, who shall save His people from their sins. The worldly-minded and careless are too busily occupied with the things of time to find leisure for the interests of eternity. They are far more anxious to learn how they may increase their properties, and add field to field, and house to house, than how they may obtain an inheritance among them that are sanctified through faith which is in Christ JESUS —how they may procure honour one from another, than that honour which cometh of God only—how they may kill precious time, than save their still more precious souls alive—how they may spend a pleasant day, than secure a blessed eternity. The self-righteous, thinking God to be such an one as themselves, and that a salvation purchased on terms so costly as the sufferings of JESUS, and the blood of Emmanuel's cross, can be dispensed but on terms proportionably costly, substitute for the free grace of the Gospel of Christ a yoke of bondage, suited each to his own peculiar temperament. Some, ignorant of the extent and spirituality of God's holy law, would purchase heaven by their good works—works from which the very motive to their performance has extracted all the virtue, and substituted, for the purifying spirit of love, the poisonous leaven of selfishness. Others, of austere and melancholic temperament, seek a self-justifying righteousness in their sufferings. Like the Gentiles, which knew not God, their diseased imaginations dress Him up in the attributes of a cruel tyrant, who may be appeased by their self-inflicted tortures and austerities; as though the groans and miseries of His children could be melody to the ears of "our Father which is in heaven." But, in fact, all superstition—all false religion, of whatever kind, or in whatever degree—is derived from, and supported by, erroneous views of the nature and character of God: and, as an inevitable consequence, leads erroneous views as to what *is*, and what *ought to be*, the nature and character of man. False religion, of every type, dethrones JESUS, not only as God, but as Saviour; and substitutes, for the free grace of the Gospel, (which is "the wisdom of God and the power of God unto salvation to every one that believeth,") either servile fear and debasing bondage, or latitudinarian indifference and antinomian licentiousness.

Of those who fall into the latter of these snares some are ready to cry up JESUS as a Saviour, and to admit a partial salvation—a deliver-

ance from the guilt and punishment, but not from the power and the love of sin. They would gladly acknowledge Christ as Jesus, if He would save His people *in* their sins. But what do such persons mean by salvation? Is it a deliverance from hell? from some local abode of the lost? some dungeon of physical torment? And what would such deliverance avail, while they carried within their own bosoms the fuel and flame of a native hell; and were consumed by the spontaneous combustion of their own inbred lusts and passions? Would not evil tempers create a hell within them? would not worldly affections, in a scene whence worldly objects are eternally excluded—would not sensual appetites and insatiable lusts, when the sole vehicle of their indulgence had perished in the dust of earth, supply exhaustless fuel for their everlasting burnings? Even amid the profusion of pleasures which are at God's right hand for evermore; while the ripe fruits of paradise may form every tree, and "a pure river of water of life, clear as crystal, proceeded out of the throne of God and of the Lamb," would not a sensualized imagination, disembodied, keep continually their famishing souls in pining atrophy? Unless, indeed, heaven be such as the Mahommedan fancies it,—a scene where sensuality and worldliness will have full development; where malice, jealousy, revenge, and every unholy, and *now* unhappy, temper will be congenial to the scene; and where qualities, changing their essential nature, will become sources of happiness, which have never yet proved sources of aught but misery. But if this *is* not, and *cannot* be: if heaven be a scene of purity and spirituality, into which nothing earthly, nothing unclean can enter: if its society be holy angels, and the spirits of just men made perfect: if over that scene and that society the Holy Jesus, with unveiled presence, shall continually preside, the observed Inspector of every deed and thought; surely an assimilation of nature to the scene and the society must be essential to the enjoyment of it: surely there is a meetness requisite in order to our being partakers of the inheritance of the saints in light.

There is no truth which stands more prominently forward in the Divine revelation—more important, and yet more forgotten—than this, that the salvation of Jesus is not merely a future but also a present salvation: that it is not a bestowal of barren and unprofitable privileges: that it is not a mere title-deed to some future and reversionary heaven, which leaves its possessor pining in present poverty and wretchedness; and wallowing, or hopelessly and ineffectually struggling, in the mire of sin. No: the kingdom of heaven to which this salvation introduces, is, in the first instance, a kingdom of heaven within the soul: it is Christ formed in it, and reigning there in purity, and peace, and love. The kingdom of heaven is within you; and is righteousness, and peace, and joy in the Holy Ghost.

Many, of whom it were no exaggeration but the simple statement of fact to affirm that they hate present holiness more than a future hell, are yet content that at death they should become saints; because a monitor within repeats to them the declaration of the written word, that without holiness no man can see the Lord. And if the fearful future rises for a moment, in a hostile form, upon their carnalized imagination, they look to the careless Protestant's substitute for purgatory, a death-bed, for their conversion and sanctification. This indeed is an artful scheme for securing both worlds, according to their view of them. But are the means on which they rely competent to effect the

end? Has death such a transforming power as that it can, in the twinkling of an eye, make all things new; and *that* with a revolution so decisive and universal, as that its subjects should hate all that he formerly loved, and love all from which he formerly shrunk back with loathing and aversion? Can torturing, bewildering, paralysing death induce that undistracted calm, that solid judgment, that unwonted energy, which will enable him, in life's most trying hour, to accomplish that mighty work for which life's every hour was given; and which, in the vigour of health and intellect, he had not fortitude or inclination ever to attempt? Has death—the penalty of sin—the minister of Satan, so powerful a tendency to the production of holiness, as that it can instantaneously operate it, even in the most unfavourable and resistant subjects? Death indeed can astound with strange misgivings and unwonted fears; and thus terrify into an acceptance of the most orthodox and hated creed; and a sincere promise of unreserved obedience to precepts the most strict and abhorred. All these professions may be perfectly sincere; but, too frequently, the tears of a death-bed penitence are but winter streams; their spring but temporary and delusive, which summer's returning sun would speedily dry up. I will not venture to assert, with an eminent theologian of the present day, that not only death, but the death bed, known to be such, withdraws us from our state of probation: but I may surely say that there is no necessary connexion—nay, I would say there is the very opposite of connexion—between the fear of death and of the love of God and of holiness, the only pure and permanently operative spring of religious conduct. And the almost uniform apostacy of those who, under such circumstances, have returned from the gate of death, sheds but a gloomy light upon the prospects of those who deliberately calculate on adventuring, under similar circumstances, beyond it. But do I mean to remit either the power or the love of JESUS? Do I mean to deny that Omnipotent Grace *can*, or that it ever *will*, effect the work of sanctification in the very article of death? God forbid. But I ask, who can calculate upon this? who can summon for his death-bed the only sanctifying and oft-resisted spirit of the jealous God? who can say to JESUS, "Go thy way for this time; at that convenient season I will call for thee."

This world is a vast hospital, crowded with patients who labour under mortal diseases of every form. JESUS is the great Physician: the Gospel a repository of healing balm and restoring medicine; freely offered to all; adapted to every type and stage of disease; and which will operate an infallible and radical cure on all who submit themselves to the prescribed regimen. But there is no other hospital for diseased and perishing souls than this world: no other physician than JESUS: no other balm for the wounds of sin than the blood of His cross: no other restoring medicines than those which the Gospel contains in its doctrines, promises, and precepts: no other ministering spirit to procure and apply those sovereign specifics than the spirit which proceeded from the risen and glorified Saviour. If we be dismissed from this hospital uncured, our case is hopeless; we must die the death; and are lost for ever: if impenitent, there is no repentance in the grave, and we must consequently perish. If we pass the barrier of the grave, bearing upon our souls the plague spots of the leprosy of sin, we must be for ever excluded from the new Jerusalem, into which nothing unclean can enter; for no purifying and sanctifying change can ever pass

upon us: he that is filthy shall be filthy still, and he that is unholy shall be unholy still.

Faith alone can convince men of these essential, vitalizing, and practical truths. Faith, which "is the substance of things hoped for, and the evidence of things not seen," strikes at the root of superstition, in its manifold forms of error, by drawing aside the separating veil, and opening eternity upon time. It shews that the two worlds, which we thought so disconnected and diverse, are in fact but one: governed by the same Sovereign, upon the same principles, and by the same laws; the one, indeed, a province in rebellion, where a few only are "faithful found among the faithless:" the other subject with an affectionate allegiance, and basking in the sunshine of the Royal Presence and favour. Faith then asks, Are you of that little flock who are so identified in the interests with their gracious Sovereign, and so assimilated to Him in spirit, that you would hail, with joyful acclamation, His advent "in power and great glory" to this rebellious world: and look up, and lift up your head, knowing that your redemption draweth nigh? Are you prepared, and willing, if that glorious event be still delayed, to quit at his summons this theatre of apostacy, and to occupy the post to which he may be pleased to call you in his court above? What is the answer of the monitor within to these solemn and searching questions? Does the Spirit witness with your spirit that you are the child and the friend of God? If not, what, I would ask, are your plans and prospects for eternity? When do you expect to receive that Spirit, without which you can be none of Christ's?—to cultivate that holiness, without which you cannot see the Lord?—to acquire that meekness, without which you cannot be a partaker of the inheritance of the saints in light? Were you to answer, I will no longer put off the consideration of my eternal interest to a vague, undefined, and perpetually receding future: to-day indeed there are obstacles, but to-morrow I will address myself to this important work; I would still reply, May not this night thy soul be required of thee? Nay, may not an angry God spare life, only to consign you to a living death; to give you over to a thoughtless and reprobate mind? If to-day you harden your heart, may he not swear in his wrath, "They shall not enter into my rest?"

But why need I urge the terrors of the Lord to enforce an immediate acceptance of his gracious invitations? Are not his ways ways of pleasantness, and all his paths peace? Is not each sinful temper eradicated, a fetter struck off, which not only enslaved you to Satan, but whose iron entered into your soul? Is not each worldly affection crucified, a weight cast away, ennabling you to run with patience and cheerfulness the race that is set before you? Is not each grace of the Divine life which you cultivate a faculty of present enjoyment, as well as an appetite for that feast of bliss to which you shall hereafter sit with Abraham, Isaac, and Jacob, in the kingdom of God? Put the answer to these important questions to the proof of experience. Put to proof, whether a salvation from the power and the love of sin is not the present health and present happiness of the soul. Put to proof the wisdom and truth of that principle which the angel's assertion to Joseph intimates, that then does Christ pre-eminently and emphatically bear the name of JESUS the Physician, Saviour, Deliverer of his people; when he has saved his people *from their sins.*

J. M. H.

THE RIGHT METHOD OF OBTAINING A SAVING KNOWLEDGE OF HOLY SCRIPTURE; ERRONEOUS OPINION OF MR. FABER, &c.

To the Editor of the Christian Observer.

THERE are times when it is necessary to recur to first principles, in a manner which, to the established Christian, must seem almost trite and common-place. Allow me, then, to preface the remarks which I am about to make, and by which means I may perhaps be more clearly understood, by a brief statement of what I conceive—and in this I am sure you will agree with me—to be *simple truth*, upon a very important subject, although strangely controverted at the present time—I allude to the right method of attaining an accurate and saving knowledge of the contents of Holy Scripture.

From the variety and discordance of sentiment which prevails, even upon subjects of importance, amongst those who yet glory in the recognition of one Inspired Volume, as the sole and authoritative source from whence all their religious opinions have been derived, one might be tempted to imagine that that Sacred Book contained no directions as to the method by which we may arrive at an accurate knowledge of its contents. But no such directions have undoubtedly been afforded—"whoso runneth may read;" and if so, let us mark the consequence. They must be infallible in their result, to every one who does but submit himself to their guidance. In the pursuit of any inferior science, our proficiency will always depend upon the degree of our adherence to the particular method of investigation which is demanded by the very nature of that science; but in the present instance, (if such directions are indeed laid down, since these must be inspired equally with every other part of the book which contains them,) not only may we be said to be in danger of losing the object of our research, by a neglect of the method best calculated to lead to it; but, on the other hand, in adopting them we *must*—we cannot fail to—arrive at it. The consequence of which is, we may here observe, by the way, that the discrepancy of opinion above alluded to, is obviously not in the least to be laid to the charge of any deficiency, or even obscurity, in the Divine Word, but solely to the partial or entire neglect or refusal, on the part of man, to adopt that method of investigation which has been laid down by its Divine Author.

Now the directions to which I allude may, I think, be briefly stated to be as follows. 1. The inward teaching and illumination of the Spirit of God is, we are taught, *essentially* requisite to a right understanding of the word of God, and that this is to be obtained by believing prayer; so that in reaching that word, we must first of all earnestly pray for, and simply depend upon, this Divine illumination and teaching. This is either directly expressed or necessarily implied in such passages as the following:—Prov. i. 23; 1 Cor. ii. 10, 15; 2 Cor. iv. 6; Ephes. i. 17, 18; iv. 18, to v. 8, 14; John vi. 44, 45; xiv. 16, 17; xvi. 13, 14; 1 John ii. 20, 27; Luke xi. 9—13; James i. 5; Ephes. i. 17; Ps. xxv. 5; cxix. 18, 27, 33, 73. From these passages we learn, in the plainest terms possible, that *without* Divine teaching, through the natural blindness, ignorance, and alienation of the human mind, man "*cannot*" understand what God has revealed—that in those instances in which he does under-

stand, it is simply "because he has received the Spirit of God that he may know the things freely given of God," because "God has commanded the light to shine into his heart,"—has "given him the spirit of wisdom and revelation,"—and he has thus become "light in the Lord;" because he has been "taught of the Lord;" because "the Spirit of truth has Himself led him into all truth," and having "an unction from the Holy One," he thus "knows all things;" and we are at the same time taught by precept, promise, and example, that this invaluable blessing is to be obtained by prayer, and that God will infallibly bestow it upon all who diligently seek it. But this is not all.

2. In another class of passages we find equally inculcated the duty of submitting the word of God to an accurate investigation; such an investigation—I allude more particularly to the term "searching"—as that to which we should submit any document whatever in the meaning of which we were particularly interested. See Ps. 1, 2; Prov. ii. 1—5; John v. 39; Acts xvii. 11; 2 John iii. 14—17. By this is implied, not only that we read over the books of Scripture diligently in the order in which we find them; but if, for instance, we would obtain a correct understanding upon any given subject, we must first refer to and bear in mind *all* the passages which have reference to it, and not one class only (as is too often the case) which may seem to favour one view of it; for "*every* word of God is pure," "all Scripture is given by inspiration of God," "*whatsoever* things were written aforetime were written for our learning;" and then, secondly, we must compare them one with the other—"comparing," as the Apostle says, "spiritual things with spiritual." Thus, when the great enemy tempted our Saviour, by quoting an isolated passage of Scripture (a most common device, for there is in fact scarcely a form of false doctrine but what is founded upon some detached passage or passages), our blessed Lord replied, by quoting some other passage, which explained and limited its meaning. "It is written again," &c., and then we must likewise search the Scriptures, *as the word of God;* that is, we must enter upon and prosecute the investigation without bias, and disentangled from the influence of preconceived opinion. "The meek will He guide in judgment, and the meek will He teach His way." (Ps. xxv. 9.) "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." (Mark x. 15.) It is at once obvious that in whatever degree a man is influenced by preconceived opinions, however derived, to that extent his opinions are not formed from the word of God.

Now by comparing together these two classes of passages we arrive at the only but absolutely certain method of obtaining a right knowledge of revealed truth; and it is in fact one example out of many of an established principal in the moral government of God, that his blessing is to be sought for and obtained in the diligent use of the means which he has appointed. Thus in the present instance, while we seek by fervent prayer, and simply depend upon, the teaching of the Holy Spirit of God, we are to use the faculties which he has afforded us for the investigation of that word, just as much as if the result depended exclusively upon our own exertions. In other words, the Spirit teaches through the medium of the written word, understood in its plain and literal signification, and not without it; so that in order to understand it aright, we are to address ourselves to the considera-

tion of it, just in the same manner that we would to any other work of history, biography, and science, the meaning of which we might be anxious to ascertain. It is true in this particular, as in every other, that God is sovereign. He prevents man with his goodness, and whilst the very desire to pray and to "search," is from him, he is sometimes pleased to impart great light to the understanding, when comparatively little research has been made. But the method to which I have just alluded is nevertheless the ordinary method of his providence and grace; it is the method of his own appointment, in the use of which we shall never be disappointed, whilst our success will usually bear an exact proportion to the degree of our adherence to it.

I need not say how opposed to this view of the subject, and therefore how unscriptural, is the system which would lead us to rest satisfied with "tradition," and what is called "the Church teaching," instead of daily searching for ourselves, with the Bereans of old, "whether these things are so;" which would persuade us that if any influence of the Spirit be promised in this matter, the object of it is but to impress upon our minds what we have learned before from other sources, and that even the command to "search the Scriptures," is not strictly applicable under existing circumstances.

It is not however so much, sir, with immediate reference to the class of writers by whom these and similar tenets have been recently revived, and who have met with faithful opposition in your pages, that I have now taken up my pen to address you; but with reference to an author of far longer standing and more eminence in the church. I allude to the Rev. G. S. Faber. In a work he has lately published on "the Primitive Doctrine of Election," I lament to see him maintain an opinion directly opposed to the foregoing plain and simple deductions, as they appear to me, from the word of God, and which he even ventures to designate as "delusive and unscriptural." Upon the particular subject of the work to which I refer, I apprehend comparatively few will be found to agree with its respected author, but with reference to this I will not add another word. The topic to which I allude bears equally upon every subject of scriptural investigation. Mr. Faber maintains that the illumination promised in the word of God, and necessary to our understanding it aright, is "not intellectual, but moral,"—that its object is "to teach us to know ourselves, ab intra,"—"our weakness,"—"all that we have become in consequence of sin," &c.—but *not* to enable us to come to a decision, ab extra, upon any part of divine truth which may happen to be litigated. That we are therefore authorised "to pray for moral tempers and dispositions, to collect and weigh the evidence which lies within our reach;" but we are "not to expect any illuminating descent of the Spirit into our minds, *after the way of a communication to the intellect.*"

Now, sir, I will appeal to any unprejudiced mind, whether the texts I have before cited, do not expressly authorize us (as long, of course, as we are found in the exercise of all other appointed means) both to pray for and to expect the unerring guidance of the blessed Spirit of all truth, and that (for I do not know how to adopt phraseology more correct) *by the way of a direct communication to the intellect.* For the illumination there spoken of is a light shining within, to convey to us "the *knowledge* of God,"—"that we may *know* the things given us of God,"—that we may "*discern*" the things given us of God,—

that we may "*behold* the wondrous things of his law;"—it is designed to "*teach* us"—"to *lead us into all truth*,"—that we may "*know* all things,"—whilst without it, we are in a state of darkness—we do not and "*cannot*" know them. Can any language be plainer than this?

But let us examine the arguments by which Mr. Faber endeavours to support his proposition. In the first place, he maintains, that to pray for intellectual illumination is to pray for "personal infallibility,"—that upon the supposition of such a prayer being offered by a person of piety, and receiving an answer, it would then become as wrong to call in question the opinion of such an individual, as it would be to question the message of an inspired apostle or prophet." But the fallacy of this objection is at once apparent, when we consider the *media* through which prayer is answered. Not only, as already stated, is prayer requisite in this matter, but a believing dependence upon divine teaching, and a diligent unprejudiced, comprehensive, and persevering investigation of the divine volume; both of which may be exercised in various degrees, attended with a corresponding variance in result, and in none of which is perfection attainable in the present life. The objection is surely as absurd, as it would be to assert, that if a man of real piety pray for faith and love, or any other grace, and obtain an answer to his prayer, he must thenceforward necessarily be perfect, and never more be subject to the risings of unbelief or uncharitableness. What I maintain is this,—that a right knowledge of revealed truth will be attained just in proportion to the adherence of any individual to the directions just alluded to; whilst without them it will not be attained at all.

But Mr. Faber has another, and perhaps at first sight a somewhat more plausible, argument. It is this. We have been assured by different individuals, and by some most eminent for piety, that they have prayed for divine teaching, and yet the conclusions to which they have arrived appear to be wholly dissimilar, and that upon important points. It is indeed most extraordinary, that in such a connexion as this, Mr. Faber should at all allude, as an instance in point, to the case of two individuals, the one of whom he himself terms an "infidel," and the other a "God-denying apostate;" but who both stated that they sought direction from above in their pursuit of truth. Can he for one moment imagine that either an infidel or a Socinian, rejecting as they do the only medium of access to the throne of the Majesty on high, can offer up acceptable prayer? If not, how is any instance of this kind in the slightest degree relevant?

But let us look at another instance which Mr. Faber adduces, and which may be fairly admitted to bear directly upon the point at issue. Although I believe it may be proved from the history of the church in all ages, that all who have been really "taught of God," have been entirely agreed as to all matters of essential importance, and necessarily connected with salvation; and if there be a difference here, it is apparent, but not real,—in the mode of stating the truth, but not in the truth itself,—yet it must be admitted that upon many lesser, although in themselves important, matters, men who have both sincerely prayed, and searched the Scriptures too, do materially differ in opinion. Thus then Mr. Faber adduces an instance, in which, in point of fact, two individuals of eminent piety sought, by prayer, divine teaching and direction, and, as we may conceive, sought it sincerely, upon the points at issue, between Calvinists and Arminians;

and yet one remained a decided Calvinist, the other an equally decided Arminian. Admitting however such a fact as this, is it at all contradictory to the positions I have attempted to advance, or in the least calculated to support the opposite conclusion of Mr. Faber? Men are imperfect in the present world. Granting, then, that both these individuals were "taught of God," as to essential and necessary truth, yet as to the matter in question, even supposing both might have prayed with sincerity to be led into all truth, how can we tell but that one of them might *not* have simply depended upon divine teaching as to this particular; or might have searched the word of God partially, without examining the whole evidence, or without fully comparing one with another the different passages which bear upon it; or might have allowed bias, or prejudice, or preconceived opinion, to entangle him in the research, so that he did not receive with meekness and docility the simple and plain statements of the word of God? Now if this be the case, inasmuch as God bestows his blessings, as we have seen, through the intervention of appointed means; so that we may not expect the supply of the want, merely by praying for it, without using the means he has prescribed and put within our reach, the individual in question might yet have failed to attain, as to this particular, the object of this pursuit. If again this is possible in the case of one of the two individuals in question, it is so also in a greater or lesser degree in that of both; so that the fact might have been, that neither of them had seized the exact meaning of what God has revealed, and designed that his people should understand, upon the point involved in this question. And such a result is, in an especial degree, probable, if one or both were engaged in controversial writing or dispute, which has an insensible but most lamentable influence, in diverting the mind from the prescribed method of arriving at truth. So far then is the discrepancy of opinion to which Mr. Faber alludes, from being the result of adhering to this method, that it after all arises simply from the neglect of it.

It is true Mr. Faber expresses himself in such language as would seem to imply that those who believe that the Holy Spirit's teaching is promised in answer to prayer, are necessarily neglectful of any means whereby it may be communicated. He speaks of a pious man assuring us that he has made the meaning of Scripture upon a particular subject, a matter of prayer, and that he has then *risen from his knees* internally convinced of the truth of his own system: he speaks of two men of piety making the same subject a matter of prayer, and then one forthwith "*becoming* a decided Calvinist," whilst the other "*rises from his devotions* a sincere Arminian." But does he really imagine that such men as those to whom he alludes—Augustine, Joseph Milner, and others, believed that the teaching of the Spirit was to be attained by prayer alone, without any examination of the word of God. If not, why use these expressions merely, as it would seem, ad captandum? That enthusiasts have existed, who have professed to make divine teaching a subject of prayer, and then, without any "searching" of the word of God, have imagined that the first interpretation which their own wayward fancy suggested was the very inspiration of the Spirit, is most true. But how does this in the least prove that the promised illumination of the Spirit is not intellectual but moral? Mr. Faber must surely be well aware that all sober-minded Christians, who maintain that the teaching of the Spirit

of God is promised in answer to prayer, equally maintain the necessity of such an investigation of the word of God as that which I have described, as the only medium through which it is conveyed.

I trust, sir, I shall not be considered as wishing in the least to undervalue that subordinate aid which human writings may be admitted to afford, in the explanation of the divine records; which, when used in its place, may be doubtless of essential benefit, and which, conjoined with oral instruction, we may consider as appointed by God, for the "edifying of the body of Christ;" but I beg to inquire whether the foregoing opinions and statements of Mr. Faber, especially when connected with *his* view of tradition and the church's teaching, be not "eminently unscriptural and delusive," calculated to uphold a system, the tendency of which is to conceal all the leading truths of the everlasting Gospel, and to bring us again into bondage to "beggarly elements," to the doctrines and commandments of men.

C. W.

WELLINGTON BANQUET:—DUTY OF ACKNOWLEDGING THE HAND OF GOD IN NATIONAL MERCIES.

To the Editor of the Christian Observer.

I DO not know what authority your discursive but amusing correspondent F. S., in your November Number, has for his anecdote that the Duke of Wellington said at supper, after the great engagement, "Thank God I have met him;" or whether, if the story be correct, the remark meant any more than when persons say, "Thank God, what fine harvest weather!" In charity I hope that it meant much more than is intended by such ordinary colloquial exclamations; but it certainly would have been very gratifying to "all who call themselves Christians,' if this hope had been confirmed at the late Dover banquet. I looked with some anxiety, with this object, to the report of the speeches delivered on that occasion; and deeply regret to observe that the remark once made upon the perusal of Lord Anson's voyage, "Hic Deus nihil fecit!" was painfully recalled to my mind.

It is unnecessary to enlarge upon the character and consequences of the victory at Waterloo, which have already become matter of history; but I appeal to every Englishman then living, who was of sufficient age to be capable of reflecting upon that appalling period, whether there ever was an epoch when our very existence as a nation depended under God more decidedly upon the result of that single battle; and to all professing Christians in particular, I appeal whether their feelings were not called forth in the prospect of that engagement; and their supplications at the throne of grace especially quickened, when they saw—as far as human judgment could anticipate the future—shall I say the pregnant probability? nay rather the moral certainty—that if our incensed and implacable foe had then added to his many and mighty triumphs over prostrate nations, the overthrow of the united forces of all Europe (in which England had the principal share), nothing short at least of the deep humiliation and protracted suffering, if not the entire subjugation and overthrow, of Christian England would have followed. In that dread hour of danger and dismay, which I for one can well remember, and of

which I often tell my children, it pleased the God of armies to fit, by a peculiar course of preceding services, and by such pre-eminent talents for the occasion as have fallen to the lot of few commanders either in ancient or modern times, the distinguished and honoured hero of that day. In addition to the dauntless courage and patient endurance of the chosen officers and soldiers who were placed by the same gracious Providence under the duke's command, it further pleased God, by various peculiar and providential events (not necessary to be here enumerated), to bring about a result which, had it fallen to the lot of the departed Nelson to have recorded, he would perhaps have written, "Almighty God has blessed his majesty's arms in these parts with a great victory."

It will not be forgotten by many, and should be known to all, that many real Christians were on this occasion in the British army; as, blessed be God! there also are at this hour, both in India and elsewhere; and let me add, that by far the most heart-stirring account of the Waterloo action which I have ever read, was given in a letter from a Methodist soldier (Sergeant B.) which the late valued Mr. Butterworth, "whose praise is in all the churches," was at the expence of printing and distributing largely over the country which the sergeant had helped to save; indeed I should hardly envy the Christian Englishman who could read that letter and keep his eyes dry; nor am I ashamed, Mr. Editor, to confess that the bare recollection of that statement almost forces me, as Shakspeare says, "to play the woman."

Now, was it to have been expected, under these circumstances, that in a meeting like that at Dover, either the opening speech of Lord Brougham, or that of acknowledgment from the Duke of Wellington, could possibly have omitted all notice of the Lord of hosts and Giver of victory? and yet most afflicting is it to observe that such was the case. I may perhaps be told that this was not the time or place for such acknowledgments; but I would ask, can they be ever out of season? and is it not to be feared that the want of all recognition on such an occasion of the superintending mercy which raised up such instruments for our deliverance, is more or less to exalt and honour those instruments to the derogation of the great First Cause, and thus to present the example of a virtual refusal to "give God the glory." Were such a plea admissible here, what then would become of those injunctions to confess our Master before men; not to be ashamed of him in an adulterous generation; and not to honour the creature more than the Creator?

To put the argument on the lowest ground: were not the illustrious speakers at that day's festivity bound to place their personal opinions above all doubt; and, since "de non apparentibus et non existentibus eadem est ratio," to prevent, by an honest confession of gratitude, any persons in that Christian nation of which they had chosen to be more or less the organs and representatives, from imputing to an at best equivocal silence such unworthy motives as either of them would probably be ready and even anxious to disavow.

Of Lord Brougham, as of His Grace, I wish to speak with all Christian consideration and tenderness; but it is impossible for me, as a member of society, not to feel that the great are, as a certain king is made to say, "the makers of manners;" and still more impossible, as the member of a Christian church, not to desire earnestly that both

these noble persons may be more than "almost," yea "altogether," Christians. Far from pursuing the language of recrimination or reproach (in opposition to which spirit I desire to say with Montesquieu, "*Je n' ai point naturellement l'esprit desapprobateur*"), I would earnestly suggest to both, if I might hope that these humble lines would ever reach them, the importance of reviewing the course pursued by each of them on the Dover festival, in this "day of rebuke and blasphemy," when it is very important that no one standing in high and influential stations should give occasion, where it can possibly be avoided, to the enemies of God and man to misconstrue or misrepresent those motives to action which, after all, must more or less be inferred from the actions themselves. To either and both these great and gifted men (for such they both are, though in such different ways) may I venture to suggest, without offence, a consideration of the declaration of our blessed Lord, "He that is not with me is against me;" seeing that this solemn warning will assuredly be the rule of his own procedure in judgment? (Mark viii. 38; Luke xii. 8, 9.) How important would it be, if great statesmen (especially those who speak much, so as to influence others) would determine to make the word of God the governing principle of their conduct and reasonings! In that case, God would honour them, as honouring him; the Church of Christ would be under extensive obligations to them; and they would themselves be preserved from a multitude of errors which (whether they will believe it or not) the poorest rustic who believes his Bible, and almost every child at a sunday-school, can at once detect and refute upon infallible authority. It is impossible, upon any other principle than the unhappy neglect of the word of God, to understand how the worldly-wise are perpetually taken in their own craftiness, since the wisdom of this world is foolishness with God: the misfortune is, that irreparable mischief is done by such moral blunders, the consequences of which are often most ruinous and fatal.

Most gladly would I rather forget than record, if duty did not appear to require it, the deplorable mistake (to use no harsher term) into which both the noble individuals in question have lately fallen, in reference to the continued support of idolatry in India; on which subject in particular, Lord Brougham should have been better informed, than to undertake the defence of the East India Directors, in continuing to exact from their Christian officers and servants such homage to idols and their worship as has wounded their consciences and alienated their affections; compelling a high military officer and a civil servant of the Company, to resign their commissions almost simultaneously, rather than violate the commands of God. And doubtless to the same unacquaintedness with the requisitions of the inspired volume, must be referred the unhappy mistake of the Duke in regard to other great religious and moral questions—such as the late Slave-Trade question; but above all, the Romish Emancipation Act, where the carnal policy by which certain politicians designed the consolidation of their own power, as the result of a supposed amalgamation of parties, was signally defeated even from the moment in which that ruinous expedient was carried; and the consequence of which has been, that the country has never ceased to eat the bitter fruit of its legislators having acted not only without reference to the experience derived from all sacred and secular history, but in direct contravention of the principles contained in the word of God. In all this, I repeat,

that it is really painful to invite attention to these errors; nor, had they been merely of a political, rather than of a religious, character, should they have received the present notice. I have been insensibly led to comment upon them as more or less illustrative, to my own mind, of the evil of attempting to advance a step either in public or private life, without the direction and guidance of the divine oracles, and of the danger of making flesh our confidence, or ascribing to human instrumentality the honour that is due to God alone. It was not thus that the holy Psalmist acted, when he exclaimed, "If the Lord himself had not been on our side, now may Israel say, If the Lord himself had not been on our side when men rose up against us, they had swallowed us up quick when they were so wrathfully displeased at us. But praised be the Lord who hath not given us over for a prey unto their teeth; our soul is escaped, even as a bird out the snare of the fowler, the snare is broken, and we are delivered. Our help standeth in the name of the Lord, who hath made heaven and earth." (Psalm cxxiv. Prayer-Book Translation.) Surely Lord Brougham must regret, even as a matter of taste, that in collecting materials for his speech, he should have overlooked this sublime and beautiful recognition of the power and mercy of the Almighty in the deliverance of his people, as certain to have afforded one of the highest embellishments of his rhetoric, and to have formed the most effective portion of his address:—nor would the Duke of Wellington, as it appears to me, have less performed his obvious duty to Him who both preserved his life and crowned him with victory, than he would have enhanced his highest fame, if, in reply to the praise so hardly earned, and so justly bestowed, he had laid his honours at the feet of the God of battles, and humbly exclaimed in presence of the assembled multitude, with the same inspired warrior and ruler, "Not unto us, O Lord! not unto us, but unto thy name be the glory."

I unfeignedly feel, in common with the nation so deeply indebted to the distinguished and honoured individual of the Dover triumph, that I would anxiously desire for him far higher and better rewards than any perishing tokens of gratitude which this world can bestow, even the honour that cometh from God alone, and that crown which the Lord, the righteous judge, shall eventually bestow upon those only who love and fear him. Assuredly in that solemn day, it will avail us nothing to have been made great and eminent instruments, either in the Church or the world, for promoting the glory of God, or the interests of our fellow men, if this be all. I would seek—and oh! may the country seek!—for such laurels for the Duke of Wellington as none of those mere worldly warriors, who only look for the applause of their fellow-creatures, and so "have their reward," shall never obtain, because they neither ask nor hope for any thing better. May our great defender propose to himself far higher objects; and may all who can pray, entreat of the Almighty to bestow them on this exalted personage. Little, indeed, would it avail him to hear such language as was once addressed to Cyrus—"I have called thee by thy name, though thou hast not known me." May his Grace rather be found fighting under His banner, "whom to serve is perfect freedom," and be taught to know Him "whom to know is life eternal."

ZENAS.

CAN THE WORD "PROUD" BE USED IN A GOOD SENSE?

To the Editor of the Christian Observer.

I HAVE occasionally heard persons of truly religious character remark—but, I conceive, without any serious consideration of the real import of the phrase—"I am *proud* of this excellent institution," or "I am *proud* of our success in this Christian undertaking." I am led to notice the subject by observing the following use of this, to myself, objectionable expression in Sidney's Life of his excellent uncle, Sir Richard Hill, as quoted in your Number for October, p. 553. "At the same time he was surrounded by persons of the first rank and ability, he was *proud* of being the friend of any humble and despised minister of the Gospel." I am well aware of the sense which the pious biographer attaches to the term in question, namely, "I am glad," or "I am elevated in spirit," or "I am conscious of an important point gained." Such, I doubt not, is the *qualified* meaning of the word "proud," when so employed by writers, or speakers, of the Christian class. But I would be permitted to inquire, is *this* the legitimate use, or admissible import, of the term? I humbly conceive that it is *not*. That "*pride* was not made for men" is not only the apocryphal representation of the Son of Sirach, (Ecclesiasticus x. 18), but the doctrine of the word of God. Thus (Prov. xvi. 5 and 8), "Every one that is *proud* in heart, is an abomination to the Lord;" "*Pride* goeth before destruction." "Be ye *clothed* with *humility*." (1 Peter v. 5.) I might easily multiply quotations. Can then that term which is uniformly taken in a bad sense by the inspired penmen, be, at any time, lawfully used in a good sense by Christians. As to the *minuteness* of my query, I have only to say respecting it,

"Eheu quam *minimis* pendent ingentia causis;"

and (in the higher language of Revelation, 2 Peter iii. 14), "Be diligent, that ye may be found of Him in peace, without spot, and blameless."

Πιστις.

*** Our correspondent will probably thank us for adding the following passage from Hannah More's least-known work, her "Hints towards forming the Character of a Young Princess." It is not however true that the use of the word "proud" in a good sense is a modern innovation. The old writers thus use it. Dr. Isaac Barrow for example says, "That we may glorify our Maker is an honour we should be glad—we may be proud—of."

"There are perhaps few words which the reigning practice has more warped from its legitimate meaning and ancient usage than the term *proud*. Let us try whether Johnson's definition sanctions the adopted use.—'Proud,' says that accurate philologist, 'means, *elated*—haughty—daring—presumptuous—ostentatious,' &c. &c. Yet, do we not continually hear, not merely the journalist and the pamphleteer, but the legislator, and the orator, sages who give law, not to the land only, but to the language, using the term exclusively in an honourable sense.' 'They are proud to acknowledge,'—'proud to confess.' Instead of the heart-felt language of gratitude for a deliverance or a victory, we hear of 'a proud day,'—'a proud circumstance'—'a proud event,' thus raising to the dignity of virtue a term which lexicographers and moralists have annexed an odious, and divines an unchristian, sense. If pride be thus enrolled in the list of virtues, must not humility, by a natural consequence, be turned over to the catalogue of vices? If pride was made for man, has not the Bible asserted a falsehood?"

TWO LETTERS FROM THE REV. DR. WOLFF TO THE EDITOR OF THE CHRISTIAN OBSERVER.

[We insert, as Dr. Wolff requests, the two following good-humoured letters: though we had much rather have been spared so much of personal allusion. We hope the matter will here terminate. As to some questions of controversy, we "agree to disagree," as he says: and will therefore only add a note here and there to clear up a fact. We believe our warm-hearted correspondent to be "an Israelite indeed, in whom is no guile."]

Parsonage, Linthwaite, Nov. 6, 1839.

To the Editor of the Christian Observer.

REV. AND DEAR SIR,

Permit me to address these lines to you, not with the intention of entering into a controversy, (for we must *agree* to *disagree*,) but for the purpose of informing you that I have read your review of my late publication, and am sincerely obliged to you for several useful hints you gave me, and of which I hope to profit in my next publication; but at the same time I must confess that I feel grieved to find that you seem to try to give to the public the impression that I confined myself enterely to the preaching of the personal advent of Christ, and his visible reign upon earth, of which certainly you cannot accuse me with justice; so for instance to the Jews in Cephalonia, I preached the sufferings of Christ by expounding to them the 53rd chapter of Isaiah, &c.*

---

* We did not mean to "give the impression" that Dr. Wolff "*confined himself* entirely to the preaching of the personal advent of Christ, and his visible reign upon earth;" but that he made it a most striking and prominent characteristic of his addresses. Had he seen the "passages of theological remark and argument" which we had marked, and promised to insert (as we have done) in our December Number, he would have found that we did not confine his theology to one article. We are however still of opinion, whatever may be the true exposition of unfulfilled prophecy, that to tell a Jew, as an argument to embrace the faith of Christ, that if he does so he will be literally restored in triumph to the land of his fathers, is to appeal to motives not necessarily religious or spiritual; but, it may be, only national, selfish, ambitious, or carnal. There is no essential connexion between regeneration, or justifying faith in Christ, and those temporal hopes which even unconverted Jews generally cherish of being restored to Palestine. In this statement we may claim the concurrence of one of the most zealous modern advocates of the expectations referred to, Mr. Burgh; who considers that at the pre-millennial advent of Christ, the restored Jews will be placed nearest his throne, and far above the believing Gentiles; but who nevertheless admits that the hope of a temporal restoration may, and he thinks will, be turned to purposes of personal and national ambition, by Jews who are wholly destitute of religion. His notion of a pre-millennial restoration to Palestine, succeeded by desolation and subjugation, and then by millennial deliverance, is abundantly fanciful; but his argument confirms the advice which we have so often tendered to some of the Christian friends of Israel, (among whom we heartily enrol ourselves) to address the Jews about such matters as

I do not recollect that I ever accused the *spiritualizers* (I use this term without intention of offending you or any one else) that they do not believe in any advent of Christ at all; I know that they *believe this:* but your spiritualizing gentlemen have *vague* and *wild views* on this subject, whilst I like *sobriety* in every thing, and especially in the interpretation of Holy Writ. Beside this, you give the public to understand that I attacked the Missionary Societies in Dr. Hook's church.* Now I am sure that you were misinformed on this subject, for I had a long conversation with *Doctor Hook* on the great use of the *British and Foreign Bible Society,* and I mentioned to that *holy, good, excellent,* but *persecuted friend,* (I mean Doctor Hook) as an instance, my meeting with a Brahmin on the frontiers of Tibet, expounding the Bible to a number of Hindoos and Budhists! The first sermon I preached in Dr. Hook's church was the subject of the

---

conviction of sin, and repentance, and faith, and renewal of heart, and the duties of the Christian life, rather than so much about their literal re-occupation of Jerusalem. Mr. Burgh supposes their temporal restoration to their own land to be consistent with an unrenewed heart, a wicked life, and "greater abominations than ever;" and we fear that when carnally-minded Jews hear of their expected return to their old country, their notions are not a whit more spiritual than he describes. Where there is the true love of the Saviour, and of his mystical body the church, terrestrial locality is a matter of little moment.' The following is Mr. Burgh's opinion:

"I believe that God, for the purpose of teaching them that 'in the Lord alone the seed of Israel shall be justified and shall glory,' for the purpose of effectually humbling them and weaning them off every other dependance, *will allow them to try their strength once more*—will let them yet again 'lean on the staff of a broken reed' —*will suffer them to return to their land, where they shall be guilty of greater abominations than ever* heretofore, and that at the time they think themselves most secure, he will bring against them 'the northern army' threatened; will break down their strong-hold wherein they trust, scatter them to the four winds, and by 'a short work' of judgment consummate the indignation. I believe that the invading army will then plant 'the abomination of desolation,' and for 'three years and a half' prosper, viz., 'till the indignation be accomplished,' and God by his instrumentality 'shall have accomplished to scatter the power of the holy people,' when 'all shall be finished.'"

* We never heard, or thought, or meant to intimate, that Dr. Wolff "attacked the Missionary Societies in Dr. Hook's church." We could not say so; for we knew nothing more about what he preached there, than what he himself states in his letter to Sir Thomas Baring, of March 19, 1839; which is nothing at all. He says:

"Dear Sir Thomas,

"Having been to Leeds last week to preach for Dr. Hook, I was prevented going on with my letter; but now I resume my pen to tell you first of all that I daily see more plainly the total inconsistency of taking the prophecies otherwise than in their grammatical historical sense."

When we spoke of Dr. Wolff as "saying no very obliging things [we did not use the word "attack,"] of some excellent individuals and societies concerned in the work of Christian Missions," we meant in his book, and we honestly quoted our proofs. If he were acquainted with our pages, he would be aware that we never publish remarks upon what persons say in pulpits, dining-rooms, drawing-rooms, committee-rooms, or academical common-rooms; we abhor the practice. But if they print their thoughts, then they challenge the world to reply to them.

Millennium, in which he does not go with me all the length, as you know, nor any of the people at Oxford. My sermon on *Apostolic Succession, Baptismal* Regeneration, and the importance of the Lord's Supper, in which points I *completely agree* with the people of *Oxford*, (I mean with Pusey, Newman, and Palmer) I preached in the church of the Rev. Mr. Fawcett, at Woodhouse, who does not go all length with me on these *points!* On *Tradition*, I preached for the Rev. Mr. Poole, at Leeds, but Dr. Hook told me after the sermon that I went *too far* on the subject *of Tradition*; and Dr. Hook lately reproved me in a letter for having made an observation at Huddersfield, in the meeting of the Propagation Society, which might give offence to the Church Missionary Society!

I lately had a long conversation with him (Dr. Hook) on the great talents of several Missionaries of the *Jews' Society*—a truth which I am sure many members of the Church Missionary Society will not like to hear—for there is evidently a jealousy existing in the minds of many advocates of the Church Missionary Society against the Jews' Society! * I like the members of the Committee as private gentlemen; but all I maintain is that they are not *fit;* nor is it proper that they should give orders to ordained Missionaries, or any other Missionary: for a person may be a very *clever man* in his business in Oxford Street at London, but an old woman in Aleppo! It is true that I find fault with some Missionaries; but they have also a right to find fault with me: for I myself have made a great many *blunders* during my Missionary operations; as for instance at *Madras*, where I evidently acted with very great *imprudence*, and thus several times in Egypt and at Lahore! therefore you may publish this candid confession of mine! †

---

* Where could kind-hearted Dr. Wolff, whose "charity thinketh no evil," have heard this strange story? We cannot conceive what shadow of a shade of reason there could be for "jealousy" between two such institutions. If we thought there were any such feeling on either side, we should say, "Sirs, ye are brethren; why do ye wrong one to another?" The following is one of the fundamental laws of the Church Missionary Society, and is printed with every annual Report: "A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." If any subscriber should violate this excellent rule, he would be no longer in spirit a member of the Society.

† After this "candid confession," we presume that no person will take the trouble to be angry with Dr. Wolff, because he thinks other men—and women too—fallible like himself. We only hope that we shall not be made responsible for his remarks; some of which relate to persons and things quite unknown to us; but as we are aware of what comes of either "suppressing" or "garbling" letters, we print *verbatim;* which Dr. Wolff must acknowledge to be honest dealing. We have not even altered the casual misdate of December for November, in the second letter; because such little chronological caprioles shew that *currente-calamo* words must not always be scanned too microscopically. We are not fastidious, provided we know what a writer means; so that if Dr. Wolff had preferred dating it (Judaically) the last day of Marchesvan, anno 5600, it would have reached us duly, as it did, on the first of Kisleu, and we should have been equally contented.

Now with regard to *Pusey, Newman,* and *Hook!* I call none of them my *masters*—but so much I must say in their behalf, that I believe them to be *pious, holy, good,* and *excellent men,* and the most *powerful opponents to Popery,* which (I mean Popery) is an *Antichristian system*—and I detest Popery, and *hate* it with a *perfect hatred*—but I accuse myself in my work for imprudence in my proceedings in Ireland in the year 1826—Tottenham at Bath is the man to cope with them, but not Tresham Gregg at Dublin! But I forgot quite the writers of the Oxford Tracts!

The fault I find with the Record is, that it gives *garbled* and *perverted* statements of the principles of those holy men, which, if I should have time, I could sufficiently prove it, by NUMEROUS *instances!* Secondly, the writers in the Record have frequently shown an *inquisitorial spirit;*—what right have they, for instance, to ask Mr. Newman what he said in private about the Bishops of Chester and Winchester?

I am far from subscribing to all the sentiments of the Oxford people; some of them *allegorize* too much the Prophecies, just as you do *yourself;* but with all this they are honest and good people. There is a great deal of truth in what they say about *reserve*—but I do not go with them in this respect *all the length!*

Now with regard to my views *on the Voice of the Church* and *Tradition*—I believe that a good pious soul, by reading simply the Scripture, may find out the truth, with God's grace, without *Tradition;* but *Tradition* is a safeguard against *heretics!* However, more the next time. You may also assure the Committees of the Jews' and Church Missionary Society that I love them most cordially! Pray insert this letter in your next Number.

I have only to observe how can Charlotte Elizabeth attack me for having inserted a poem of an Arabian Bedoveen which I heard in Arabia, and which was paraphrased by Mr. Perring at Leeds! Ladies ought never to be reviewers, nor controversialists! Charlotte Elizabeth ought to write books for little children, not against *Pusey.*

Yours affectionately

JOSEPH WOLFF.

P.S.—Let Charlotte Elizabeth go to *Oxford,* and argue the subject over with Mr. Newman; if they are *Papists* (*what they are not*) they will make a Papist of her in five *minutes.*

Linthwaite, 7th Dec. 1839.

To the Rev. Editor of the Christian Observer.

REV. AND DEAR SIR,

I must write to you once more to explain to you some other points with regard to some of your remarks. You say that there is a gap between 1831 and 1835; I beg leave to observe that my Journals containing my journeys from Malta to Bokhara, and thence to Calcutta, and back to Malta, which journeys were made from the years 1831 to 1835, have been printed several years ago, but are now out of print, and I intend to prepare a third Edition of them, with *additions.*

My future publication about *America* will be a *kind* but not a *pungent* one, for I received great kindness in America, and I am especially attached to the Episcopal Church there, whilst I cannot but speak

also with gratitude of the kindness I received from the *Presbyterians*, and *Congregationalists*, and *Lutherans*, though I decidedly differ from them with regard *to Church discipline;* for I firmly believe that *the Church of God* is a *visible body*, and the doctrine of the *invisibility* of the *Church* I believe to be *downright nonsense;* and farther, I believe that the real Church government must consist of *Bishops, Priests*, and *Deacons*. The very fact that all the Eastern churches *know nothing* of a *Presbyterian form* of government, proves sufficiently that it never *existed!*

So far about this *point.*

Now about Committees. I beg you not to be uneasy in this respect, for I am a great friend of all the gentlemen in the Committees. As a proof, I refer you to *Mr. Crickmer*, Lay Secretary of the Jews' *Society*, whom I consider to be a very useful *man*, for he gives always exact accounts to missionaries of the minutes of the committee; and beside this he has furnished *Mr. Ewald*, the missionary, a brother of mine according to the *flesh*, with a wife, by giving his own daughter to *him!* I beside this refer you to my friend *John Reading*, the *waiter* in the Committee-room, 16, Exeter Hall, Strand. I am very *intimate* with *him*, for I believe him to be a most useful *him*. If you want Bibles and *Tracts* well packed up and put in the trunk so as not to be spoiled, I refer you to *John Reading;* if you are sent on a deputation for the Jews' Society, and you wish to have your place taken in the coach, I refer you to my *excellent friend John Reading;* after you have been in the committee-room, discussing the arrangements to be made about the anniversary *meetings*, so that you are exhausted, and wish to get a mutton chop and a pint of beer, I refer you to my *friend John Reading;* if you wish to send about *advertisements*, I refer you to my friend *John Reading;* and if you wish to have bills *cashed*, I refer you to the excellent *Mr. Christian* and *others*, who also will be able to converse with you on *Calvinism* or Arminianism, high or low doctrine. But all I wanted to say is, that the linen-drapers, etc. are not fit people to judge about, or direct the movements, pursuits, and plans, of a *missionary*. I give you an instance: Some years ago I attended the committee when the subject was discussed about the dismissal of Doctor Naudi at Malta, and that he (Dr. Naudi) should be requested to deliver the books of the Society to somebody at *Malta!* An *architect* at the *time* had taken *the chair*, who gravely proposed that Dr. Naudi should be desired to deliver the books to his British Majesty's consul at *Malta;* and the proposal would have received the unanimous consent of the committee, if one had not observed, it was better to direct him to send the books to the Rev. Mr. *Schlienz*. Now if Mr. Schlienz had not been at Malta, they would have written to Naudi that he should send the books to the *British consul* at *Malta*, not knowing that there are no *British consuls* in a British *colony!**

Dr. Wolff's illustrations are so pleasantly spoken that no man can take offence at them. But little mistakes will sometimes arise, as to wit, where Dr. Wolff himself says in his journal: "I hope that the Society for the Propagation of the Gospel will soon send a clever and pious clergyman to Alexandria, in order that the devil may no longer have the sole and entire control over that country." The Society for the Propagation of the Gospel can no more by its charter send out a missionary to Alexandria, it not being a British colony, than

Another most excellent man of the committee sent me sermons of Mr. Simeon to *Jerusalem*, for the express purpose that I should lend them to the *Jews* at *Jerusalem* who don't know *English*. Now I say that the best plan would be that all Societies should form branches of the *mother Societies*, the *Propagation* and *Christian Knowledge* Societies, in order that both those Societies might be enabled to employ people from all those countries to which they send missionaries, in acting as advisers for their respective *countries* Thus the Propaganda at Rome acts, and in this we might take their example without apprehension of approaching to the system of *Popery !* *Bishops* ought to have the only right to give instruction to the missionary, and *laymen* to transact the worldly affairs; and the *Bishops* ought to be assisted by the *Priests* and *Deacons*, in advising the missionaries. There ought to be not only missionaries who are ordained as *Priests*, but also consecrated as *Bishops !* as the American Church has consecrated *Dr. Kemp*, and as the Armenian Church of old consecrated *Isaac !*

---

the Jews' Society can find a British consul in Malta, it being one. The Church Missionary Society might, if its funds permitted, and Divine Providence seemed to open the path. The Propagation Society is not properly a Missionary Society to the heathen; if it were, there might have been no place for the Church Missionary Society. The legitimate sphere of the Propagation Society is strictly the British colonies, where far more than all its energies are now required. By its charter it includes the heathen only as they are located in the British dependencies. The line of demarcation may not have been very clearly defined; and in India, the West Indies, and elsewhere, each Society may find an appropriate province; but we should grudge a single missionary to be taken from the Propagation Society's labourers among our own countrymen in the Canadas, to go to Egypt; nor could the Society, by the largest construction of its charter, extend its labours where there is a British consul. Dr. Wolff was not to be expected to know this circumstance; but if he will refer to the Society's royal charter, he will find that its ministrations were to be devoted exclusively to "our loving subjects in our plantations, colonies, and factories, beyond the seas, belonging to our kingdom of England." Nor could the people of Alexandria comply with the Society's conditions, as described in a paper widely circulated by the Society a few years ago; in which it is said:

"The incorporated Society for the Propagation of the Gospel in Foreign Parts, having of late years found great difficulty in prevailing with proper clergymen to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent, have published a more full account than what appears in the general annual abstract of their proceedings."

"It may be useful to notice that *before the Society send out a missionary to any new place, the people must first petition the Society to do it, and signify that they are able and willing to contribute towards his support.* In general, it is required that a church be built, glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves, or such engagements made as may induce the Society to establish a mission before they are completed; and *where the people have failed in the performance, the missionary has been removed to another station.*"

These precautions might be necessary; but we would hope, that in cases of exigency the Society has relaxed the strictness of its rule. The zeal with which the cause of this venerable institution has been espoused, since its loss of the parliamentary grants, is a bright feature in the modern annals of our Church.

No *lady*—I say, no *munificent lady*—should be allowed to send her *advice* and *counsel* to a *missionary*, as I once received a letter of *maternal advice* from a lady at *Cheltenham*. I am, for this reason, decidedly opposed to the *Trinitarian Bible Society*; for here a set of *laymen* order their subscribers to sign a *creed* composed by *laymen*, which is a most *unheard-of* and *impertinent assumption!*

Now, dear sir! I beg you to believe me that all I *wrote* I wrote in a *spirit of love*, and I *assure* you that I feel nothing but *love*; it is true that I express myself sometimes in an unguarded and foolish manner, which I am always sorry for *after*. If you favour me with your name, as all Editors ought to do, I shall, on my arrival at London, call on you, and kiss and embrace you,* as your affectionate brother,

JOSEPH WOLFF,
Incumbent of Linthwaite, near Huddersfield, Yorkshire.

P.S. I hope that you will not fail to perform your promise in giving the continuation of your Review; and send me a copy of it, directed Rev. Dr. Wolff, Linthwaite, near Huddersfield.

ADDENDUM TO REMARKS ON DR. WOLFF AND THE REV. F. GOODE.

For the Christian Observer.

HAVING "agreed to disagree" with Dr. Wolff, we omitted noticing that passage of his letters in which he speaks of an invisible church being "downright nonsense;" but it has since occurred to us that we shall have a heap of queries next month, as to whether we think Dr. Wolff's position scriptural; and that we had therefore better anticipate the inquiry by a few remarks; more especially as his objection to the notion of an invisible or spiritual church is connected with some of the particulars touched upon in our December discussion with the Rev. F. Goode. The Papists say that the declaration "This is my body" is to be construed literally; the Oxford Tracts, less consistent, insist upon *some degree* of literality; and the system of literality runs throughout the hypotheses of the pre-millennarians. But we must stop somewhere, otherwise we shall get to transubstantiation. Dr. Wolff, in the matter of the church, is con-

* We are quite sure Dr. Wolff writes "in a spirit of love;" and we shall be happy to welcome him with all the warmth of Christian affection, and with hearty English (though not continental or oriental) salutations; and we shall rejoice if he will taste salt with us whenever he can do us that favour. We quite think with him that conductors of periodical works should give their names, and we should do so if it were not popularly considered an impertinent intrusion. However, as the Editor of this publication has held that office ever since the year 1816, (when he succeeded Mr. Macaulay, who had edited it from the commencement of the work in 1802) and has necessarily had large correspondence, and never denied his name to any person who complained personally of what had appeared in his pages, (though he has often thus incurred displeasure, as being responsible for what he did not write,) Dr. Wolff may easily find him out by inquiring at Exeter Hall, or at Dr. Wolff's publisher's, or ours.

sistent; for the doctrine of literality, visibility, materiality, as opposed to what the Oxford Tracts in some questions, and the pre-millennarians in others, inveigh against as "the process of spiritualization," necessarily leads whither he has followed. But his conclusion that there is no invisible church is contrary to the whole genius of Christianity—nay of Judaism itself, for all were not Israel who were *of* Israel. "The visible church of Christ," as our nineteenth Article justly says, "is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." If we take the word "congregation" in the largest possible sense, not as meaning any local or national church, but the whole collected body of the faithful; nay even if we say that all baptized persons, in all ages, constitute one visible church; still the very wording of the Article implies, what Scripture abundantly confirms, that there is also an *in*visible or interior church; the true body of "faithful men," of whatever name; or as Dr. Isaac Barrow expresses it, "The whole body of God's people that *is*, ever *hath been*, or ever *shall be*, from the beginning of the world to the consummation thereof." There may be several visible churches which frown upon and excommunicate each other: and yet in each there may be true members of the Lord's mystical body. We believe that Christ ever has, and will have to the end of time, a visible church upon earth; and we include in it all communions called Christian which "hold the Head," (Col. ii. 19);—whatever may be the meaning of that expression;—but if in this assemblage there are some who will be placed at the last day on the right hand and some on the left hand of the supreme Judge, that distinction exists upon earth as to the characters of those who compose the general visible communion; and those only are Christ's spiritual church, whatever their name among men, who will be admitted into the eternal temple of true worshippers.

We write thus, because of the efforts which are making to explode the very name of "spirituality" from the Bible, and to carnalize or Judaize our belief relative to the church, the sacraments, and even the unseen world and future state. Having dwelt upon this subject in the remarks upon Mr. Goode's letter in our December Number, we will not now dilate upon the topic; but we warn those who are preparing to follow up this alleged simpler system of interpretation, to consider whither it will carry them. The very last book upon unfulfilled prophecy which we happen to have perused, was another tribute to the doctrine of literality. We refer to a learned, ingenious, and modestly written treatise lately set forth, entitled "The opening of the sealed Book," by the Rev. R. N. Adams, D. D., Lady Margaret preacher in the University of Cambridge. Dr. Adams says that the "word *Book* is to be understood *literally*," it being "the authentic copy of the Old Testament which was preserved in the temple at Jerusalem, and at the destruction of that temple by Titus was placed *under the seal of Rome*;" that this actual "material" book, thus "sealed up under the custody of Rome," and afterwards, "through the jealousy of Domitian, placed in the greatest possible security in the imperial palace, and by this act sealed up absolutely and finally," and thence conveyed "unknown and unregarded from the hands of its pagan to those of its Christian guardian," and at length "transferred to the modern palace on the Vatican hill, and at this day forming

part of the unexplored and almost countless treasures of the pontifical library;" and probably to be found in "a very voluminous collection of biblical manuscripts commonly reported to be contained in the Vatican library, and literally *sealed up* [Dr. Adams's Italics] through the jealousy of the sovereign pontiffs, lest they should overthrow the authority of the Vulgate;" that this sealed book shall eventually be discovered, its authenticity proved; and "the public restoration of the Jews to the favour of the Almighty will be unquestionably marked by the unsealing of the same (identical) volume;" it being "an instrument prepared by the all-wise providence and almighty power of God, admirably fitted for its work, and every way adequate to its accomplishment;" for that "any ancient authentic copy of the Old Testament, and especially of that copy which has been sealed up since the destruction of Jerusalem, would be hailed as the richest gift bestowed by God upon mankind since the day of Pentecost, and would in all probability be attended with effects to which the history of the apostolic age can afford a parallel." We do not comprehend why such glorious results should follow the "literal" recovery of these particular skins of parchment; or why, if the Jews believe not Moses and the prophets as contained in copies which they believe to be correct, they should at once be suddenly converted to the faith of Christ, by being told by the bishop of Rome that he has found, sealed up in his library, their ancient copy of the Old Testament which had escaped the ravages of Romans and barbarians, and which neither time, nor mildew, nor worms, nor moths, had destroyed. We see no sequence between the premises and the conclusion; but we are not arguing the question with the learned writer; we only refer to his argument as a new advance in the road of literality.

Yet even the most strenuous advocates of literal interpretation, we should think, must admit that some things in the Bible are spiritual; for surely *certain* of the statements and images cannot be taken to the letter; and if there is allowed to be figure in one place, it is not impossible there may be in another. The only question is where?

Dr. Wolff does not mention to what extent he carries his idea of literality in the matter of the Millennium; but clearly not to an extent short of that which Lord Mandeville has ably advocated in a work published the year before last, entitled "Things hoped for." We say "ably;" for his Lordship does not spend much argument upon the spiritual millennarians, whom he thinks entirely wrong; but he addresses himself with powerful effect to those whom he calls "literal millennarians;" that is, those who, taking the general view of a pre-millennial advent of Christ, the triumphant return of the Jews to Palestine, the pre-millennial resurrection, the pre-millennial burning of the world, and the thousand years' literal reign, succeeded by the apostacy, the post-millennial resurrection, and the third coming of Christ, yet deny that earth is heaven, and insist upon a millennarian personal reign, instead of one which shall endure for ever and ever. He shews that their notion contradicts Scripture; and, if they profess to be churchmen, that it contradicts the creeds and documents of their own communion. Mr. Goode was displeased with us (see his letter in our December Number) for introducing the word "material," as if we did it to raise a prejudice; but we shewed how perseveringly literality and materiality are dwelt upon by the writers of his school, though he may

individually break off from them at a certain point; and Lord Mandeville very honestly uses and urges both these words, "literal" and "material;" and has no notion of half measures, which embody the reprobated allegorisings of the spiritualists, without getting over those difficulties which an entirely spiritual view surmounts. We spoke of Messiah's wearing a material "*crown*;" (which was Mr. Irving's word;) Lord Mandeville says "*throne*;" but whether crown or throne, the epithet "material" was not ours but theirs. Lord Mandeville will not allow his pre-millennarian friends to say that Christ, having returned personally to earth, will afterwards leave it to go back to heaven. He asks them to bring any passage of Scripture to prove such a notion. He insists that this material earth will be his final abode, and that of his saints; that when it was promised that Christ should sit upon the throne of David, it was "for ever;" and that those who agree with him that this session is an actual personal visible advent, have no right, after making the personal reign terrestrial and millennary, to assume that the "for ever" relates to a reign purely celestial and spiritual. He says that it was intended the Jews should understand by Christ sitting upon the throne of David precisely what the spiritualizers consider "carnal notions of Messiah's kingdom;" that they received the promise, and rightly, in "the literal import;" that our Lord's own disciples "whom Jesus had been so long teaching, came to the matter-of-fact idea of a kingdom restored to Israel;" that they did not "understand the throne of David" (mark Mr. Goode) "to be a kind of etherial negation," and that assuredly the multitude would not have "less MATERIAL notions than the apostles;" that therefore the most literal sense of Christ's kingdom is the true one; that "this earth will be the place of Messiah's reign;" and that as this reign is to be for ever, we are not to spiritualize it away, from the fear of being too "carnal" or "material" in our notions. He shews also, as before remarked, that the pre-millennarian notion contradicts the creeds. The Nicene creed, he remarks, affirms that "Christ's kingdom shall have no end; whereas the millennarians say that it shall have an end when the thousand years shall have expired." Again, remarks his lordship, the doctrine "is in opposition to the Athanasian creed respecting the day of judgment," which he shews as follows:

"The end mentioned in 1 Cor. xv. 24., say the millennarians, is the end of the thousand years; thus they make a first resurrection and a partial judgment to take place at the beginning of the thousand years; and a second resurrection, with the general judgment, at the end of the thousand years; but the creed says, that at his coming ALL men shall rise again with their bodies, and shall give account. We are therefore called upon, in our inquiry respecting Messiah's kingdom, to consider whether it be a personal reign upon earth, in opposition to the *spiritual* millennarians; and also whether, according to the *literal* millennarians, that personal (terrestrial) reign shall be limited to a thousand years, or whether it shall be for ever and ever."

We see not any considerable difficulty, if we regard Messiah's reign upon earth as spiritual; but once admit the idea of a personal pre-millennial advent, and a literal material throne, and Lord Mandeville's objections apply with full force.

We have said thus much in reply to Dr. Wolff's statement, that there is no such thing as a spiritual church; and to Mr. Goode's sensitiveness at our using—or rather copying—the word "material," as descriptive of the personal, Judaising, or "carnal" notion of the millennial kingdom. We do not of course doubt that there are at present, and will be during the latter day glory, external visible marks

of a church. We do not resolve every thing into ether; there are rites and sacraments; there is the written word: and there are preachers: and will be, we suppose, till the day of judgment: but that which consitutes the essence of the church of Christ is that it is a company of "faithful men:" and when the whole world, Jew and Gentile, shall consist of "faithful men," there will be a true millennium, though Christ may still be as to his bodily presence in heaven, and not sitting literally upon an earthly throne in Palestine. Most delightful is it to the Christian to look forward to that blessed era. In the darkest hour of the church, he beholds the dawning of a brighter day: and is animated to run with faith and patience the race set before him, looking to Jesus the author and finisher of his faith. We would not mix up these glorious prospects with man's fallible hypotheses respecting dates, or the minuter arrangements of accomplishment. Such conjectures have from age to age disappointed the high-raised hopes of those who have entertained them. There is not an era of the church in which they have not proved airy phantoms: while the inspired record still remains untouched by such rash overlayings. We remember being seriously told, about the year 1820, that we could never have read, or at least understood, Euclid, if we did not admit the "demonstration" by which it was proved that Turkey was, in the course of a few months from that time, to be utterly destroyed. The battle of Navarino was afterwards another great epoch, and reams were written to shew how it fulfilled some of the Apocalyptic predictions. Dr. Wolff, we understand, has retracted the proclamation which he stuck up upon the gates of Jerusalem, announcing that the year 1847 would witness the Messiah in his personal presence in that city, surrounded by the Jewish nation. The era is now postponed: and while we are writing, a volume has come into our hands, wet from the printer, by the Rev. F. Fysh, dedicated to our much honoured brother, the Rev. E. Bickersteth, in which the writer tells us that he has had "further opportunity of witnessing the fulfilment of prophecy, in the death of the Sultan, who has left the Ottoman empire in the hands of a youth:" with much more to the same effect, with a full account of what is to come to pass in "the fatal year 1844," and "the still more fatal year 1872." He differs however, he says, in this date, four years from Mr. Bickersteth, who fixes the accomplishment of the expected events in the year 1868. We quote a passage.

"The author is unwilling to submit these observations to the public, without noticing an opinion entertained by some eminent servants of Christ, particularly by one whom he cannot name without sentiments of the deepest respect, the Rev. Edward Bickersteth, 'that within the next thirty years Popery shall fall, the Jews shall be restored, the Turkish empire shall perish, the time of great tribulation will take place, our Lord Jesus Christ will return to our earth, the saints shall be raised, and the time of their full blessedness, and the kingdoms of this world becoming Christ's kingdom, shall have arrived.'"

Is this wise? Is it sober? Was prophecy ever intended to make us prophets? for such we are, if we can thus minutely tell the date and order of these events. Is it consistent with the word of God, that we should know thus precisely that day and hour which we are told were enveloped in secrecy? And does any serious student doubt, when he has recovered a little from the giddiness of a new hypothesis, that in the year 1868 or 1872 men will probably take up these prognostications, as we now take up those of the early ages, or the days of Cromwell, and many others before and after, as melancholy lessons

of the infirmity of judgment of learned and holy, but fallible, men. As to the case of the Jews, we do not pretend to affirm that there will not be a literal return to Palestine: though we discern no scriptural proof of it: but what we wish to urge is, that the very essence of their restoration, that which gives it value and character, is, that it will be spiritual. For the rest we incline very much to the opinion of the learned and sober-minded, though quaint, Fuller, in his "Pisgah sight of Palestine," published in the year 1662: where he says:

"More probable is it, that the Jews shall not come back to their land, but their land shall come back to them: I mean those several places in Europe, Asia, and Africa, wherein they reside, shall, on their conversion, become as comfortable unto them as ever the land of Canaan was to their ancestors. *Forti quævis terra patria;* and a contented mind in them shall make any mountain their Olivet—river their Jordan—field their Carmel—forest their Libanus—fort their Zion—and city their Jerusalem. But, as for their temporal regaining of their old country, in all outward pomp and magnificence, even such as are no foes to the Jews' welfare, (but so far friends to their own judgments, as not to believe even what they desire, till convinced with Scripture or reason,) account this fancy of the Jews one of the dreams proceeding from the spirit of slumber, wherewith the Apostle affirmeth them to be possessed."

REVIEW OF NEW PUBLICATIONS.

REVIEW OF MEMOIR OF Z. MACAULAY, ESQ.

(*Concluded from page* 768.)

We now proceed with the Extract containing the narrative of Mr. Macaulay's valuable life; to which we shall add, as before, some notes and illustrations.

"It is well known, that immediately after Parliament had decreed the Abolition of the Slave Trade, a new and very important society was formed under the designation of the 'African Institution,' having for its chief object the civilization of Africa, and the universal Abolition of the Slave Trade. His Royal Highness the Duke of Gloucester was President of this Society, and personally attended almost every meeting of the Board of Directors, and many of its sub-committees; it comprised amongst its directors, not only the élite of the Whig aristocracy, but great men of all parties; and amongst them were to be found at one time or other, no less than five premiers, viz.: —Lord Grenville, Mr. Perceval, the Duke of Wellington, Mr. Canning, and Earl Grey: two Lords Chancellors, Lord Erskine and Lord Brougham; two or three Chancellors of the Exchequer, and several Secretaries of State, viz., Lord Bexley, Mr. Huskisson, Mr. Peel, the Marquis of Lansdowne, Earl of Harrowby, Mr. Spring Rice, &c. The Archbishop of Canterbury, several Bishops, many of the leading Members of both Houses, and officers of high rank, both in the Army and Navy, several eminent members of the Society of Friends,—and added to all these, in the list of Directors, were to be found the names of Wilberforce, Granville Sharp, Clarkson, Stephen, Z. Macaulay, William Smith, Henry Thornton, Mackintosh, Fowell Buxton, C. Grant, William Evans, William Allen, Dr. Lushington, Sir Robert Inglis, &c., &c., &c. In the planning and formation of this Society, Mr. Macaulay, together with Mr. Wilberforce, Mr. Stephen, and some other leading abolitionists, took a principal share; but the chief labour, as in most other cases, fell upon Mr. Macaulay. For five years he performed gratuitously the laborious duties of secretary to the Institution:—those who are unacquainted with the extended relations of the society in question, and the important and multifarious duties which devolved upon it, can but little estimate the amount of labour this office entailed upon him, during the time he held it. He at his own expense visited Paris,

expressly on the Abolition question. On his resigning the office, which he would not do, until he had found a gentleman of ardent zeal and high talents (the late T. Harrison, Esq.) to succeed him on the same terms of unrequited labour, a public Meeting of the members of the Institution, held at the Freemasons' Hall, on the 25th March, 1812, passed the following Resolution unanimously, viz.:—

"'That this meeting is bound once more to express the deep sense it entertains of the eminent services of their *pro tempore* secretary, Zachary Macaulay, Esq., who, combining great local knowledge and experience, with the most ardent zeal, and the most assiduous and unwearied industry, has strenuously and gratuitously devoted, to the concerns of the African Institution, the time and talents which, applied to the prosecution of his private business, might have been employed to the pecuniary advantage of a large and increasing family, and has thereby established his claim to the lasting gratitude of all who are interested for the civilization and happiness of Africa.'

"It was then moved, and unanimously resolved, 'That this Meeting can no longer excuse themselves from presenting to Mr. Macaulay a permanent, though most inadequate, testimony of their gratitude for those services of which, in the preceding Resolution, they have endeavoured to express their sense:—and that Viscount Valentia (now Earl Mountnorris,) the Right Hon. N. Vansittart (now Lord Bexley,) E. W. Bootle, Esq. (now Lord Skelmersdale,) William Smith, Esq., M.P., and William Wilberforce, Esq., M.P., be requested to take on themselves the office of providing a piece of plate, of the value of one hundred guineas, with a suitable inscription, to be offered to Mr. Macaulay, in the full confidence that he will confer on the Institution the additional favour of accepting it.'*

"Although Mr. Macaulay had resigned the Secretaryship of the Institution, he still continued to attend all the Meetings of the Board, and of the numerous Sub-Committees, which met very frequently either at Gloucester-House, Lansdowne-House, Camelford-House, and at Mr. Wilberforce's, or at the office. The labours of the Society were striking and important. At the period of its formation, England was the only nation in Europe which had declared the traffic in slaves to be illegal; but further acts to render it effectual were required, and consequently the Slave Trade Felony Act, and the Act making the Slave Trade Piracy; emanated from the Society; and since that period, chiefly by its exertions and influence acting incessantly at home and abroad, more perhaps on the governments, than on the people at large, that trade, which only a few years before had been upheld by majorities in the House of Peers, and of the House of Commons, as a beneficial honest trade, and one which could not be put down without injury to the State, was declared cruel, unjust, and illegal, by every nation in Europe;—declared to be piracy by some; and 'holy alliances'

* A calumnious story was fabricated by the pro-slavery party about these silver candlesticks; as if Mr. Macaulay had actually embezzled mines of wealth from the Society's coffers; or at least was munificently paid for his anti-slavery labours; whereas, though he was prevailed upon to accept this honorary testimonial, he deposited the value in the Society's treasury; so that the Institution lost nothing by its gift to its disinterested and large-hearted friend. He was accused, on another occasion, of having been instrumental in procuring Parliament to offer large rewards to promote the capture of slave-vessels, in order that he might share the gains. We forget the particular facts; but one thing we well remember; that though, owing to information which he gave, an extensive capture was made, and a large portion of the prize was legally due to him, he relinquished every farthing of his share to the king's revenue officers, &c., in order to quicken their vigilance in making seizures. We may add another instance of his disinterestedness,—a cold word to express the large sacrifices which he made on behalf of the captives of Africa. A proposal was made to him, in his business as a merchant, to accept a lucrative and permanent agency connected with a West India property;—for though the parties concerned might abhor his anti-slavery proceedings, they duly appreciated his commercial ability and integrity. There was nothing in the commission in itself exceptionable; it was no crime to be the consignee of a cargo of sugar, or to direct his broker to sell it, or to transmit European goods in return; but he thought that he should seem to be indirectly sanctioning slavery, and sacrificing consistency to lucre, and he therefore declined the engagement.

were entered into with others, mutually to assist in its suppression. The United States of North America, and the new states of South America, have joined in proscribing this accursed traffic; and whilst the Society kept a vigilant eye on the proceedings of our own West India islands; and on those belonging to other nations, it exercised a jealous watch over the infractions of the slave abolition laws of all countries; and even the furthest limits of Asia have received benefit from the pervading care of this great Institution. Thus Europe, Asia, Africa, and America, both land and sea, have been the fields over which it spread its benevolent and superintending care: but, like all human institutions, this Society at length decayed; and in 1834 it became extinct. The great men we have mentioned were not merely the ornaments of the Society; for scarcely a Board was held of which the majority was not composed of Peers and Members of Parliament; and in foreign countries they rendered it the most essential service.

"The restrictions imposed on the issue of publications, and the distate to the usual modes of getting up public meetings, and producing excitement, which was felt by the Board of Directors, certainly did not tend to increase its popularity. Mr. Macaulay, Mr. Fowell Buxton, and the late Mr. George Harrison, we believe, were the first to perceive the necessity for more popular and vigorous measures; and as the Board of Directors of the African Institution, though it devoted a considerable portion of its time to the investigation and correction of West Indian abuses, was not inclined to embark in the question of the Abolition of Slavery, Mr. Macaulay projected "The London Anti-Slavery Society." We can well remember that he was looked upon for this, as a visionary and wild enthusiast, even by some of his nearest friends; but they little knew the resources of the man, or the energy with which he could avail himself of them.

"The Anti-Slavery Society, though instituted mainly for a specific purpose, has felt the objects of the African Institution, in common with all other measures affecting the African race, a sort of legacy which it is bound to take up, when occasion may offer, and even when the specific object of the Anti-Slavery Society shall have been fully accomplished, these duties will still remain to occupy its attention. The publication of Mr. Buxton's plan indeed, which accords so fully with the principles on which the African institution was founded, seems to require the immediate consideration of the question, as to how far the Anti-Slavery members, while rallying about it the former members of the old African Society, and infusing fresh vitality into its exertions, by the addition of new members, may become an appropriate instrument for the carrying out of the original plan, and the support of Mr. Buxton's new exertions in the same cause.

"For the sake of keeping unbroken the history of Mr. Macaulay's connexion with these Societies, we have gone beyond the date of some events which can scarcely be passed over, even in the briefest biographical notice of this eminent man and consistent Christian. About the year 1800, the Christian Observer was established by some pious individuals who then formed the circle at Clapham, long designated as 'The Saints,'—an appellation given in levity and contempt, yet truly descriptive of the worthy men that received it. There were few indeed in that circle, who have not vindicated their title to be considered as holy men; and most of them are now gone to the mansions of 'the just made perfect.' Mr. Macaulay was literally 'servant of all work,' where a good end was to be obtained. The Christian Observer was designed for a channel through which sound doctrine and practical religion might be periodically inculcated among the middle and higher classes, and Mr. Macaulay was judiciously selected as its editor. This work he rendered a most powerful auxiliary to the cause of abolition; and the statements and arguments contained in its valuable pages, we have reason to believe, induced many of the classes mentioned to give in their adhesion to the Abolition and Anti-Slavery cause, who would otherwise have taken but little interest in their support. *

---

* We could gladly say much of Mr. Macaulay's labours as Editor of the Christian Observer, from its establishment in 1802 to the end of the year 1816; but it might not be seemly in the pages of that work. The memoirs of Mr. Wilberforce and Mrs. H. More have furnished many testimonials to the religious usefulness of his pen; as well as vindicated his character as a philanthropist from the misrepresentations of pro-slavery calumniators, whose unhallowed gains were interfered with by his benevolent exertions;—though—as he justly predicted—the commercial interests of Great Britain were not in-

"But Mr. Macaulay's labours were by no means confined to these subjects: he also took an active share in the general schemes of benevolence, which have distinguished the present age,—and his zeal, perseverance, and extensive practical knowledge, unostentatiously worked with sure effect in promoting the success of every Society to which he joined himself; and they perhaps included a large majority of those established in the metropolis for religious and benevolent purposes. He not only joined, but was amongst the first projectors and founders of some of the most important of them; of the British and Foreign Bible Society for instance; his exertions mainly procured for it, at its first outset, that dignified patronage which was of such service to its progress, and his counsels assisted in clothing it with that catholic character which has rendered it an ornament to the nation, and the most important society in the Christian world. He was likewise one of the projectors, and a member of the committee of the Church Missionary Society; and we believe the Prayer Book and Homily Society owes its first existence to his suggestions and labours.* He was also a member of the African and Asiatic Society and of the Society for the Suppression of Vice, to which at one period he devoted much of his time, and effected great improvement in its modes of proceeding. We could name many other societies to which he belonged, for it was not only those of a more conspicuous order which were benefited by his counsels; he was a member of, and a constant attendant on those local committees in his own immediate neighbourhood, which had for their object either the temporal or eternal welfare of the poor.

"But Mr. Macaulay's benevolence was by no means confined to the support of public charities. He was ever ready to listen to, and relieve, cases of individual distress. We never recommended one to his attention, to the alleviation of which he did not immediately contri-

---

jured by the abolition of the slave-trade, nor her colonies by the abolition of slavery; for Liverpool, which was to be forthwith ruined by the loss of its nefarious traffic, flourished exuberantly by honest commerce, after its annihilation; and West India property, which was swallowed up with debt and insolvency, instantly rose upon the slave emancipation measure to a high premium.

The period of Mr. Macaulay's editorship included the arduous Anti-Slave-Trade contest; but it had ceased several years before the Anti-Slavery struggle commenced, which was in 1823; though he furnished the papers entitled "Negro Slavery," with several other valuable ones which were reprinted and largely circulated by the Anti-Slavery Society. But before long a periodical publication under the auspices of the Society became necessary; and though Mr. Macaulay then ceased to write on the subject for the Christian Observer, yet, in the pages of the Anti-Slavery Reporter, we found an ample supply of important materials, which, in common with all other Anti-Slavery advocates, we rejoiced largely and gratefully to use. From 1827, when the contest was rising to its height—to its triumphant close—Mr. Macaulay never wrote anything in the Christian Observer upon the subject; so that though we enjoyed the credit of his valued name, the whole of the Anti-Slavery articles after that period, as well as a large proportion before, were from other hands.

* The narrator's statement is correct. Mr. Macaulay highly estimated the Homilies, as well as the Prayer-book; and at that period the former were not circulated by the Society for Promoting Christian Knowledge. There were also many churchmen who procured Bibles from the Bible Society, but felt some scruple in becoming members of the Christian Knowledge Society, as not approving of many of the tracts on its list, which was then wholly unrevised. Some also who wished to procure Prayer-books from the Society were black-balled (as for instance Mr. Simeon and Mr. Blair); and others would not submit their names to so party-spirited a ballot. On all grounds, therefore, Mr. Macaulay and his friends thought that an institution confined to the issue at home and abroad of the formularies of the Church of England, without note or comment, would be eminently useful; and so it proved to be. Among the many other institutions which Mr. Macaulay originated, or assisted in forming, should be mentioned the Merchant Seaman's Bible Society. He was also zealous in urging better measures for the due observance of the Lord's Day; the repression of Sunday newspapers; the salutary regulation of prisons, and their precursors—public houses. In short, we scarcely know of any great question connected with the promotion of religion or charity in which he did not take an interest.

bute with a liberality exceeding our expectations. His only request in such instances was, that in any list of subscriptions his donation might be entered as anonymous. He did not give alms to be seen of men; and we could cite instances in which he has heaped 'coals of fire on the heads' of those who have injured him.

"Mr. Macaulay was a Fellow of the Royal Society, and frequently attended its evening sittings. He always took a deep and active interest in the important subject of general education; he was one of the earliest promoters of Sunday Schools, and of Infant Schools; and he also befriended, and greatly assisted with his counsels, Joseph Lancaster, in the development of the important plans introduced by him into this country; he was one of the Provisional Committee for forming the London University, and long took an active share in its management.* As a Commissioner of Inquiry into the Administration of Public Charities, he distinguished himself likewise by his energy and diligence; and, though this office was not gratuitous, he brought

---

* It is, we doubt not, true that he "greatly assisted with his counsels Joseph Lancaster;" but the statement standing alone may convey very incorrect ideas as to Mr. Macaulay's views respecting the momentous question of National education, especially when coupled with the remark about the London University. His opinion was, that the people of England ought to be educated; that the education should be unequivocally and deeply religious; that it should be aided by the public purse; and that *it should be in conformity with the principles of the national church, and be superintended by the clergy.* At the period when Mr. Lancaster began to urge the plan of mutual instruction, not only did the church neglect the education of the people, but many of its most influential members opposed their being educated; and during the lengthened period which intervened between 1802, and the establishment of the National Society in 1811, Mr. Macaulay was most assiduous in pointing out the sin and danger of this mistaken policy. During the whole of his Editorship he advocated the very system now proposed by the National Society and the bishop of Exeter: and he did not consider that the State ought to award aid, as of late years it has done, to schools not in connexion with the Establishment. It would be tedious to quote largely, as we might do, in proof of this statement;—we will confine ourselves therefore to two papers; the first written in the year 1804 (page 160), upon the announcement of Mr. Lancaster's plan; the second in the year 1812, upon the publication of the first report of the National Society.

In the first of these papers he certainly did give Lancaster some salutary counsel. He speaks highly of the benevolence of his intentions; he recommends the introduction of the mutual instruction system; (though even at that early period, as well as in the controversies which arose years afterwards, he asserted Dr. Bell's claim to priority in promulgating it;) he strongly urges the importance of the subject of National education; and he gives Lancaster just praise for his labours to promote it; though he is "offended with his vanity and self-confidence." He then touches as follows upon the aspect of Lancaster's scheme in a religious point of view:

"There is something very plausible in Mr. Lancaster's proposal of a Society 'established on *general* Christian principles; but who shall fix what are those general principles of Christianity, which, as essential verities, must be made the basis of a system of instruction? By general Christian principles Mr. Lancaster has left room to conjecture that he may have meant something which might coalesce as well with Deism as with Christianity. He may indeed have meant more than he has expressed; but it must be allowed that his words convey an idea analogous to what is contained in the well known lines of Pope, ('For modes of faith,' &c.) who, because he was a poet, conceived probably that he could easily settle a point in theology. The passage in Mr. Lancaster's tract to which we refer is this: 'Let the friends of youth, among every denomination of Christians, exalt the standard of education, and rally round it for their preservation, laying aside all religious differences of opinion, and pursue two grand objects, *the promotion of good morals, and the instruction of youth in useful learning.*'" Mr. Macaulay went on to protest against this direful and fallacious scheme. "What right," said he, "have those to be considered Christians who deem it unnecessary to introduce into their plans of education any reference to the salvation purchased for us by the blood of Christ?" By such a scheme, he adds, "Religious bigotry (Lancaster's phrase) may be avoided; but there is another evil against which this

gratuitous zeal to the performance of it. Besides bestowing much of his time on these regularly established societies, he was ever ready to devote himself to those occasional calls, which are frequently made upon the time and sympathy of the philanthropist and the Christian,—many such present themselves to our recollection, but we will only mention one.

procedure does not guard, and that the greatest which can befal a nation—*irreligion*; ignorance of the true God, and of Jesus Christ whom he hath sent." Such was, even at that early period of the discussion, Mr. Macaulay's view of "general" education. We find him shortly after urging "the resident parochial clergy" to address themselves to the work. "They have it in their power," said he, "to obtain the superintendance over a large proportion of the lower classes of schools, throughout the kingdom, and the good which they may effect is incalculable." Thus did he, year after year, continue to remonstrate; but in vain. Had the friends of the church early listened to such appeals, they would not have lost that vast breadth of territory which they have never yet recovered.

In the dearth of education in the church, Mr. Macaulay rejoiced (as what Christian does not?) that the lack of service was in any measure supplied by schools in which good discipline was introduced, and the Scriptures were diligently studied; but he certainly never recommended the readers of the Christian Observer to set up "Lancasterian schools;" on the contrary he implored them to bend their energy to found Church of England schools, adopting whatever was useful in the mechanical arrangements of the new system; but making religious instruction the basis of the whole fabric.

At length the National Education Society was formed, and we then find Mr. Macaulay "rejoicing to witness its great and successful efforts," and from year to year giving an analysis of its reports, and urging the object upon his readers. But he was not contented with the efforts of a voluntary society, which, as the event has proved, could not during many years, and does not yet, occupy all the ground required to be cultivated. He therefore recommended, in his mention of the very first report of the society, that, "being an engine of mighty power, and having among its members the whole bench of bishops, and upwards of one hundred lay lords of the first consideration in the kingdom, it should not confine its views to what any one society can accomplish, *but, should go at once to the legislature with a plan for educating the poor;—a plan which shall embrace every parish in the kingdom*, we had almost said in the empire; and which shall enact that wherever there do not already exist sufficient means of educating the poor IN THE PRINCIPLES OF THE ESTABLISHED CHURCH, such means shall be provided by a parish or other rate." He adds that "A measure of this kind, while it would secure in every place the means of educating the poor IN THE PRINCIPLES OF THE ESTABLISHED CHURCH, would at the same time leave every one at perfect liberty to pursue such a course of education, or to form such institutions, as he might deem eligible:" and this, (he adds) "*would take away every reasonable objection which could be made to the plan by dissenters from the establishment.*" He goes on to say: "If we are zealous for the extension of education *on the principles of the Liturgy and Catechism of the Church of England*, it is not because that church is established by law—happens to be the national church; but because we believe it in our conscience to be, without any exception, the best form of Christianity which is professed in the land; the best for training both the young and the old to knowledge and virtue, and for marshalling them the way to heaven." Would that the church had listened to this warning voice! Mr. Macaulay could see no intolerance or injustice to dissenters in setting up national schools, connected with the national communion, and under its clergy, by the aid of the public purse.

In the matter of the London University we differed in opinion from our esteemed friend; but his objects and motives, as he explained them to us, were as follow. There was pressing need of an institution in London for academical education; as has been since abundantly proved: the establishment of any such institution was opposed generally by the members of the church, who would not then (1825) have founded one, even if it had been proposed to do so upon the excellent plan of King's College: he thought, as the pupils were to reside with their parents or friends, and not to sleep under the college roof, there was no real sacrifice of the principle of religious education by their going for a few hours in the day to lectures, as other students of their age go to the inns of court, or to

"The deplorably destitute state of the many millions of British subjects in India, in regard to instruction in the Christian religion, in consequence of its teachers having been carefully and arbitrarily excluded from that portion of the British empire, had long engaged Mr. Macaulay's attention. The renewal of the Company's Charter, however, in the year 1813, appearing to afford an opportunity for remedying this monstrous evil, he lost no time in consulting some of the leading friends of the Gospel, on the propriety of calling a public meeting at the City of London Tavern, for the purpose of arousing public feeling upon the subject, and of calling upon the nation at large, but especially upon all those denominations of Christians who constitute what is usually designated 'the religious public,' to petition parliament to secure, by means of the new charter, the opening of that mighty empire to the light of the Gospel, by providing for the free admission into it of Christian missionaries, and for placing them out of the reach of that arbitrary and unjust expulsion, to which they had formerly been exposed;—and, as in other instances already alluded to, Mr. Macaulay not only assisted in preparing the resolutions carried at the public meeting, but attended daily in the committee-room to carry them into effect.*

"In reference to the unostentatious manner in which these, and all other duties of a public character were performed by this excellent man, various extracts might be made from the communications of individuals who have filled some of the highest offices in the State, and others acknowledging the extreme importance of his suggestions, and disclaiming the exclusive merit of those measures that were founded upon them; but we forbear to enter upon this extensive field of correspondence.

---

hospitals: and he considered that the objection was in a good measure obviated by the plan which the council had consented to, that three of the professors, who were clergymen of the Church of England, should open, as they did, a chapel in the vicinity of the University, for the double purpose of religious worship and instruction on the Sunday, and for lectures upon the evidences of Christianity upon a week day. We merely state his opinion; adding that it was chiefly by his exertions that these last measures were accomplished.

* Mr. Macaulay had been working with Lord Teignmouth, Mr. Grant, Mr. Thornton, Mr. Wilberforce, Dr. Buchanan, our venerable surviving friend the Rev. Josiah Pratt, and others of like mind, in preparing the way for unbarring India to Christian instruction; and, not least, to lay the foundation of Anglican episcopacy in that country. The numerous valuable papers which had appeared in the Christian Observer, many of them from Mr. Macaulay's own pen, and among them his monthly summary of public affairs, had been of great service in conveying information, removing prejudices, and exciting to ardour in the work.

Happening to turn back while we are writing to our volume for 1813, p. 127, where Mr. Macaulay is speaking of "the approaching renewal of the Company's charter," we are much struck with the manner in which he alludes to that subject. It was a question which excited feverish anxiety among all intelligent classes of the community; and it intimately concerned Mr. Macaulay, not only as a practical politician, but as a merchant, since one of the chief points of litigation was, whether the trade of India was to be thrown open to British enterprize; and Mr. Macaulay, when it *was* thrown open, did largely avail himself of its advantages. Yet, in his sketch of public affairs, the infinitely higher questions connected with the spiritual welfare of India, and the duties of England, absorbed all his thoughts and feelings. "We feel little disposed," he says, "to take a part in the discussions, political and commercial, which have arisen." Then glancing with masterly precision at the most important heads of those discussions, he adds, "We leave it to others to determine these points: not that we have not formed an opinion of our own upon the facts; but that one consideration relating to India has appeared to us so to outweigh in magnitude and importance all the rest, as to reduce them, in our view, to comparative insignificance; and to indispose us at least to divert to them any share of our own or our readers' attention. Is India at length to be opened to the admission of Christian light? Are the heralds of salvation to be allowed freely to visit her shores? Is the Bible, that Magna Charta of the human race, to be imparted to her? Is every form of superstition, however cruel and licentious, to be openly tolerated among the natives, while pure Christianity alone

"As we have already said, we do not profess to give any thing like a memoir of Mr. Macaulay's life; we earnestly hope and trust, however, that this duty will ere long be undertaken by some one fully competent to the task. We will only remark in passing, that though he was not bred to mercantile pursuits, he became, after the dissolution of the Sierra Leone Company, a ship-owner and merchant of very considerable eminence: his transactions with Sierra Leone, and the East Indies more especially, were very extensive; and there can be no doubt whatever, that had he devoted to them a tithe of the talent and time which he so generously dedicated to the Anti-Slavery cause, he would have accumulated great wealth, which he certainly did not do, though his enemies accused him of making philanthropy a stepping-stone to pecuniary advantages, and traduced and abused him without mercy for motives imputed to him by themselves; but we who knew him well, assert fearlessly, that his anti-slavery labours were the bane of his temporal prosperity, and so far from their having been a source of gain, that in the furtherance of the cause, he spent large sums, the reimbursement of which he never claimed, either from the Society for the Abolition of the Slave Trade, the African Institution, the Anti-Slavery Committee, or from any other source. We feel strongly tempted to say something more on this subject, but as he bore calumny patiently, and felt for his slanderers nothing but Christian pity and forgiveness, we will endeavour to follow his example, and without further observation on this point, continue our narrative.

---

continues to labour under an interdict or proscription? These are weighty questions: they are the questions which engage almost exclusively our solicitude with regard to India, and which we earnestly long to see solved as becomes the wisdom and piety of a Christian legislature."

He did see these questions solved—at least in part; he saw missionaries admitted; bishops sent out; chaplains multiplied; and among the highest gratifications of his latter days, was that of anticipating the blessings, which he trusted, by divine grace, would accrue to India and the East, from the appointment to the see of Calcutta of his beloved friend Daniel Wilson; of whom he took his last earthly farewell, with *a tenderness* which none who were present at the interview will ever forget.

"It is well known to the members of the Anti-Slavery Society, and generally to the public, that the Monthly Reporters issued by the Anti-Slavery Committee, with the exception of one or two, were prepared and written by Mr. Macaulay; they will remain a monument to his honour, so long as the history of the Abolition of Slavery by Great Britain shall be a subject of interest. Written in the height of the exciting controversy which led to this important event, they form a singular specimen of calm and acute investigation,—of straightforward and manly exposure of abuses, unsullied by any intemperance of language, undegraded by any invidious personalities,—whilst the reasoning and argumentative portions of them, shew the grasp of a powerful, clear, and comprehensive mind. It must have been with feelings of no slight satisfaction, that in the last number but one, which he wrote when stretched upon his couch in great bodily suffering, he could thus contemplate his former labours,—and thus appeal to the public. Alluding to the delay which had occurred in printing that number, he says—'We deem it necessary to explain to the members of the Anti-Slavery Society the reasons of our long silence. It has chiefly arisen from the want of authentic documents respecting the operation of the great act for the abolition of slavery in the British dominions. The reports respecting its progress were so various, proceeding from sources which might be supposed partial either to the slave or to his master, that we could not but hesitate as to committing ourselves to the narration of facts, or the expression of opinions which we might not be able afterwards to justify, and might thus afford our opponents the occasion of bringing into question what we have so often in vain challenged them to disprove—namely, the uniform accuracy of our statements, and the general correctness of the inferences we have ventured to draw from them. Approaching now, as we trust, to the close of our labours, as far at least as the extinction of British slavery has been our object, we look back on the one hundred and eleven numbers of "The Anti-Slavery Reporter," with the same unshaken confidence in the eternal truth of its principles, and the unvarying integrity of its details, with which we invited our opponents, from the first, to abandon their chosen ground of abuse and invective, and to expose to the world a single instance in which we have knowingly falsified a fact, or unfairly and disingenuously reasoned upon it. That the heart-

stirring nature of our subject may have sometimes led us, in the warmth of controversy, to the use of expressions which may have been unnecessarily offensive, and therefore inexpedient, we are not unwilling to admit; but even in such cases, the apparent harshness of our language was chiefly to be ascribed to the graphic representation of the intrinsic nature of the evil that we had to portray.'

"The great share the Anti-Slavery Reporters had in preparing the way for emancipation, by enlightening the public mind upon the subject of slavery, but more especially by the influence they had on the Government and Members of Parliament, is generally acknowledged; with a view to their preparation he was careful, by the aid of his parliamentary friends, to secure, from time to time, official returns on all matters connected with slave labour. These returns were voluminous beyond the conception of those who are strangers to the controversy. He would sit up, night after night, regardless of sleep, and insensible of fatigue, until he had waded through the whole of these huge folios, often full of arithmetical detail and dry statistics, and had weighed each fact, and almost every word, in the scale of truth; and the next Anti-Slavery Reporter was certain to contain a clear analysis of all that was important in them; and thus, condensed into a pamphlet of twenty or thirty pages, a faithful journal was given to the world of all that daily passed on the subject of slave treatment. He, Macaulay, was also the author of various other Anti-Slavery publications, too numerous to insert.

"As a public writer, Mr. Macaulay might, perhaps, be deemed deficient in vivacity and amusement; but, as an accurate expositor of difficult details, and, as a close reasoner in statistical controversy, he was without an equal. His time, indeed, was far too valuable, and his subjects too serious and pressing, to allow of much leisure for cultivating what are called the graces of style, which indeed he did not affect; yet specimens are not wanting in his numerous writings, to prove, that in the higher branches of composition, he would have attained, had he chosen, to very considerable eminence. Very few people are aware of the great value of his aid, not only to Mr. Wilberforce, and afterwards to Mr. Buxton, but also to every successive Colonial Minister whom accident placed in office; no matter what was the subject, or which was the colony, if, in addition to the most matured judgment, accurate information was required, Mr. Macaulay was the source from which it was to be obtained. We have heard Mr. Fowell Buxton mention a conversation between himself and Mr. Wilberforce, in which they were both at fault, on some specific point connected with the West Indies, and that when he was about consulting some documents for the information wanted, Mr. Wilberforce stopped him, saying, 'Oh, you need not do that, we will look it out in Macaulay;' and this they might well do; for the extraordinary amount of his information, and the nice accuracy of his memory, rendered him, in fact, an animated dictionary, to which they could confidently refer; and most abundant and most frequent was the reference made to him; hence it followed, that arduous as his labours were, in dissecting and abstracting the official papers laid before parliament, this duty formed by no means the most onerous of his daily tasks. In some sense, his hours were divided between Downing-street and Aldermanbury. No deputation could go up without him—no Committee could get on without him—no board could decide without him—no public meeting could be convened without recourse to his advice, as to its propriety and conduct; for, to quote the words of a distinguished member of parliament, 'whatever Macaulay says, may be taken for gospel, and quoted.'*

"In fact, Mr. Macaulay was regarded by one and all, as the Atlas on whose strength the Anti-Slavery world rested; but we must stop, lest we should give to this plain and unpretending statement of facts, something of the appearance of a studied panegyric: it is true, we have said much of what Mr. Macaulay did for the cause of humanity and justice; but we have not, nor is it in our power to enter on any thing like a detail of the eminent services which he rendered. The mass of the Anti-Slavery body of the present day, we regret to say, are quite ignorant of the difficulties, which those who were early in the vineyard had to encounter; it was in meeting and surmounting these difficulties, that the calmness of Mr. Macaulay's judgment and the elasticity of his spirits were peculiarly beneficial to the cause, in sustaining the occasionally despondding feelings of those, who with less nerve were ready to sink under a far less share of reproach and calumny

* A fact; but it should have been otherwise worded.

than were heaped upon him. 'I knew him,' says an eminent banker, in a letter we have recently received, 'more than twenty years, and not excepting the moments of the most violent rage of party politics, I never knew any man so unremittingly, and so shamefully, and so unjustly slandered as he was, by those, who thought their gains would be diminished by his exertions.'

"Mr. Macaulay was not gifted with the powers of oratory; and though he prepared most of the Resolutions which were brought forward at the great Anti-Slavery Meetings, and in stating his views and arguments in Committees, was peculiarly clear, forcible, concise, and distinct, we cannot call to mind any effective or powerful speech delivered by him upon the platform; nature had not given him a powerful voice, and he had not studied the grace of action, nor was he ever desirous of putting himself forward. There was something too, in the calm and sober tone of his general habits of business, and in the construction of his mind, which apparently led him to think the arts of a professed orator beneath the dignity of a philosophical reasoner. To this deficiency in the powers of oratory perhaps may be ascribed, conjointly with his innate modesty, the little knowledge which exists in the country at large, of the debt of gratitude every enemy of slavery owes to his memory: the calumnies too, to which we have alluded, have no doubt had their operation, more especially on the provincial population, who may certainly be excused, when those who were on the spot fell into similar errors; for it was Mr. Macaulay's unmerited fate to be occasionally misunderstood by many of the ardent friends of abolition, as well as to be openly traduced by its enemies. A striking instance of this misfortune occurred at the period of the formation, or rather separation of the 'Agency Society,' from the Parent Committee; on this subject, a Public Journal, long one of the staunchest supporters of the Anti-Slavery cause, (the Christian Advocate,) has since observed, 'It is not without feeling allied to remorse, that we look back to the reflections which we then threw upon this excellent man, for withholding his sanction to the agency scheme; but we then were little aware of his real value, and still less of the latent difficulties with which emancipation, even when enforced by public opinion, was surrounded. But, though Mr. Macaulay lent but little assistance publicly to the agency agitation, he daily, and almost hourly, counselled, suggested, and evinced deep interest in its proceedings; for, with him, negro freedom was the sole and single object, and, in comparison with that object, personal trouble or sacrifice was lighter than a feather.'

"Though grieved by the misrepresentations of friends, and to a certain extent, probably, annoyed by the foul calumnies of enemies, Mr. Macaulay, knowing well that 'obloquy is a necessary ingredient in all true glory,'* still continued apparently unmoved, in the steady course of his labours, turning neither to the right hand nor to the left, and it would seem difficult to those who knew not his habits, to conceive how he effected the daily labour which fell to his share: every member of Parliament, every foreigner of distinction, or individual in our own country, who wanted any information relative to Africa, in connexion with the subject of the Slave Trade or Slavery, applied to Mr. Macaulay, and he usually answered their letters fully and distinctly by the next day's post at furthest; on his arrival at his counting-house in the morning, he generally disburdened his pockets of an amount of letters, which would have taken common minds and common hands weeks of labour to have produced; we know of no instance of his employing an amanuensis. But all this could only be effected by abridging the hours of repose. 'For the last fifteen years of his life,' said one who knew him well, 'and as I believe, from good authority, for more than twenty years before that, he dedicated the greater part of his hours, day and night, to Anti-Slavery duty—for many years he used to rise habitually at four in the morning, winter and summer, to steal time for this duty without intrenching on others.' †

---

* Our beloved friend knew more than this. He knew Who bare the contradiction of sinners; and Who left us an ensample that we should follow his steps.

† M. Macaulay's power of getting through business, and finding time for all his occupations, was the admiration of all who knew him. One of his oldest friends, a barrister, who esteemed him highly—and their esteem was mutual—writing to us some time since remarked:

"His labours in the cause of the poor slaves will never be fully known till the last day. I remember many years ago his telling me, that he had

"In further illustration of his character, we might refer to innumerable passages in the life of Mr. Wilberforce,* recently published, and cite

not for years allowed himself more than six hours sleep, except when illness confined him to his bed. He used then (summer and winter) to rise at five o'clock, and if in winter to light his own fire. This was the secret of the work he was able to get through; the consequence was, that though a busy man, who did more perhaps than two ordinary men in a day, he never seemed in a hurry; and, if called upon even in hours of businesss, he always seemed to have leisure for any office of kindness."

This last remark is strikingly true; but it is equally true, that being naturally thoughtful rather than loquacious, and his pressure of occupation forcing him to be sparing of words, and cautious of diverging into protracted conferences upon extraneous topics, his manner appeared somewhat ungracious to those who had little to do but to kill time, or who called on him at a busy moment merely to have "a chat." His taciturn calmness was petrifying to a frivolous intruder. A young man who came one day "to pump him," admitted that he had been sadly rebuffed. He had asked, he said, three questions, to which Mr. Macaulay replied in two monosyllables. To the first he answered Yes; to the second No; but when the third came, which was to clench the whole, (but which Mr. Macaulay did not think himself bound to reply to,) he uttered only a gutteral intonation: and whether it meant Yes or No the applicant could not tell. But if Mr. Macaulay was ever austere, it was in manner not in heart. The following little note shews how much he was vexed, if he thought he had been "repulsive" in his deportment. The explanation was quite superfluous; for we had not the slightest feeling that he had been so—we certainly never found him so;—quite the contrary;—but it shewed his instinctive kindness and delicacy of feeling.

"My dear Sir,

"When you did me the favour to call, I was so much pressed for time, and so oppressed by business, that I fear I may have looked or spoken repulsively. If so, forgive it: I did not mean it.

"I send you a proof of a new Anti-slavery Reporter, which has cost me some labour. It is too late, however, to be of use to you this month.

"Yours very truly,

"Z. Macaulay."

* We have strung on our notes so thickly, that we must begin to imitate the compiler's chariness of citation; but as Mr. Wilberforce's memoirs are in our hands, we will copy a few scraps.

"Meanwhile the Duke of Wellington became ambassador at Paris, and Lord Castlereagh had proceeded to his post at Vienna..... To secure the fulfilment of the promise, that the Slave Trade should not be revived where it had been actually suppressed, Mr. Macaulay collected a vast body of convincing proofs, that, except for a few scattered smugglers, the Slave Trade had ceased on the whole windward coast of Africa from Cape Blanco nearly to the Equator. 'I am delighted,' says Mr. Wilberforce, 'to find the proof so much more valuable and efficient than I had conceived. I do not think a grain can be added to the weight with which your zeal, diligence, and method in preserving your papers, have loaded the scale in our favour.' It seemed impossible for the French ministers to elude the force of this evidence. 'I do not see how on earth they can,' exclaimed the Duke of Wellington with a soldier's bluntness, when Mr. Macaulay exhibited his proofs at a personal interview."

"'I trust,' he writes to Mr. Macaulay, 'that it will please God to spare you long to your family, your friends, and mankind; and the rather because..though it is of very little consequence to ourselves when we are gone, what may have been, or may be hereafter, said or thought of us on earth..yet for the sake of others, and the general interests of religion and morals, I do wish that you may continue amongst us to live down those base and wicked falsehoods to which your African and West Indian warfare has exposed you. Though the wealth and activity of our opponents may obtain for a time possession of the public mind, depend on it their hold will not be lasting. May we be enabled to maintain a Christian frame of spirit amidst all these irritating hostilities, and remember that they will by and by appear only like the barking of the cottage curs on our passing through a village, when on our progress in the journey of life.'"

"'John Bull for three or four weeks past has been abusing me grossly. Blessed be God it is groundlessly. One of his paragraphs was sent me the

from hundreds of letters; but we refrain from so doing, and content ourselves with giving an extract from one only, which we have just received from one of the most eminent merchants in Liverpool, and one of the oldest and most effective advocates, both in public and in private,—by his money and by his pen,—of the Anti-Slavery cause. Mr. Cropper says, speaking of Mr. Macaulay, 'It was my lot to see a good deal of him. I have seen him at work at all hours, very early in the morning, and whenever and wherever I saw him, I always found him the same: always looking straight forward to the object, from which no views of expediency ever put him aside, and often as I called upon him, I never felt myself, even in one case, an unwelcome visitant.'

"It might naturally be supposed that one who imposed upon himself such heavy labours, would have exacted very largely from others, but this was by no means the case; of all men he was the most considerate in this respect, and taking a large share in the detail of business himself, he well knew the time it necessarily occupied, and was never impatient. Setting out in life with the desire of making 'the bitter cup of servitude palatable,' he never forgot it; and those under him, whether in situations the most confidential, or in those of the humblest menial, always found kindness of heart and suavity of manner.

"As we are not writing a biography of Mr. Macaulay beyond his connexion with the Anti-Slavery cause, and of that, giving rather a sketch than a memoir, it is not our province to speak of him as to his habits in private life, but we can scarcely omit, having in a slight degree been led from our original intention, to say, that they were of the most domestic nature; fond of children, and pleased with the society of the young, he was always cheerful; playfully alive to a sense of the ridiculous, and had a keen relish for wit; in his house mirth and wisdom went hand in hand, and no one left his domestic circle without being the wiser and the better for having entered it. With all his multiplicity of labour, he was ever ready to act as a mediator where differences had occurred, whether between members of the different committees to which he belonged, or to reconcile friends whom misunderstandings had separated; and it is needless to say, his endeavours were almost always successful; for in him all felt the fullest confidence, and with him charity in its most extended sense was an ever active virtue.

"The services rendered by Mr. Macaulay in France to the cause of the Abolition, have been already alluded to in the preceding review. At a meeting of the 'Société Française pour l'Abolition de l'Esclavage,' held in Paris on the 20th June last, Monsieur de Saint Anthoine read an oration on the occasion of his death, which has been printed by the French Society, and circulated in France, in which M. de Saint Anthoine, after alluding to the earlier events of Mr. Macaulay's life, says:—

"'Upon his arrival in France, Mr. Macaulay lost no time in expressing his approbation of the foundation of a

---

other day, with only these three words, "Thou vile hypocrite!" I should have been thirty or forty years in public life to little purpose, if this discomposed me.'.... And really any personal feelings, whether concerning you or myself,' he tells Mr. Macaulay, 'are lost in my sense of the malignity of attempting to deter people from becoming the advocates of a public question, by pouring forth upon them all the venom they can secrete or imbibe."

"'As for John Bull,' (he writes to H. More), 'I can truly say that I am full as callous as I ought to be to the calumnies of party bitterness. The Barmouth story of my helping to set up an irregular church service, and forsaking that of the parish, was not only not conformable to truth, but opposite to it. But this justification must be to you superfluous. I am indignant, however, to hear that the vile falsehoods circulated against our dear, excellent Macaulay, have obtained credit in some circles in which one would have hoped there would have been more of the spirit of English justice, if not of Christian charity, than to suffer people to give credence to unproved assertions to the discredit of a man who had preserved the good opinion for twenty-five years of a number of respectable friends, who had witnessed his conduct in domestic and social life. If any thing can make the people of this country submit to a censorship of the press, it will be this cannibal malignity in the devouring private characters. The false judgments of our character and conduct that are sometimes formed even by good men, often endear to me the idea of that blessed world where, at least, justice shall be done us, and where I trust many will embrace each other with mutual love, who are here scowling at each other, as Dr. Chalmers would say, with jealous defiance."

French Society for the Abolition of Slavery; and he immediately took measures to strengthen it, by securing the aid of his friends.' 'The continuance of Slavery,' said Mr. Macaulay, 'is the foul spot which tarnishes the brightness of the national character. It remains for France to render a great act of justice to her enslaved negroes; and he showed that from thence would result a glorious future; that their chains broken, and the overwhelming burden of slavery removed, the black man would be able fully to develope his faculties, and that his present inferiority proceeds from the cruel oppression under which he labours.' 'Mr. Macaulay proved by numberless facts that the negro, though degraded by slavery, possesses great capacity and virtues; his virtues and his capacity often showing themselves, even in spite of oppression; and hence, that the period is at hand when the old fallacy of his natural inferiority being for ever exploded, will become mere matter of history, fitted only to amuse antiquaries, or to encourage those who may have to wrestle in other fields against similar errors. This eminent philanthropist thought that the long and painful study which he had personally made of the evils which slavery inflicts, imposed upon him the duty of furnishing the French public with the information which completely demonstrates that the immediate extinction of slavery would be an operation as it was free from danger; and he proved the advantages which must result from a measure so loudly called for by humanity and justice.'

"'Yet however high he ranked among the advocates of this noble cause, he had not in view alone the well-being of the unhappy negroes who now suffer under the yoke of slavery in the French colonies, nor that of their masters, no less to be pitied perhaps than them; but he was moved by considerations of a more elevated order. 'Without doubt,' said Mr. Macaulay, 'we ought to see with pleasure France and England unite their power to insure independence, peace, and prosperity to their respective countries, and those of their allies; but what is still more ardently to be desired, is, to see them understand and aid each other, in order to give to the universe the admirable example of two great people working in concert, to spread abroad, wherever their empire extends, the benefits of liberty and civilization, and also the light of Christianity, in order that other nations, which may still hesitate to follow them, may be convinced, that to be great and flourishing, their policy must be founded upon the eternal principles of justice.'

"'Animated and sustained by this last thought, Mr. Macaulay, in writing his works, had constantly in view to give to the French public a faithful picture of the conduct of emancipated slaves, and to prove by the effects of the great measure adopted by England, that there was not in the perspective of its adoption by France, any thing which could justify the fears of the planters; and he shewed, that the emancipation of the blacks in our colonies, would offer no greater obstacles, and no greater real dangers, than those which ensued from changing the condition of the slaves in the English colonies.

"'The French Society for the Abolition of Slavery were indebted to Mr. Macaulay for several works which he published for them during his sojourn in France. In his work entitled 'Hayti,' (Paris, 1835,) he has sought to diminish the prejudices which the atrocities and disasters that signalised the emancipation of the slaves in St. Domingo naturally gave birth to in France. The history of this revolution and its results, have hitherto been either very imperfectly known, or singularly misrepresented. Mr. Macaulay has shewn that the English and French colonists have thought, that it would be for their interests to give the most unfavourable and odious idea possible of a republic composed of enfranchised negroes; but the details which he has given of the past history and present condition of this extraordinary people, appears to us to controvert all their statements.

"'In the Anti-Slavery Reporter, No. 112, written in English, he presents under their true colours the effects of the act of parliament, which proclaimed liberty to the slaves in all the British possessions on the 1st of August, 1834. To these two publications he afterwards added a third, having for its title, 'Tableau de l'Esclavage tel qu'il existe dans les Colonies Françaises.' 'This publication,' said our colleagues, M. M. le Marquis de Sainte Croix, Isambert, Dufau, Carnot et Thayer, in their letters to Mr. Macaulay, 'without having either the extent or the importance of your work on the actual state of Hayti, is of great value to us, from the talent and accuracy with which it is written, and from the true colours under which slavery is presented. The last works published in France by Mr. Macaulay are entitled 1st, 'Faits et Renseignements prouvant les avantages du travail libre sur le travail forcé, et indiquant les moyens les

plus propres à hâter l'Abolition de l'Esclavage dans les colonies Européennes.' The article Porto Rico contains a review of the actual state of commerce and agriculture, and of the physical and moral condition of the population of that colony. The facts in it are taken from the book which colonel Flinter published in English, in order to prove the immense advantages of free labour over forced labour. 2nd. Détails sur l'Emancipation des Esclaves dans les Colonies Anglaises pendant les Années 1834 et 1835, tirés des documents officiels présentés au parlement Anglais et imprimés par son ordre, avec des notes et observations.' This pamphlet is a reply to MM. the delegates from the colonies, and to the allegations of the editors of the Revue de Paris et des Deux Mondes, apologists for an odious system.

"'The cause of the slaves, both in respect of facts and of reasoning,' said Mr. Macaulay, 'may be considered as finally adjudicated and decided in our favour, by the long debates it has given rise to in the face of Europe, for more than half a century past,—debates, which have left in every liberal and impartial mind a firm and unalterable conviction, that Colonial Slavery is a crime which no Christian or civilized nation can long tolerate, and the immediate and entire abolition of which, by every enlightened nation, is a duty admitting neither of exception nor delay.'

"'The gratitude of the French Society for the Abolition of slavery to Mr. Macaulay, was shewn by his being nominated honorary president of our Society, upon the proposition of our president, M. Passy; he accepted the title, which was as a crown placed by an illustrious hand upon the head of a man, whose whole life, as Lord Brougham has recently said, whose health, whose fortune, and whose energies, were spent in our holy cause.

"'Zachary Macaulay, one of the oldest, and one of the most powerful defenders of the rights of the African slave, is gone to rejoin Wilberforce, Granville Sharp, Gregory, Kimbal, Lovejoy, and other celebrated philanthropists. His name will live in future ages as long as the noble cause in which he fought shall be remembered.'

"Mr. Macaulay returned from the Continent in the winter of 1836. A few months after his arrival, the Anti-Slavery Committee unanimously adopted the following Resolution, viz.:—

"'That this Committee deeply regret the long and continued indisposition of their much esteemed friend and coadjutor Mr. Zachary Macaulay, more especially as it deprives them of much of his invaluable assistance at the present critical juncture.

"'In referring to the history of the Society, they are perfectly sensible of the pre-eminent services, which for so many years he has been enabled to render the negro cause:—and although they are fully aware, that a much richer reward of such devoted efforts will be found in the reflections of his own mind, they feel it nevertheless due to themselves, and to their respected friend, to avail themselves of his absence on the present occasion, to record their united sympathy in his affliction, and their affectionate and grateful remembrance of his talents and labours.' This resolution was acknowledged in the following letter addressed to the Secretary, viz.:—

"'Dear Sir,—My father being quite unable to write himself, desires me to express his deep sense of the kindness of the Anti-Slavery Committee, manifested in the resolutions of which you have sent him a copy; he is indeed much gratified at this proof of their kind feelings towards him, and sympathy with him, under the great and protracted sufferings with which it has pleased God to visit him.

"'He deeply regrets that he is so completely incapacitated from taking any active part in a work which he has so much at heart. He begs you will convey to the Committee his grateful sense of their kindness.

'I am, &c. &c.

'S. Macaulay.'

"After the period of Mr. Macaulay's arrival in England, he scarcely quitted his house, or even his couch, till the period of his death, which took place on the 16th May, 1838, in the 71st year of his age. His illness was long and severe. It would be too little, merely to say, that he bore his great sufferings with fortitude and resignation; for he received affliction from the hand of his God, with that humble thankfulness and cheerfulness with which he received those dispensations of Providence, which were of a more joyful character, in the well grounded hope and assurance, that they were comparatively but 'light afflictions' sent in mercy, to 'work out a far more exceeding and eternal weight of glory.'

"We have shown that the earliest efforts of Mr. Macaulay's life were devoted to the amelioration of the sufferings of the African slave. We have traced him through many years

labouring hard to procure his emancipation,—and we believe that one of the last letters, perhaps the very last, which he wrote, was to the Secretary of the Anti-Slavery Society, respecting the Foreign Slave Trade.

"Some of the leading friends of the great objects which Mr. Macaulay had so long and so successfully advocated, feeling that the retirement and privacy in which his self-denying mind had shrouded his arduous and useful labours, had given him a posthumous claim of no common character to the respect of his surviving coadjutors, and to the gratitude of future generations, whilst the vast national importance of the policy to which he peculiarly devoted himself, and the great share which it is acknowledged on all hands that his zeal and moral courage had, in securing the success of that policy, combined to render it a duty to posterity to record his worth by some suitable memorial, called a meeting to take into consideration the best means of effecting this object:—such a meeting was accordingly held on the 30th July, 1838, and was most respectably attended, when Mr. Fowell Buxton was elected chairman, and the following resolutions were unanimously adopted, viz.:—

"'That the eminent services rendered by the late Zachary Macaulay, by the long and disinterested zeal with which he devoted his talents, his time, and all the powers of his well informed mind, to objects of benevolence and utility, and more especially to the Abolition of the Slave Trade, and to the important cause of Negro Emancipation, demand a public testimony, that may record his worth as a bright example for future generations, and prove the grateful esteem in which he was held by his contemporaries. That with this view a subscription be raised to erect a Monument to his memory in Westminster Abbey.'

"'That the following noblemen and gentlemen having consented thereto, be appointed a committee to conduct such subscription, and make the necessary arrangements for its application, viz.:—

"The Most Noble the Marquis of Northampton, The Earl Fitzwilliam, The Earl Grey, K.G., The Earl of Caledon, The Earl Jermyn, The Right Hon. Lord Calthorpe, The Right Hon. Lord Skelmersdale, The Right Hon. Lord Brougham and Vaux, The Right Hon. the Lord Chief Justice Denman, The Right Hon. Lord Glenelg, The Right Hon. Lord Teignmouth, M.P., The Right Hon. the Chancellor of the Exchequer, The Right Hon. Sir Alexander Johnstone, The Right Hon. Stephen Lushington, D.C.L., M.P., The Hon. Frederick G. Calthorpe, The Hon. and Rev. B. Noel, Sir Thomas Dyke Ackland, Bart. M.P., The Right Hon. Sir George Grey, Bart. M.P., Sir Robert Harry Inglis, Bart., M.P., Sir George Stephen, Thomas Fowell Buxton, Esq., George Gisborne Babington, Esq., Joseph Beldam, Esq., The Rev. Dr. Bunting, Thomas Clarkson, Esq., James Cropper, Esq., The Rev. J. W. Cunningham, The Rev. Dr. Dealtry, Henry Drummond, Esq., William Empson, Esq., William Evans, Esq., M.P., Thomas Farmer, Esq., The Rev. Thos. Gisborne, L.C. Lecesne, Esq., The Rev. Josiah Pratt, B.D., The Rev. M. M. Preston, Benjamin Smith, Esq., M.P., James Stephen, Esq., Thomas Sturge, Esq., Robert Stokes, Esq., Henry Sykes Thornton, Esq., The Rev. Henry Venn, Henry Waymouth, Esq., The Rev. Robert I. Wilberforce, The Rev. Samuel Wilberforce, and The Rev. Samuel Charles Wilks.

"'That Henry S. Thornton, Esq be requested to act as the Treasurer of the Committee, and that Sir George Stephen be requested to act as Secretary.'"

"We feel deeply sensible that we have very inadequately performed, not our task but our duty, in drawing up the preceding notes; our sincere desire, however, has been to prepare a faithful narrative, so far as it goes, of the more remarkable incidents in the life of our deceased friend; and we entertain this confidence, at least, in presenting it for publication, that scanty though it be, we have endeavoured to place his future reputation, not on a comparison of his great merits with those of any of his illustrious brethren in the common cause, but on such foundation only as was personal and intrinsically his own. We will conclude this sketch with the words of an able and popular public writer:—'Mr. Macaulay has rested from his labours. He is no longer within the reach of human praise or human censure. A monument to his memory upon earth concerns him not; but it is of great concern to the interests of society, that virtuous actions,—that generous labours for the benefit of the human race,—that services faithfully rendered to the cause of our common humanity, should not go unremembered nor unrewarded by the public. Even from the marble monument, that records the actions and sufferings of departed virtue, the youth of future times may catch the holy flame, which revives the virtue so recorded in deeds of generous emulation.'"

We could easily add to the above narrative; but we adhere to our intention of only extracting, though we have allowed ourselves some latitude in adding large notes. We lament that we are not furnished with a detailed account of Mr. Macaulay's last days. Faith and patience were doing their perfect work. Besides suffering much from bodily weakness and pain, he had sustained many heavy afflictions; and particularly the death of Mrs. Macaulay and of two daughters. It was not long previously to the first of these inroads upon his domestic joys, that he remarked to us, with much gratitude to God, "Mine is hitherto an unbroken circle."* But we must not overstep our intention. We will only say, that he enjoyed in his long confinement much of

* No man felt more acutely the loss of friends, or sympathized more affectionately with others under bereavement. We will illustrate this remark by two extracts from his pen.

The following is the copy of a letter which he wrote to the Rev. John Owen, upon occasion of the funeral of Granville Sharp. Much that he says of Sharp applied forcibly to himself. Mr. Owen's high esteem for Mr. Macaulay breaks out several times in his History of the Bible Society. He particularly mentions, "The soundness of his judgment, the equanimity of his temper, and the steady warmth of his piety and benevolence;" but "he wished to say more than a respect for personal delicacy would allow him fully to express."

"To the Rev John Owen, Fulham.

"My Dear Sir,

"It was my full intention to testify to-day my regard and affection for our departed friend, by joining the mourners at his funeral. Owing, however, to the sudden illness of the only person who could supply my absence, I am compelled to substitute this apology to you, and, through you, to the friends of this venerable and lamented saint. I have been much mortified by this circumstance, not only as it deprives me of the opportunity of shewing this last token of respect to this great leader in every work of piety and beneficence—this emancipator of Africa, this father of the Bible Society—but as it puts it out of my power to execute my part of the trust, delegated by the African Institution, of assisting to convey his remains to the house appointed for their repose, until that day arrive when all that was mortal of him shall put on immortality. I had anticipated no small benefit to myself, from having my thoughts turned to the contemplation of an honoured character, who, for nearly eighty years, had stemmed the tide of oppression and corruption; who, animated by a simple view of his duty, and that Christian philanthropy which emanates from the love of God and Christ, stood before kings and judges in the cause of the friendless and the faint; who laboured for God and man with unexampled assiduity and perseverance; and who yet made no account of his labours; who waged no war but with the devil, and the works of the devil and the flesh; and whose highest enjoyment arose from the advancement of God's spiritual kingdom in his own soul, and from the anticipation of its full establishment in every heart. I verily believe that a purer and more upright mind, one more single in its aim and intention, and more unequivocally scrupulous as to the rectitude of his means, more simply directed to the glory of God and the good of man, has never left this world.

"Ever yours, my dear friend,

"Zachary Macaulay."

The following letter, which we received from him many years ago, shews the kindness with which he could address a friend under affliction.

"*Penrith*, 9th Sept. 1819.

"My Dear Sir,

"After I had put a frank for you into the post-office I received your affecting letter. I do indeed feel, and feel most acutely, for you and Mrs. ——— under the complicated distressses, by illness and death, to which it has pleased your heavenly Father to subject you; and I particularly regret the circumstances which put it so wholly out of my power to render you any efficient relief by aiding your labours at such a trying moment. It has pleased God that I should not have had the actual experience of losing a child; but I have been more than once in the immediate expectation of such an event, and have felt something of the pang which wrings a parent's heart at such a moment. And yet how pregnant with topics of consolation is such a bereavement; and how unmixed is the confidence with which

the presence and strength of his divine Lord; and that to the last he took a zealous interest in all that related to the glory of God, and the welfare and salvation of mankind. In our last interview with him he told us that he had been reading with much interest the papers in the Christian Observer upon the Oxford Tracts, which were only a revivification in a worse form of the lethal doctrines with which himself and Wilberforce, Venn, Scott, Thornton, Richmond, and others, had been contending in the early volumes of the Christian Observer; and he hoped we should not shrink from following up that matter.

We have in our hands many letters from our valued friend; but for the most part they are chiefly notes of business, with a few passing remarks; and where they are otherwise we think much abstinence ought to be exercised in publishing recent private communications. Even in our few illustrative extracts we have copied more than we purposed. We will, however, give entire, as a specimen, one of the latest letters we received from him, when he was at Paris, in a state of considerable weakness; because it shews with what energy, to the last, he was planning and carrying into effect large deeds of piety and philanthropy.

---

we can contemplate the change which the object of our affections has undergone. But the carriage is coming and I must hasten to business * * * * I am so in the midst of travelling and bustle, never above a few hours in any one place, with a good deal to do in the way of business—that I am very fearful I shall be able to do nothing for you this month. Assure Mrs. ——— of my kind regard and cordial sympathies, and believe me,

"My dear Sir, yours very truly,

"Z. Macaulay."

"*Hotel des Isles Britanniques,*

"*Rue de la Paix, No. 5.*

"*Paris,* 1 July, 1835.

"My Dear W———s,

"Our intercourse has necessarily been very infrequent of late, and rendered more so by distance and the state of my health. But there has occurred a matter which you can serve me in very essentially; and though the motive I have for calling for your intervention is a somewhat selfish one, I am not the less assured of your ready co-operation.

"The enclosed first number of a periodical work published at Paris (upon Infant Schools) will form a very good introduction to my demand. It will at least shew one of the subjects which engages some of my disengaged hours in this busy and bustling scene of evil and of good. In connection with it I am anxious to recur to certain numbers of the Christian Observer, of which it will be in your power more than any other person to put me in possession.

"I wish, in the first place, to get at those numbers of that work which give any account of the origin and progress of Infant Schools in England. The indexes will point to them. It strikes me, though my recollections are not very vivid, that there is a paper of mine somewhere defending and recommending their institution either prior or subsequent to a general meeting for forming an Infant School Society—you will judge whether that or any other number be germane to my object of putting the Paris Infant School Society in possession of the early facts attending the projection of this grand moral invention.

"Again, there was a review which I wrote on the system of Robert Owen of Lanark, in which that gentleman's unfounded pretensions to the production (by means of his anti-religious system) of great moral good, and of immense temporal benefits to the population under his charge, are somewhat freely canvassed. Could you also procure me that number, and send the whole through ———, who are coming to join me in France, and who will be heard of at ———.

"Besides the pamphlet I send you on the French Infant Schools, I enclose another on a subject which at least equally interests you, and in which I have tried to apply a stimulus to the languid consciences of this great and rising country. S——— can shew you another with the title of Haiti, which is too heavy to send by this conveyance, or if there be one to spare he may give you a copy.

"I wish you would think, and that you would call our dear friend Baptist Noel to think with you, whether something in the way of the French L'Ami de l'Enfant might not be set on foot in England. Would not such a publication be extensively useful, and would not copies be taken by the teachers and conductors of Infant Schools throughout the British dominions?

"I have been just looking at your last Number, which I generally am much pleased with: but I do confess I was a little hurt by your note about Brougham (page 388) and which he does not quite merit. I think you are bound in common justice to give a fair analysis of his attack on the infidels in his Discourse on Natural Theology. Ought we too to forget that he is in part the founder in England of the Infant School system; or can we forget the use he made, not unfrequently, of his ecclesiastical patronage? Never, I think, had any individual more just reason to complain of the unchristian bearing towards him, than he, of the world calling itself Christian. But I say no more. My health has recently been suffering, and my eyes fail me; but I trust to hear that you and Mrs. ——— flourish in health more than you used to do.

Believe me ever yours very truly and faithfully,

"Z. MACAULAY."

We well remember the papers to which Mr. Macaulay refers upon the New Lanark system. Mr. Owen had appealed to it in proof of the excellent effects of his vaunted social organization; but Mr. Macaulay shewed that all that was good at New Lanark was in spite of his system, not in consequence of it. It was not then generally known, and may now have been forgotten, that at the very time when philosophists in education were pointing to the far-famed mills on the Clyde, to shew the peace, virtue, and happiness of a community from which all religion was banished, the deed of partnership embodied religious instruction and discipline as a fundamental feature in the establishment. We have not the documents at present in our possession; but we recollect that the London proprietors (of whom the excellent Alderman Michael Gibbs was one,) printed an account of the regulations of their factory, in reply to their headstrong colleague; and they shewed by facts and documents that there was not a spot in the kingdom from which Mr. Owen's principles were more carefully excluded. The religious education of the children was a prominent stipulation of the articles of partnership. Mr. Owen's "social," or rather "anti-social," plans are now so amply developed in their maturity of blasphemy and immorality, that not even his introduction to the Queen by the prime minister can render an exposition of their folly and wickedness necessary; but twenty years ago, when "the New Lanark system," as it was most untruly called, was seducing the minds of some who ought to have known better, Mr. Macaulay's plain facts were highly important.

It is so much more pleasant to find good than evil, that we shall greatly rejoice if our readers shall be of opinion that, in regard to Lord Brougham, our departed friend was right and we were wrong. The passage objected to was written upon occasion of his Lordship's being invited to take the chair of the British and Foreign School Society and the Anti-Slavery Society, at a time of strong public feeling respecting him, excited by his very peculiar conduct, (which the newspapers actually attributed to insanity,) and by his "assisting Mr. O'Connell to ridicule and disparage the constituted orders of the country after the fashion of Isaac Tomkins, Peter Jenkins, &c.;" and by what he and others had recently spoken at the Dissenters' Protection Society, over which he presided. We had received numerous letters from clergymen and laymen who had long been

zealous for the abolition of slavery, stating—and we thought justly—that they could not attend a meeting at which his Lordship should take the chair; and even of the members of the British and Foreign School Society, many considered it extremely injurious to their institution, as one for "scriptural education," to identify their cause with his Lordship's patronage;—this was before that coalition with them, by which he guaranteed to make the reading of the Bible a part of his Education bill. Mr. Macaulay, being resident abroad for his health, might be more calm than those who were near the scene of action; and who thought some really desirable measures were placed in hazard by the untoward blending of political party with religious, ecclesiastical, and moral questions. This was our position; but we are far from defending any unnecessarily irritating remark; and none can feel better than those who have to do with the periodical press, how difficult it is, in writing under the impression of passing scenes, never to use any word which will not appear as fitting in retrospect as at the moment.*

With regard to Lord Brougham's Discourse on Natural Theology, which we reviewed at length in our November, December, and

* The remarks in the text remind us of some features in our friend's character which ought to be noted; especially his repugnance to harsh words in controversy; and his great modesty in reference to his own opinions or writings, and his openness to conviction;—though from his penetration of thought, his patience of research, and his calmness of judgment, those who knew him always regarded his conclusions with great deference. It may not be amiss briefly to illustrate these observations by two or three fragments from his letters; but we could easily adduce much more. Thus, for example, upon our sending him some animadversions—in our opinion squeamish and unmerited—upon the reprehension with which he had spoken, in the Anti-Slavery Reporter, of the conduct of the French government respecting the Slave-trade,—though he was not really more severe than Lord Londonderry and the Duke of Wellington in their diplomatic papers,—he says:

"I return Mr ———'s note, for which I am sure I feel obliged to him. So few will take the trouble of amicably telling us our faults in private, that we ought to feel grateful to those who do. The conduct of the French, however, respecting the Slave-trade, seems to me a case *sui generis*, and certainly affords strong ground for remonstrance and reprobation. Is my language stronger than Mr. Wilberforce's in his speech, or in his letter to the Emperor Alexander?"

The following is a fragment of salutary advice with which he favoured us in September, 1819, upon perusing our remarks upon the riots in the manufacturing districts, and the since well-known Manchester meeting, the character and results of which were very like the late insurrection at Newport. We had spoken with reprobation of the incendiaries who were stirring up the people to sedition and rebellion; and though Mr. Macaulay felt as strongly as we could do, he did not think that good was ever effected by a denunciatory or declamatory style of vituperation. He might also at that time be the more sensitive; because, long after he had ceased to be Editor, he was apt to be blamed for what was not his doing; and even innocent Mr. Wilberforce would now and then have a paragraph of the Christian Observer fathered upon him. The following was Mr. Macaulay's delicately-kind but very significant admonition:

"To your remarks in last month's Number, I see no *substantial* objection, but I could have wished there had been less of the appearance of warmth, indicated by a few hard words—as *malignity*, *malignant*, &c. The article however does not offend very *greatly* in that respect, although *its effect is weakened by it*. I think, with this exception, you have taken a good, safe, sound line."

This great calmness of spirit, with his correctness of judgment, his caution in statement, and his long habits of careful writing for the press, might reasonably have made him somewhat tenacious of what he had penned; and yet scarcely did he ever send us a paper

Appendix Numbers for 1835, we spoke in no stinted terms of the ability displayed in it; as well of its great utility to the judicious Christian student, and of the solidity of many of its arguments; but we differed from our departed friend in this, that he considered it as clearing the way, like Paley's work of the same name, and others, on the evidences of what is called "Natural Religion," to the study of the proofs of a Divine Revelation; whereas we thought that its tendency was to shew that nothing beyond Natural Religion is attainable; so that unrevealed theism was arrayed against Christianity, not made a handmaid to it. Such was, and is, our impression; but it would be a satisfaction to us if we were judged to be mistaken.

We cheerfully do justice to Lord Brougham's zeal to promote popular instruction; and we will go farther by saying that originally he was disposed to promote it in a manner which the friends of the Church of England ought *in the main* to have approved, and to have cordially laboured to perfect. We believe we violate no confidence in saying that Mr. Macaulay's suggestions had considerable weight with Mr. Brougham in inducing him to give to his bill of 1820 a form which he thought might fairly satisfy the Church, while it was not unjust to the Dissenters. By that bill he proposed that the incumbent or resident clergyman, or two justices, or five householders, or the grand jury, might complain of the deficiency of the means of education in a parish; that the complaint being substantiated, a school should be built from the national purse, and the master be maintained by a local rate. The candidate for that office was to be *a Churchman, and a Communicant*, (the sacramental test was afterwards relinquished as too much secularising a sacred ordinance); that he was to be recom-

---

without some such note as the following: "Exercise a calm and impartial judgment, and just do what you may deem necessary. I repeat, that after much consideration, I most unfeignedly distrust my own suggestions, and abandon them wholly to your criticism, adoption, modification, or rejection." So again, in sending us his valuable paper, before referred to, in 1819, upon Mr. Owen and New Lanark—though he was an incomparably better judge of what was proper, than an unfledged editor could be, he says, with his usual self-diffidence: "I have hastily put down something like what I had intended to say about Mr. Owen. Pray use your discretion with what I have sent you, and insert it or not as you think best—altering, subtracting, or adding also as you may see cause."

Mr. Macaulay was often said to have the pen of a ready writer; which, in one sense, was true; but such an expression does not do justice to the toil and patience which he exercised in collecting his facts, and weighing his arguments; and even, where requisite, particular words or expressions. Thus he says: "I quite feel with you about expressions in the Anti-Slavery Reporters, and yet what can we do? *I brooded for hours over certain words in this one*, and yet I found it was best to use the expressions of the *official* documents in cases of so grave and atrocious a nature. I had thought of putting the words in Greek, but the very enquiry such a thing must cause was undesirable. Even a blank which I tried led to the same result. In short, I did not see how the expressions could be changed, without failing in giving a clear and adequate impression of the enormity of the case. Still [he adds with his usual diffidence] I may be wrong, and should be glad to re-consider the subject."

This last remark shews how willing Mr. Macaulay was to re-consider his conclusions; and we have noticed this feature of his character the rather, because persons who did not know him well, might think him rather peremptory. He says to us on another occasion: "If you can make any thing of the enclosed, you are welcome to it. But we are generally very bad judges of our own composition; therefore pray alter it, or lay it aside, as you think fit." This was his constant habit.

mended *by the clergyman* and three householders; that the vestry should elect, but the clergyman was to have a veto on the appointment; that the Scriptures were to be taught, and no other book, religious or not religious, without the consent of the clergyman; except the Church catechism, to which half a day every week was to be devoted: the children of Dissenters attending or not, as the parents thought proper. Had the friends of the Church, and what is now called the Conservative body, amicably taken up this bill, and matured it by such improvements as their wisdom and experience might suggest; they could have carried it in a desirable form triumphantly against the Dissenters; but in distrust of Mr. Brougham, his political opponents coalesced against it with the Dissenters, who were enraged at its placing public education effectively in the hands of the clergy, and having the Church catechism taught; and thus it was crushed between two millstones. Mr. Macaulay, in speaking of what he thought was due to Lord Brougham, referred to this his original design; and not to those later plans of neutral religious education which he had proved, as long ago as the early days of Lancaster, to be contrary to sound principle, and incapable of being reduced to practice. We have already seen his unanswerable reasons for considering that popular education, aided by the public purse, should be in connexion with the Anglican Church; and that this is not merely because it is Established, but because of its intrinsic excellence. *

We thus conclude our desultory notices. Not wishing to attempt to supply the want of

---

* We could not write more *significantly* of Lord Brougham than Mr. Macaulay did six and thirty years ago, in reviewing his "Colonial Policy" in the Christian Observer for 1803. "On the African slave trade," said he, "Mr. Brougham has taken the side upon which the disciple of Christ (ignorance of facts excepted) will always be found; but *of the precepts of religion, as such, Mr. Brougham has made no use*; neglectful of their proffered alliance, he has brought into the field only the arms of human wisdom and morality. The observation of this defect lessens our surprise at the inconsistencies we must proceed to notice. Philanthropy, not rooted in a sense of duty to God, is like a statue removed from its pedestal and placed upright on the ground. It appears to stand upon its feet, but the cement is gone; the base is too narrow for its stable support, and the first adverse blast overthrows it . . . . . Mr. B.'s feelings for the oppressed African, are not perhaps his leading motives of hostility to the slave trade. As a cool politician he sees its pernicious effects, &c. . . . . In his reasoning, the question of *moral duty* is wholly omitted. Of that pernicious school wherein *political expediency usurps the chair of conscience*, Mr. Brougham appears to be so confirmed a graduate as to think its lessons undeniable." His logic is described as being "a little ricketty;" and he is justly censured for his sneer about "canting philanthropy." Mr. Macaulay, doubtless, in future years, considered him more warm-hearted in the matter; but powerful and persevering as were his exertions, we never could thoroughly divest ourselves of Mr. Macaulay's original impressions.

We have avoided personal anecdotes, but we think we may conclude this note with one honourable to Mr. Macaulay, and which Lord Brougham has no occasion to be ashamed of. Many years ago,—we think it was at Mr. Henry Thornton's funeral—Mr. Brougham remarked to the effect that when he first came up to London he had been a good deal accustomed to hear the doctrines of Christianity spoken of in a sceptical manner; that Mr. Wilberforce's loveliness of character said much for religion; but Mr. Wilberforce would have been all that was good and amiable in spite of his creed, as well as by means of it; but that when he saw such dispassionate hard-headed men as Thornton and Macaulay all in the same story, it did strike him that there must surely be more in it than the Edinburgh wits dreamt of.

such a memoir as we hope will still be furnished, we have avoided minute details of personal narrative; nor have we followed our friend to the domestic circle, which he gladdened, adorned, and edified; to the morning and evening sacrifice at the domestic altar, or the devout observances of public worship. A frail memorial is to be raised to his memory in Westminster Abbey; but his record is on high;—he has entered into the joy of his Lord.

VIEW OF PUBLIC AFFAIRS.

We have not left ourselves much space for a review of public events; but it is the less necessary, as we have touched upon some matters arising out of them in our Preface and elsewhere. May the Queen's intended union with the young Protestant Prince Albert of Saxe Coburg, be a blessing to themselves and to the nation! To the special prayers so perseveringly urged by our respected friend Mr. Stewart for the commencement of the new year, one on their behalf should assuredly be added. In Scripture the close relationship of kings to their subjects, as respects the divine blessing upon nations, is clearly expressed, though it is too much forgotten in these days of practical scepticism in regard to the overrulings of Providence. There was no mention in the Queen's communication to the Council that her intended husband is a Protestant. It seems unlikely that the omission was casual, and if it were designed, whether as considering the statement unnecessary or invidious, it is a sign of the times, and of the feelings of Lord Melbourne's ministry and the court circle, which ought not to be overlooked by protestant England. As to its being invidious, the solemn act of legislation which placed her Majesty's dynasty on the throne, was so invidious as to exclude papists from it; and those who do not think it invidious must be very thoughtless if they consider it unnecessary.

The premature insurrection of the Chartists at Newport shews that we are reposing upon volcanos which may burst out without warning, and work dire mischief when we least expect it. We trust that the lurid light thrown upon this treasonable conspiracy will be the means of arousing the nation to a sense of its dangers and its duties; and that the Queen's government, instead of coquetting with crime, will take means effectually to prevent or repress it.

The splendid success of her Majesty's arms in the heart of Asia has removed for the present some of the causes of apprehension for our oriental territories; and we shall rejoice to hear that the East India Company has endeavoured to express its gratitude to God, by ceasing to patronize that sin which most he hates—idolatry; and by promoting the religious welfare of the people under its sway, which it may do to a wide extent without any undue or unwise exertion of its influence.

As a step towards the introduction of the general Penny Postage plan, a temporary arrangement is to commence from the fifth of December, with a view to accustom the post-offices and the public to the plan of paying by weight before the influx which must arise upon the reduction to a penny. Letters not exceeding half an ounce are to be charged one rate; above one ounce, two; above two, four; and so on, adding two rates for every ounce, up to sixteen, beyond which no packet is to be received. The single rate is fixed at fourpence: except where it is at present under that sum; in which cases the lesser rate remains undisturbed. All extra charges for delivery, including the two-penny post charge near London, are to be abolished. The London 2d. and 3d. post to remain as it was both as to charges and weight; except that by pre-payment letters not exceeding half an ounce will be charged only one penny.

In alluding, in our Number for last February, page 124, to Sir H. Jenner's strange decision, that praying for the dead is not contrary to the principles of the Church of England, we observed that if so, immense masses of forfeited property held by cathedrals, colleges, municipal corporations, endowed schools, public companies, and private individuals, ought to be restored to chantry priests to perform the conditions of the trust; and we mentioned that a case was before the Master of the Rolls in which a clergyman (Mr.

Thelwall,—John Hampden, not Algernon Sidney) maintained by his counsel that some property held by one of the London companies, as forfeited by being mixed up with superstitious uses, ought to be restored, for this, among other reasons, that praying for the souls of the dead is not a superstitious use. We rejoice to say that Lord Langdale has decided that by the laws of England—and we are sure by the Church of England—it is so accounted.

The Chinese authorities have effectually destroyed the opium smuggled into their port; and deserve much praise for the proceeding; and our own cabinet has acted rightly in refusing to apply to parliament to indemnify the owners of the contraband article.

ANSWERS TO CORRESPONDENTS.

A President of a Temperance Association; B. and G.; M. A. E.; W. T.; W. W. P.; A Well-wisher; Senex; Irenæus; F. S.; R. W. J.; N. B.; A Searcher after Truth and a very old Friend; J. H.; and several CONSTANT READERS; are under consideration.

Dr. Wolff wishes to add, that he does not prefer the Jesuits to the Jansenists; for that he considers the latter "pious, upright, holy men;" and the former "a set of hypocritical, in politics meddling, mental-reservation banditti;" and that all he meant to say was, that the Jansenists "are not consistent Papists;" for that he "cannot imagine that a person can be a Papist without believing the infallibility of the pope." His book certainly gave the impression that he regarded the Jansenists as a very shuffling set of people, looking one way and rowing another, and the Jesuits as acting up to their convictions like honest men; but we readily insert his explanation.—By the way, though with deference to Dr. Wolff's propaganda lore, we submit that the seat of infallibility is as much disputed among the Romanist doctors as that of life among the physiologists. Some say it resides in the pope inherently, some *ex cathedra*, some only when he ratifies the decisions of an œcumenical council. Well said Chillingworth, in his refutation of the claims of Tradition, "I see popes against popes, councils against councils, fathers against fathers, and the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age;" so that the "by all and at-all-times" rule is as inapplicable in practice as it is unscriptural in principle.

In reply to two correspondents, we observe that we are well acquainted with Dr. Hawker's excellent sermon preached before the London Missionary Society in 1802: but this was before the institution of the Church Missionary Society, the Bible Society, and the Jews' Society; and Dr. Hawker did not in his latter years speak of Missions in the glowing language of that sermon. He there said that when he beheld that numerous assembly, and remembered the grand object which it proposed, and called to mind the promises of God, he felt convinced that the promised extension of the Redeemer's kingdom in the latter ages was fast hastening on. "While I see," added he, "such an assembly of the faithful gathered from every part of the kingdom, as if moved by one and the same principle to follow up their Lord's command, and to send forth his everlasting Gospel from pole to pole, and from the river even unto the ends of the earth, I feel animated in the delightful prospect; and I begin to anticipate the dawn of that happy day whose sun shall no more go down; and behold already in idea Ethiopia and Seba, with the multitude of the isles, stretching forth their hands unto God." "And do not forget that the same Gospel which points to the Spirit's work as the sole cause of glorifying the Lord Jesus, naturally implies that God carries on his designs by human instrumentality; so that while an entire dependence is founded on the power of God, the province of man is as clearly defined. Hence there is a call upon every heart, to co-operate in so glorious a design, whenever a Mission is undertaken for the promotion of Christian knowledge." These statements were scriptural and encouraging; but he fell afterwards into a very different vein.

INDEX

OF THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES,

&c. &c. &c.

Page

ADVERTISEMENTS for Clergymen 216, 271, 414
Altitudinarians 77
Ana-Baptists..... 31, 107, 155
Animals, Death of (*See Death*)
Answers to Correspondents 64, 128, 192, 256, 320, 384, 448, 512, 576, 640, 704, 818
Apostolic Churches 219
Articles, The 17, 353
Ash Wednesday 119
Atonement, The 488, 544, 714

Ball Rooms..... 712
Baptism by immersion..... 31, 117
——— after Second Lesson 160
Bible, Modern impressions of .. 21, 84, 155, 268, 407, 490
Brain, The 652
Butler's Analogy 77, 208

Catechism..... 45
Chartists 573
China Opium Trade 576, 603
Christ Crucified 641
Christianity truly Missionary 385, 449, 459
Church Building 56, 148, 511, 575
Church of England, State of .. 54, 448
Churches, On Unchurching.... 33, 107
Clerical Amusements..... 712
Common Sense..... 11, 670
Conversion..... 1, 65, 129
Coronation 256
Creed, Lord Bacon's..... 274

Dead, Praying for 12, 124, 818
Death-bed of Dr. Johnson..... 219
Death of Animals 25, 145, 199, 345, 346, 400, 471, 545, 717, 742
Dissenters, Views of 38, 91, 172
Drinking Usages..... 677
Duelling 702

Edmund Hall Students..... 572, 582
Education, National (*See National Education*)

Page

Education, Special and General.... 609
English Bible 21, 84, 155, 268, 407, 490
Esoteric Gospel 631
Extempore Preaching..... 166

Family Intercourse 392
Family Devotion..... 394
Fathers, The 620, 712, 737
Fear of God..... 397, 461
Feeling is not Virtue 160
Festivals 615
Fool, On answering a 256
French Protestant Churches.. 363, 418
Frivolous Reading 338

Geology 25, 145, 152, 199, 210, 345, 346, 400, 471, 545, 717
Gospel Motives.....340, 415
Government, Religious Duties of a..172, 285, 511
Grace, Whether Frustrated 165
Gunpowder Plot..... 663

Hawkestone 551
Hebrew Alphabet 169
Homilies 14, 17, 488

India..... 60
—— Idolatry aided in 575
Invisible Church 791
Ireland, Crime in 253, 319

Jesus, Name of..... 605, 769
Joshua's Resolve 513, 577

Justification..... 17, 47, 274, 638, 714

King's College 613

Language, Records of..... 331
Latitudinarian Divines 77
Lawyers, Morality of 270
Letters, Cecil's 249
——— of Duke of Sussex..... 669
London Church Societies..... 273
London University..... 614

Page
Lord's-Day..... 37, 61, 91, 172, 575
——— Supper, presence of Christ 654
Love without Compromise 604

Marriage Laws 282
Meditation 203
Melbourne Cabinet 380, 443, 573
Memoir of Mohesh Ghose 60
——— of J. Berridge 120, 300
——— of Chillingworth 220
——— of Mrs. Hawkes 244
——— of Blumhardt 251
——— of Abp. Trench 317
——— of a Brother and Sister .. 321
——— of Jane of Navarre 366
——— of Sir R. Grant 378
——— of Sir R. Hill 548
——— of Z. Macaulay..... 756, 796
Michaelmas-Day 615
Millennium 598, 695, 722, 785, 791
Missions 385, 439, 449, 459

National Churches 8, 52, 126, 185, 285, 511
——— Education.. 58, 127, 189, 192, 448, 510, 512, 703
Navarre, Reformation in 365
Neglected Prayer 540

Obituary (*See Memoir*)
Oxford Memorial 64
——— Expelled Students 572, 582
——— Tracts.... 14, 83, 124, 163, 222, 288, 337, 340, 349, 488, 618, 654, 657, 714

Parliament, Proceedings in .. 192, 253, 319, 443, 572
Party Spirit 141
Passive Obedience..... 665
Paul, St..... 1, 65, 129
Penances..... 267
Pentecost 257
Physiology 646
Poetry, Wise Men's Offering.. 51, 348
——— Bethesda 416
——— Wanderers of Israel, &c... 489
——— The Earth..... 745
Political Dinners 668, 678, 780
Praying for Dead 12, 124
Primitive Christians.....340, 415
Prisoners, Consolation to..... 606

Page
Prophetical Interpretation..... 598, 695, 722, 785, 791
Protestant Churches.....363, 418
Providence..... 90, 409, 454, 781
Proud, On the Word..... 784
Prussia..... 540
Public Affairs .. 64, 124, 192, 253, 319, 381, 443, 510, 572, 640, 702, 817
Punctuation 467

Quarterly Review on Wilberforce 72, 136, 208
Queen, On Prayer for the 274

Record Newspaper 98
Remedial Law..... 47
Reserve, Doctrine of..... 631
Romanist Superstition 150
——— Persecutions... 337, 363, 418

Salvation by Grace 193
Sardian, State of the Church 672
Schism..... 218, 256
Scriptural Geology (*See Geology*)
Scripture, Saving Knowledge of.. 775
Sierra Leone 759
Sin, Jesting upon 86
Slave Trade 235, 575, 758
Slavery, Abolition of..... 383
Societies; Meetings of 264, 384
Society, British and Foreign Bible 384, 474, 518, 541
——— Trinitarian 474, 518, 541
——— Christian Knowledge .. 50, 407
——— Church Missionary.. 385, 449, 459, 598, 603, 701, 722
——— Gospel Propagation .. 385, 789
——— Useful Knowledge 536
——— Religious Equality.. 41, 99, 181

Theatre, Evils of the..... 255, 278
" Tracts for Times" (*See Oxford Tracts*)
Tradition..... 349, 620, 657
Treasure, On Laying up 594
Turkey 518

Will of Judge Park 532
—— of Bp. Pococke 662
—— of Swartz 710
Worship, On attention at..... 13

INDEX TO THE REVIEWS.

page

Berridge, Rev. J. Memoir and Works of, by the Rev. R. Whittingham 120, 300
Bickersteth's, D'Aubigné's Voice from the Alps..... 363, 418
Buxton, On African Slave Trade 235

Cecil's, Miss C., Memoir of Mrs. Hawkes..... 244
Charge, Bishop Wilson's 617
Confession of Christ, by D'Aubigné..... 363, 418

Douglas, on Revival of Religion .. 300
Dunlop, On Drinking Usages 677
Drinking Usages, by Dunlop, on .. 677

Encyc. Brit. on Religious Missions 300
Englishman's Greek Concordance.. 490

Finney's Revival of Religion 300

Gladstone, W. E., On the State and Church 285

Hampden, Prof., on Tradition .. 349
Hawkes, Mrs. by Miss C. Cecil .. 244
Hill, Sir R. Life of, by Rev. E. Sidney 548

Jameson's, R. T., On the Reformation in France..... 363. 418
Journal of the Rev. Dr. Wolff 692, 746

page

Le Febre, Sufferings of, by Rev. J. N. Pearson 363
Macaulay, Life of 756
Merle d'Aubigné's Voice from the Alps.....363, 418
——— Confession of Christ..... 363, 418
Reformation in France, by Rev. F. Jameson.....363, 418
Revivals of Religion, by C. Finney, 300, 418
——— by J. Douglas, 300, 418
——— in the British Isles.....300, 418

Sidney's, Rev. E. Life of Sir R. Hill 548
Slave Trade, Buxton on the 235
State and Church, by W. E. Gladstone..... 282, 285

Tradition, Prof. Hampden on 349

Voice from the Alps, by M. D'Aubigné, edited by Rev. E. Bickersteth 363, 418

Whittingham's, Rev. R. Works and Memoir of Berridge..... 120, 300
Wilson's, Bp. Charge 617
Wolff's, Dr. Journal 692, 716

INDEX TO PRINCIPAL NAMES.

page

Adam 39, 250, 303
Adams, Dr. 592
Abercrombie, Dr. .. 653
Agnew, Sir A. ..105, 189
Anderson 738
Ashburton, Lord.... 39
Augustine, St..... 299

Babington..... 759
Bacon, Lord 274, 653
Baring, Sir T. 786
Barker 23
Barry..... 219
Basilides 33
Baxter 80, 168
Beardmore, Dr. 80
Begg 119
Bellarmine 356
Beloe, Dr. 24

page

Berridge 120, 300
Bexley, Lord 31
Beza 23
Bickersteth, 123, 418, 704, 732, 734
Binney....9, 10, 172, 549
Birch, Dr. 78, 80, 81, 234, 429
Bird 227
Blackstone 284
Blair, Dr. 82
Blayney 22, 157, 408
Blomfield, Bp. ..141, 181, 276, 447, 448, 512, 576
Bloomfield, Dr. 491
Blumhardt 251
Blunt..... 672
Booth.....108, 109
Bossuet.....82, 223

page

Bost, M. 435
Bowdler, ... 77
Bowles 283
Broderick, Abp. 716
Brougham, Lord, 128, 536, 613, 703, 704, 753, 758, 781
Brown, Dr. 26
Bucer 637
Buckland, Dr. 30, 210, 347, 400, 471
Bull, Bp. 50, 274, 739
Burder, Dr. 38, 41
Burgess, Bp. 16, 233, 763
——— Rev. R. 493, 704
Burgh.....740, 741
Burnet, Bp. 15, 16, 18, 50, 74, 77, 78, 80, 81, 82, 234, 248, 288, 443

page
Burnett.....39, 446
Butler, Bp. 29, 76, 77, 208, 340, 536
Butt 226, 230
Buxton 235, 758,759

Calvin 23, 35, 527
Campbell, Lieut. .. 751
Carson 32
Carus 122, 123
Cecil, Rev. R. 244, 247, 249
—— Miss C. 244
Cerinthus..... 739
Cooper, A. 254
Chalmers, Dr. 8, 9, 10, 25, 30, 31, 145, 152, 210, 211, 254, 255, 347, 471
Charlotte Elizabeth.. 788
Chatham, Lord 105
Cheynell 230
Chillingworth 220
Clarendon, Lord 105, 221, 231
Claude 119
Clarke, Dr. A. ..519, 669
———— E. D. .. 665
Clarkson 761
Clayton..... 41
Cole 403
Comber..... 126
Conder.....99, 180, 184
Cooper 128
Cornwallis, Abp..... 713
Coverdale 23, 24
Cox, Dr. 111
Cranmer, Abp.....64, 115
Croker 77
Crossley 179
Crossman 45, 78
Cumming..... 297
Cyprian, St..... 35

D'Armagnac 368
Davys, Bp. 448
Daubeny, Abp. ..549, 561, 562
Dealtry, Dr.....52, 58, 64
De Foe 106
Diodati 527
Dixon, Dr. 583
Doddridge, Dr. ..220, 526
Dodgson 17
Dodsworth 223
D'Oyley, Dr. 220, 407, 667
Dodwell 80
Douglas..... 300
Drummond, 527, 693, 695, 700, 757
Duff, Dr. 60
Duncombe 256
Duncan..... 491
Dunlop 677
Dunn..... 188
Durell, Dr. 587

Ebrington, Lord 702
Elliot..... 136
Eusebius 35
Evans, Rev. J..... 489

Faber..210, 346, 712, 775
Farre..... 177
Farish, Prof. 473
Fawcett..... 787
Febvre, Le 418
Fletcher 308, 555, 570
Fox 23, 142
——W. J. ..180, 190, 192
——C. J. 236
Finney 300
Froude 288, 627, 631
Fuller 108

Garrick..... 278
Gathercole 112
Gibbon 137, 631
Gisborne 30, 700
Gladstone..126, 127, 285, 468
Goode 600, 704, 722, 791
Gordon, J. E. 527
Graham, Sir R..... 381
Grant, Sir R. 378
—— C..... 379
Grenville, Lord ..136, 137
Grimshawe.....301, 344
Gurnall..... 325

Haldane 704
Hall, Bp. ...8, 10, 11, 168, 635, 636, 637, 638, 639, 640, 654, 655, 656, 726, 741
—— R. 55, 108, 109, 110, 111, 112, 169, 266, 524, 653
Halley, Dr. 30
Hampden, Dr. ..163, 349
Harcourt, Capt. V... 484
Hawker, Dr. 600, 704, 818
Hawkes, Mr. 244
Heber, Bp. 559, 561, 564, 567
Henry, M. 9, 27, 171
Henry IV. 418
Hey 17, 140
Heylin, Dr. ...83, 102, 105
Hickes, Dr. 83
Higson 585
Hill, Lord 87
—— Sir R. 548
—— Rev. R. ..548, 582, 753, 784
—— Rev. B. 566
Hinton ..31, 107, 111, 159
Hoadley, Bp. 229
Holroyd, Dr. 243
Hoby, Dr. 111
Hook, Dr....113, 117, 234, 344, 345, 635, 657, 693, 697, 786, 787
Hooker..51, 102, 164, 419

Hooper, Bp. 629
Hopkins, Bp. 558
Hoppus, Dr. 219
Horne, Bp. 54, 735
——T. H. 155, 492, 518, 525
Horsley, Bp. 415, 416,
Howley, Abp. 83
Hug, Prof. 753
Hughes..... 33

Ignatius..... 712
Inglis, Sir R. H. 235
Irenæus..... 741
Irving, 482, 695, 742, 743

James..... 55
Jane of Navarre 365
Jebb, Bp. 12, 15, 16, 713, 714
Jeffrey, Abp..... 379
Jenner, Sir H. ..124, 125
Jerome, St. 525
Johnson, Dr. 73, 219, 267, 268, 592
Justin Martyr 738
Juxon, Bp. 105

Kaye, Bp. 742
Keble, Prof...13, 14, 124 222, 224, 233, 627, 628, 634
Kennicott, Dr..... 157
Ken, Bp. 232
Kent, Duchess of.... 277
Kinghorn 108, 109
Kippis, Dr. 233
Knox, A. 14, 15, 16, 17, 48, 627, 713
Knighton, Sir W. .. 90
Kohlhoff 711
Krishna Banerjee .. 60
Krummacher, Dr. 698, 753
Kuntzee 540

Lardner, Dr. D. 30
Latimer, Bp. 64
Laud, Abp. 83, 105, 113, 119, 221, 224, 231, 408
Lawrence, St..... 35
Lawson..... 225
Le Bas 225
Leighton, Abp. 629
Locke 653
Londonderry, Lord.. 140, 702
Lowth, Bp. 157
Luther 509
Lyell 722
Lyndhurst, Lord.... 573

M'Ilvaine, Bp. 53, 56, 181
Macaulay, Z. 756
Macknight 157
Maitland 741
Maizeaux 229

page
Malan, Dr. 435, 704
Manning 222
Mant, Bp. ..220, 407, 667
Marguerite of Valois. 365
Marolles 422
Marsh, Bp. 23, 157
Maury, Cardinal 82
May 105
M'Neile 117, 118
Mede..... 737
Melbourne, Lord, 255, 320, 380, 382, 443, 444, 446, 572
Melvill, P...25, 147, 152, 210, 347, 471, 485
Melville, Lord ..139, 142
Merle D'Aubigné, M. 363, 418
——————— J. 363, 418
Michaelis 159, 177
Middleton, Bp. 22
————E. 586
Milman..... 631
Milner, Dr. 164
Mokesh ChunderGhose 60
Moore, Judge 254
More, Mrs. H...138, 276, 558, 756
Morrison, Dr. ..576, 603
Mosheim 628
Muhamed Ali 752
Murchison 722

Naudi, Dr. 789
Negris 491
Newcombe, Abp. .. 157
Newman 12, 14, 15, 17, 46, 47, 48, 49, 64, 79, 83, 113. 117, 124, 125, 126, 222, 227, 631, 634, 638, 661, 697, 787, 788
Newton, Bp. 29, 337
——— Sir I. 30
Nicholson..... 165
Noel, Hon. & Rev. B. W. 113, 115, 218, 256
Nolan, Dr. 657
Normanby, Lord 609
Nowell, Dr. 592
Nugent, Lord 753

O'Connell 18, 40, 182, 320, 381, 640, 668
Ostertag 252
Osterwald..... 527
Owen, Dr. 112, 736
——— R. 575
——— Rev. J.....25, 660

Palmer 112, 124, 126, 787
Paniotes 755
Park, Judge 532
Paul, Emp. 666
Pearson..... 363
Peel, Sir R. 127, 142 319, 320, 381, 382, 383, 445, 573, 674
Penn 30
Philip 100, 123
Pitt, W. 76, 77, 136, 137, 139, 140, 141, 143, 208, 652, 673
Place 189, 192
Pococke, Bp. 662
Poole, M. 27, 28, 199, 609
Powerscourt, Lord .. 702
Pratt, Rev. J. 245
Prideaux, Bp. 105
Princess Charlotte ... 277
Prior 219
Prynne 105
Pusey..12, 14, 15, 28, 34, 48, 83, 84, 113, 117, 124, 125, 126, 163, 622, 630, 632, 634, 635, 661, 697, 714, 787

Raymonds, Sir D. .. 698
Reed, Dr. 191
Rhodes..... 486
Ridley, Bp 64
Robinson, Prof. 491
Roden, Lord 253, 255, 319, 320, 445
Rodgers 23
Romaine 557, 592
Russell, Lord J. 192, 254, 256, 319, 320, 573, 640

Salicoffre, Mde. 432
Sancroft; Abp. 667
Saul of Tarsus.....1, 65
Schlienz 753, 789
Scott, Rev. T. ..530, 531
Secker, Abp. 169
Sharp, G. 22, 763
Sherlock, Bp. 90
Sherman.....113, 218
Sheil 640
Sidney 123, 518, 583, 585, 592, 784
Sikes..... 660
Simeon 55, 122, 169, 696, 712, 745
Smith, Dr. J. P 37, 55, 57, 95, 172, 407
——— Sir C. E. 113, 116, 192
Southey 301
Spencer, Hon. Rev.... 127, 225, 661
Steinkopff, Dr. 252
Stephen 758
Stillingfleet.....102, 626
Sumner, Bp. J.B. 343, 347, 471, 623, 788
Sumner, Bp. C. R. ... 435, 476, 788
Sussex, Duke of 668
Swartz 576, 701, 710

Taylor, Bp. J. ..101, 620, 697, 737
Teignmouth, Lord 523, 689
Tertullian 354, 742
Thelwall .. 474, 518, 540, 541, 576
Thornton ...559, 712, 758, 760
Tillotson, Abp. 50, 74, 78, 80, 81, 82, 221, 234, 429, 621
Tomline, Bp. .. 562, 564
Toplady 569
Trench, Dr. 317
Tyndale..... 23

Usher, Abp. 124

Valette, Père de la .. 82
Venn, Rev. H. Sen. 122, 123
——————— Jun. . 122.

Walker 122, 344
Watts, Dr. 9, 10
Way, Rev. L. ..693, 696
Wellington, Duke of 142, 237, 445, 572, 575, 576, 651, 703, 780
Wesley 123, 168, 301, 313, 570
Whateley, Abp. 101
Wheatley 35, 117
Whiston 233
Whitaker, Dr. 233
White 732
Whitfield ..123, 168, 301, 586
Whittingham....120, 300
Whitty, Abp. 254
Wilberforce ..72, 77, 136, 208, 235, 549, 558, 560, 668, 712, 758, 759, 760, 767
Wilson, Bp...11, 25, 145, 152, 268, 378, 384, 617, 670
——— Bp. T. 267
Winchelsea, Lord .. 703
Winstanley 23
Wiseman, Dr. 64, 470
Wolff, Dr...692, 746, 785, 791, 818
——— Lady G. 747, 752, 754
Wynford, Lord 703
Wyse 640, 703

York, Duke of..... 142

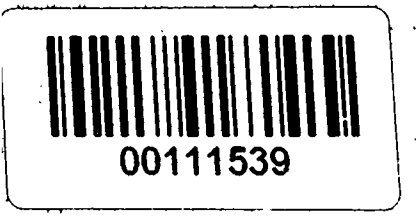
INDEX TO TEXTS ILLUSTRATED OR REFERRED TO.

	page
Gen. i. 9—13	27
ii. 7, 16, 18	333
iii. 14	202
vii. 4, 11, 19, 20, 24	203
vii. 11	402
xi. 1	333
Exod. xvii. 14	335
xvi. 23	92
xvii. 5, 8, 15	170
xxiv. 4—7	170
xxxi. 13—17	92
xxiii. 1	172
xxxiv. 28	171
xxxiv. 29	490
xxxvi. 1, 2, 4, 8	172
Num. viii. 7	35
xv. 32	92
xvii.	172
xvii. 2	335
xix. 18, 19	35
xxi. 14	171
Deuter. xxvii. 2, 3	335
Job xix. 23, 24	335
xxviii. 36	335
Psalms civ. 34	203
lxxii. 15	541
Proverbs xxvi. 14, 15	266
Isa. xix. 7	335
xxvi. 13	489
xxxiv. 4	335
lviii. 13, 14	92
Jer. xxxvi. 2	335
Daniel i. 8	333
xi, 26	332
Matthew iii. 6, 11, 31, 36	
v. 17	35
vi. 19	591
vii. 6	36
x. 23	268
xx. 23, 21,	269
xxiv. 37—39	216
Mark vii. 4	34
Luke xi. 38	34
xii. 4, 5	462
John viii. 6	269
xii. 29	220
xiii. 6	268
Acts ix. 7	220
xx. 7	93
xxii. 9	220
Romans i: 20	154
ii. 23	85
iii. 20, 21, 28,	85
Romans iii. 31	85
iv. 13	85
v. 13	345
vi. 23	539
vii. 1—4	199
viii. 22	340
xii. 4, 5	92
xiv. 6	719
1 *Cor.* xv. 21	719
xv. 22	205
2 *Cor.* iii. 18	467
xii. 9	92
Galatians iii. 17	92
iv. 9—11	339
Colossians ii. 2	92
ii. 16	154
ii. 8	792
ii. 19	269
Titus ii. 13	35
Hebrews ix. 10	154
xi. 3	331
1 *Peter* iv. 7	609
iv. 6	154
2 *Peter* iii. 5, 6	233
1 *John* v. 7	95
Rev. i. 10	349
vi.	

INDEX TO SIGNATURES OF CORRESPONDENTS.

	page
A. B.	266
A Christian Patriot	670
A Clergyman in a far Country	120
A Constant Reader	46, 282
A Country Curate	338
A Fellow-Labourer	397
A. K.	161
Aleph	219
Αμελετικος	207
An attached lay friend of the Bible Society	543
An Old Member	407
A Scriptural Geologist,	31, 216, 348, 474
A Subscriber to the Christian Observer	544
A Taker-in of the Christian Observer	606
A warm friend of Missions	599
A weak Disciple	461
B.	274
Baconianus Christianus,	148, 275
Βαπτιστης	160
Baptist W. Noel	218
Bedell	663
Biblicus	24
Biblicus Divinus	403
	52
Christianus Anglicanus	712
C. J.	712
C. Steinkopff	540
Clericus	467
Clericus Suburbanus	274
Crito	86
C.T.A.Steinkopff	252, 540
C. W.	780
D.	416
D. M. T.	220
E.	220
E. H.	217, 273
F. Goode	728
Fides	405, 518
F. K.	86
F. M. S.	746
F. S.	203, 221, 337, 532, 654
Incertus	165
J. A. W.	406
J. B. M.	169, 283
J. E.	609
J. G.	349
J. H.	539, 676
J. H. Hinton	32
J. J.	268
J. M. H.	8, 72, 135, 199, 264, 322, 454, 518, 532, 646, 710, 774
Joseph Wolff	791
J. Pye Smith	38, 95, 178
Justitia	415
Lector	91
L. L.	267
L. W.	270
Medicus Surriensis	172
No Critic	471
Not a Puseyite	163
Numa	271
Phœnix	488, 540
Πιστις	12, 21, 346, 394, 718, 784
Philo-Rubric	616
Prisca-Fides	615
Protestant	608
R.	518
Redivivus	459
R. M. M.	597, 677
Rusticus Urbanus	407
S. C. W.	52
Senex	672
S. H.	151, 340
Thady's Amanuensis	610
The Author of "A Portrait of Geology"	401
Theognis	667
Urbanus	150
V.	418
Vigil	582
W. S.	51
X.	145
Zenas	11, 783
Zeta	209

Nuttall and Hodgson, Printers, Gough Square, London.


00111539

Digitized with financial assistance from the
Government of Maharashtra
on 03 December, 2015